

Candela



Newsletter of the Swedenborg Association of Australia Inc.

Organisational Details are provided on the next page

August 2018

ISSUE 93

Hi Everyone

"Walk a mile in my shoes" sang Elvis Presley. It seems like such a common concept now that we nod our heads and think we understand. It was recently brought home to me though just how it felt. It was with great sadness that I had to put down my beloved Border Collie dog Ben. He had been my constant companion for 10 years. One of the most painful things was my personal belief that while the souls of us fortunate humans go to heaven, individual animals don't. They go to the great collective animal souls.

After a few weeks (I can be kind of slow on these things) it struck me that people that don't have a belief in God and the afterlife must have that same feeling of nothingness when one of their loved ones dies, that I felt when I lost Ben. A feeling of complete non-existence of that person. A hole, a void, an end.



PRESIDENT'S MESSAGE

While I've always had the greatest sympathy for those who have lost loved ones, I could actually feel a tiny glimpse of what it

must feel like for someone to not
* * continued on page 2 * *

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Please Note: The views expressed in this Newsletter are those of each contributor and do not necessarily reflect any particular position of the Swedenborg Association of Australia or its Committee.

Next Issue –November 2018

I hope you enjoy reading this issue. If you would like to write something about Christmas, a spiritual experience or thought that has enlightened you we would love to hear from you. The deadline is **31st October 2018**

Email to ruth@duckworth.me or post to the registered office. *Ruth*



SWEDENBORG ASSOCIATION

of Australia Inc

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Membership of the Swedenborg Association of Australia Inc. is open to anyone who wishes to pursue an interest in Swedenborg, the man, his science and his spiritual teachings.

For details on how to join, call (02) 9888 1066 or browse <http://www.swedenborg.com.au/membership>

IMPORTANT NEWS CHANGE OF ADDRESS

The Swedenborg Centre and so the Registered Office of the SAA has moved to Roseville.

The new address is
[4 Shirley Road,](#)
[Roseville NSW 2069](#)

[Telephone. 02 9416 2812](#)

Dogs come into our lives to teach us about love, they depart to teach us about loss.

A new dog never replaces an old dog, it merely expands the heart. If you have loved many dogs your heart is very big.

Erica Jong

* * continued from page 1 * *

know that their loved ones live on. That they are still there, somewhere in heaven.

I don't recommend going through all the sorrows that other people feel by walking in their shoes (too many corns and bunions). Hopefully we can learn from others as well without doing the whole gamut of grief ourselves. That would be just toooo exhausting and depressing.

We can however have more of an understanding and compassion for people that don't have the light and warmth and reassurance of God in their lives, when something goes badly for those people. We can walk a few steps in their shoes when we remember in a smaller way just what it felt like for us. Our words and support are then sure to have a genuine empathy that others can feel.

With loving thoughts

Hope you all have the best of lives.

Kindest wishes

Jan



WHO DO YOU LOVE MORE: YOURSELF OR YOU CHILDREN?

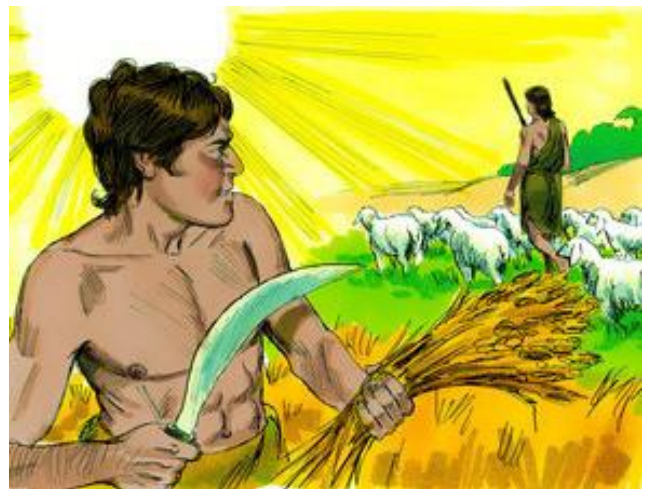
By Todd Beiswenger

I've been reading through the book of Jeremiah lately, and came across an interaction that really surprised me. King Zedekiah asks Jeremiah for advice. Jeremiah tells him to surrender to the Babylonians, and that if he doesn't, "All your wives and children will be brought out to the Babylonians. You yourself will not escape from their hands but will be captured by the king of Babylon; and this city will be burned down" (Jeremiah 38:23). Of course, the king doesn't listen and his family is killed in front of him and he's carried off to Babylon just as Jeremiah warned. What struck me is that King Zedekiah knew the lives of his wives and children were on the line too. That strikes me as odd because I think people would pay more attention to the dire predictions if it was not just their life at stake, but the life of their children.

Think about it. Parents usually concern themselves a lot more with the health of their children than they do of themselves. I can think of plenty of people who are smokers who implore their children, "Don't do this!" But they continue to smoke. I even knew one woman who quit for the entire pregnancy, but then started back up several months after the baby was born and was done breastfeeding. The mother would go to great lengths of self-sacrifice for her child, but not for herself. A future of bad health is clear for her, but it doesn't matter.

It makes me wonder if we would take our regeneration more seriously if we considered it in terms of our how regeneration effects our children's chances at heaven. Take the story of Cain and Abel as an example: Adam and Eve have two sons, and Cain gets angry because his offering to the Lord is not respected. In a fit of rage Cain kills his brother Abel. God warns Cain that sin is crouching at the door and it desires to have him. But Cain murders Abel anyway

and God is not pleased, who then punishes Cain, but assures him that He'll keep Cain alive. If anybody were to kill Cain, they'd receive vengeance seven times over (Gen 4:15). I think for most of the Christian world, that's pretty much the end of the story. Except that there is a bit more, and it has to do with Cain's descendants.

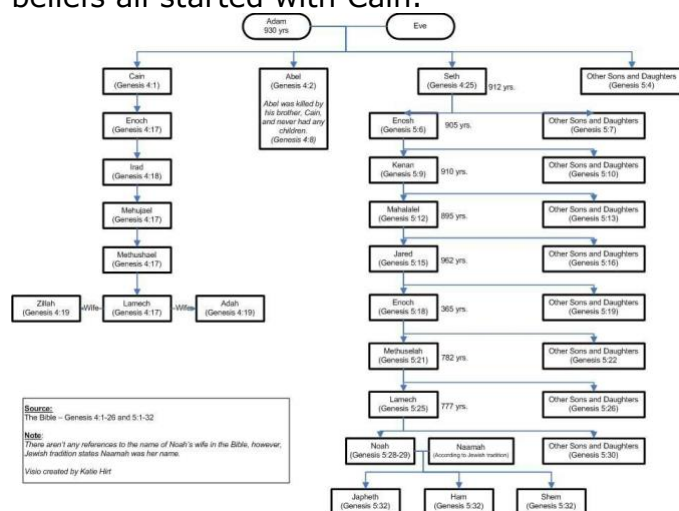


After being banished, Cain moves to the land of Nod, and builds a city. Then we get this genealogy of Cain's line: "To [Cain's son] Enoch was born Irad; and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech" (Gen 4:18). It continues on from there in even greater detail, but I won't recount it all here. What is this about?

Essentially it comes down to this: Cain is a life of faith without love, and the city he builds is his doctrinal system. Because he's faith without love, heresies develop. You're certain to get things wrong when you have love lacking from your world view as Cain did, but what happens next is that the heresies Cain created got bigger and bigger through the successive generations. Enoch was a bigger heresy, Irad a even bigger one and by the time we get to Lamech there has been a complete vastation or loss of anything that was actually true in the original "Cain" faith.

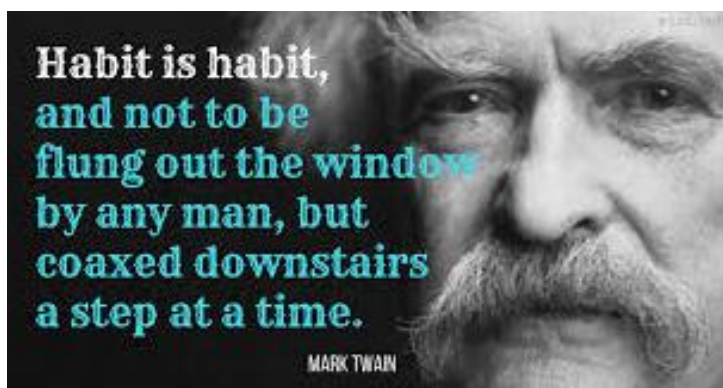


To rectify this, Adam and Eve, Cain and Abel's parents, have another son named Seth. It is with the arrival of *Seth's* son that "Then men began to call on the name of the LORD" (Gen 4:26). I emphasize that order is restored through Seth's line, because I think we often have in mind that the Lord protects Cain. It true that it's the Lord who wants to make sure that we at least have faith, so faith must survive. But that doesn't completely hold. If we fast forward to the story of Noah's Ark, we learn that Noah is a descendant of Seth, so humanity is wiped out... except for some of the line of Seth. Cain himself did live, but his family line was eventually drowned and wiped out in the flood. The flood waters represent falsity, and so they were suffocated, drowned or wiped from the face of the Earth by their false beliefs. These false beliefs all started with Cain.



There are a host of lessons here. You could start with the easy one: don't kill Abel. But there's a lesson about how our life impacts not just ourselves, but our children and generations following. Would Cain have done things differently if his son Enoch was already born? Maybe not, as Zedekiah didn't, but I think that we would. The key though, is not just having the Word in our midst, i.e. Jeremiah, *but obeying it*.

Cain and Zedekiah both had the Lord/Word in their presence, but they both failed to do what the Lord was saying. How many people have the Word



in their life, but fail to obey it? Do they realize that the failure to obey is not going to just impact themselves, but it has longer term ramifications because our children will likely take our heresies and misguided fears and add on to them? This ultimately turns out bad for us, but even worse for them. We can stop smoking or drinking while trying to conceive a child, or during pregnancy, but do we stop to take a look at how we treat others and the fears that we cling to become a model for our children? Do we take their spiritual health as seriously as their physical health? Zedekiah's faith in himself over the Lord got his family killed, and Cain's anger is jealousy set up the annihilation of his family. We know the Lord teaches against these things, but will you obey? Not for your sake, but for your children and grandchildren.



Five Generations, photo by Laurent Jobert.



HOW SPIRITUAL GROWTH MAKES YOU MORE YOU

Are we all fundamentally one with the Divine? Our sense of being separate from God is just an illusion—a necessary illusion, because without it we would never be able to live and grow as individuals here on earth. This idea has parallels in other religious traditions, especially Buddhism and Hinduism. But then Emanuel Swedenborg's philosophy takes a sharp turn. Rather than arguing that our sense of individuality is something that disappears if we become enlightened, he writes that by growing closer to God, we become more and more distinctly ourselves.

How does that work? It's bound up in two key concepts from Swedenborg's writings: love and freedom.

Love, he tells us, is a fundamental part of who we are. This is true on a number of levels; but for the purpose of spiritual growth, Swedenborg says that the types of things we love define everything about us. When we value other people and do what we can to help them and to care for those who need it, such actions are motivated by good kinds of love—love for the Divine and love for our neighbour. When we put ourselves first and focus on increasing our personal wealth, fame, and influence no matter what the cost, such actions come from bad kinds of love—love of self and love of the world.

As human beings, we're a mix of different types of love, some selfish and some selfless. But Swedenborg also says that part of spiritual growth is making a conscious choice: either embrace and justify our questionable actions or reject temptations when they arise and work to become better people. The more we make those decisions, the more we move in one direction or the other, toward heaven or toward hell. Eventually, a ruling or dominant love emerges—the core value that drives all of our actions.

That's where freedom comes in. As human beings, we have the free will to decide our

path in life, and Swedenborg would add that no one could truly become either good or evil without the ability to choose between the two. But freedom isn't just the path to determining what kind of people we are; it's also the result of expressing our deepest convictions. If a person loves helping others, then volunteering in community service—like a soup kitchen or a park clean-up—feels like freedom. If a person loves making money, then being forced to do volunteer work feels like a burdensome obligation. Same actions, different loves, and a different sense of what it means to be either free or constrained.

To sum up the above, what we love is the core of our identity, and being able to do what we love gives us a sense of ultimate freedom. With that in mind, here's what Swedenborg says about the way our identity changes (and doesn't!) as we grow spiritually:

Now since anything we do freely seems to be our own because it comes from our love (acting from our love is acting freely, as already noted), it follows that union with the Lord makes us feel that we have freedom and therefore identity; and the closer our union with the Lord, the greater our freedom and our identity. The reason our identity seems clearer is that divine love by its very nature wants to give what it has to others, which means to us on earth and to angels. All spiritual love is like this; divine love most of all. (Divine Providence §43)

When our love is directed outward, toward doing good in the world, then that's a heavenly love—the kind of love that draws us closer to God. Swedenborg would say that spiritual progress is about working toward an increasingly heavenly state of being in which we have a greater and greater love for all living beings. But he emphasizes that even though the love feels like it's coming from inside us, it isn't. It's God's love flowing through us.

Continued on page 12



MR. ANGEL

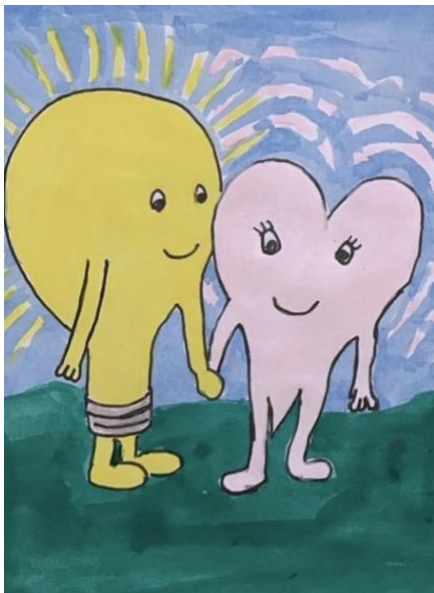
With thanks and apologies to
Richard Hargreaves

Mr Angel was exactly that. He was an angel in heaven and he had been there for a very, very, long time. He was extremely content and very wise but because he knew that everything had been given to him by God, including his beloved wife Mrs Angel, he wasn't full of how good he was, not one bit. He was quite modest.



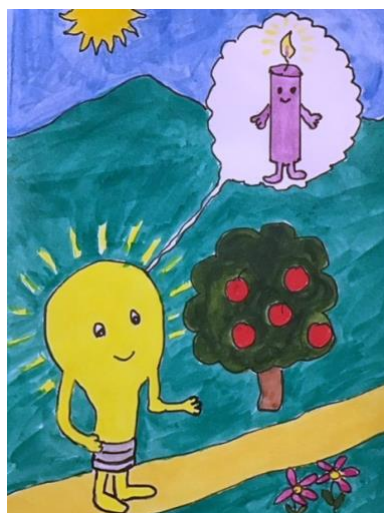
Mr Angel looked like a young man in the prime of his life even though he had been in heaven for ages and ages, and Mrs Angel was about the most exquisite young lady you could ever meet. They just couldn't remember

not being together and they looked like they were made for each other.

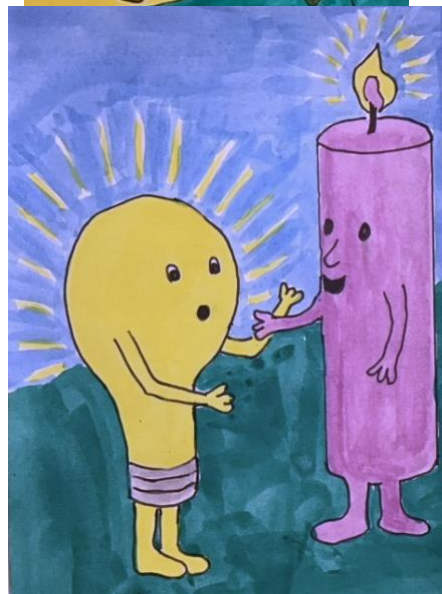


He and Mrs Angel lived in their own house which completely felt like their house especially when they were in it. It was a very nice place to live in.

If Mr Angel was in the living room he wanted to do the things he really enjoyed doing which made him feel he was alive and well. If he was in the bathroom, he thought about some of the things about himself that he wanted to get rid of. If he was in the bedroom, he loved handing everything over to God.



One day, Mr Angel was out somewhere and he thought about his good friend Mr Noble and suddenly there was Mr Noble coming right towards him.



But Mr Angel knew this was going to happen and they had a good talk catching up on things. And they both went away even happier.



Mr Angel was out somewhere or other and he knew why. He was someone who particularly liked helping people still living in the world where Mr Angel had once lived a very, very, long time ago.



All he needed to do was to be by himself and keep walking just anywhere. He started to see in his own thinking people who were puzzled about what life is all about, and he would beam a bright idea about that straight into their heads so that they got it as if they had thought of it all by themselves. Sometimes, with a particular person in the world, he would come up with a helpful answer and pop it in their mind and this person never realised that it came from anywhere else but them.

Late in the walk which could last goodness knows how long, and after lots of ways of helping, Mr Angel found himself always musing about the goodness of God and all he wanted to do then was to say thank you right from the bottom of his heart.

This made Mr Angel think about his lovely little house and home which had just been given to him and Mrs Angel a very long time ago and which suited them perfectly right down to the last blade of grass. And he found himself walking towards his home and he thought, ever so tenderly, how nice it would be to be back with Mrs Angel. And the moment he felt this, there she was at the door, waiting for him.

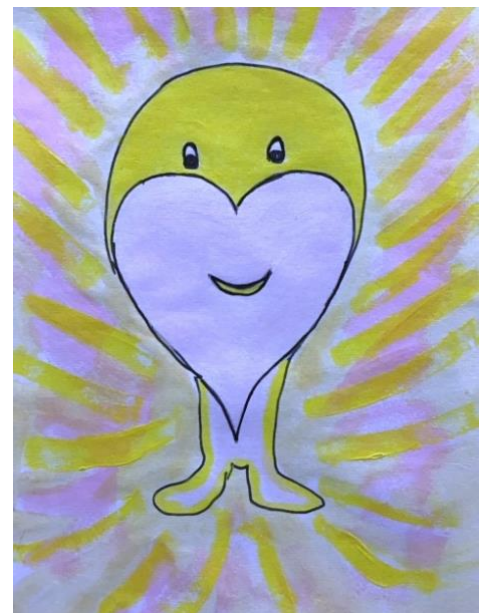


"Hello, my lovely wife. How have you gone while I was out?"

"I've had a lovely time," Mrs Angel said, "and now here you are, and that's even better still."

And he embraced her and she embraced him and they both felt God was absolutely there with them. And as they turned to go

inside, an amazing glow of love and wisdom surrounded them which joined them together so that they looked a bit not like two but like one angel.





PREVIOUSLY UNKNOWN SWEDENBORG MANUSCRIPT DISCOVERED!

By Julian Duckworth

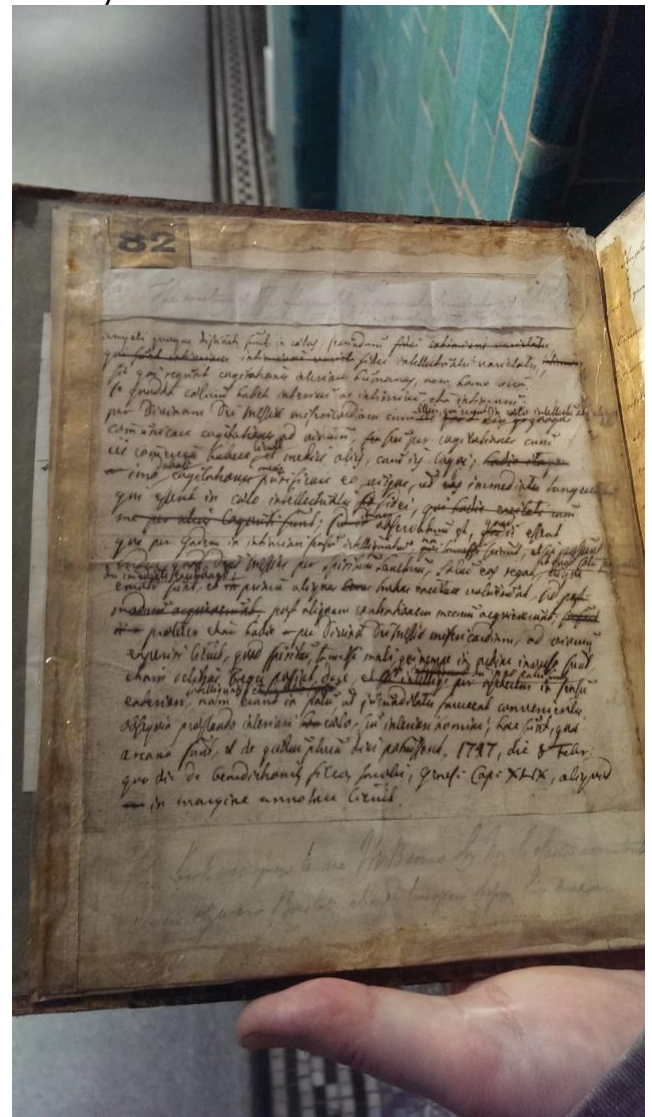
(You need to know that the following article is entirely fictional apart from factual information in paragraphs 1 and 3. It is written to show the possibility of such a discovery along the lines of unknown pieces by Mozart or artwork by Picasso being found somewhere, something which really but rarely does happen. It also makes a good story whether it is true or not.)

In mid-July 2018, the Swedenborg world was made aware that a 62-page manuscript by Emanuel Swedenborg had come to the notice of the National Repository Library in Kuopio in central Finland. This library was set up in 1989 to house specialist books and documents in order to increase shelf space in libraries across the country. The library is still cataloguing material that came to it in considerable quantities during the early 1990s.

Mr Jussi Virtanen, a librarian at NRL, was sorting through a number of boxes of what he described as general religious material. He has a degree in theology and therefore would understand the range of classifications and the nature of the material he had been sorting. He says that he opened a box in March this year and looked through it before beginning to catalogue and then index its contents. In one folder a set of many loose papers revealed a handwritten document by Emanuel Swedenborg, signed and written in Latin, dated 1759, entitled "De Natura Jucunditatis". Mr Virtanen says that he immediately realised this translates to mean "About the Nature of Delight".

He felt that this manuscript had potential significance and during his theology degree the name Swedenborg had come to his attention. He now decided to google the name and add various words to limit the range, and he came across the name August Nordenskjöld, a Swede who was born in Finland in 1754, who was a promoter of Swedenborg's spiritual ideas and who owned 26 first edition volumes of

Swedenborg's works. These were obtained by John Pitcairn almost a hundred years later and they are now housed in the Swedenborgiana section of the Swedenborg Library in Bryn Athyn, Pennsylvania.



At this point, Mr Virtanen decided to contact The Royal Swedish Academy of Sciences in Stockholm where all of Swedenborg's manuscripts were stored



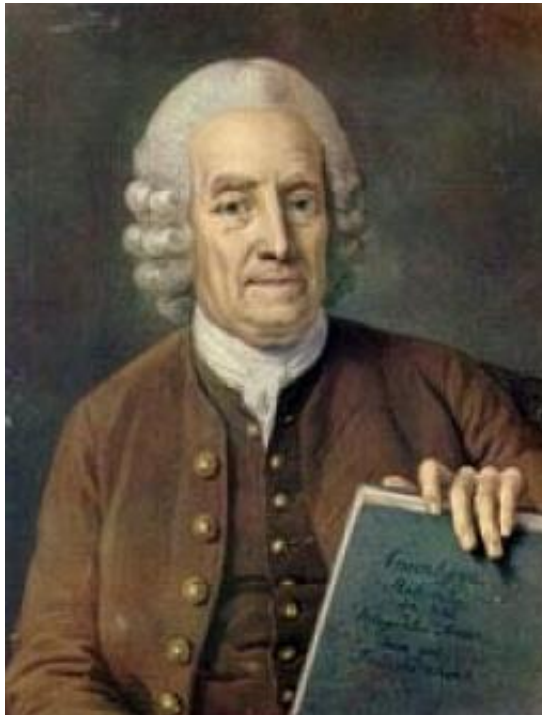
(and still are) after he died in 1772. They told Mr Virtanen that the manuscript he mentioned was not known to them, and they suggested he contact the Swedenborg Society in London, which he then did. They expressed great interest; indeed, Mr Virtanen declared that they were astounded to hear of this discovery, and like the Academy of Sciences, they knew absolutely nothing of the existence of this manuscript.

The Swedenborg Society asked Mr Virtanen if he could arrange for either a photocopy of the manuscript or a translation of it into English. Mr Virtanen made no promise about this as he was unsure of the protocols of his Library to allow this and he didn't want to create any difficulties. As an employee of NRL, he knew that he himself was entitled to work on its manuscripts so he decided to ask if he could take it home to look at it in more depth, and, if he could, quickly translate it and come to know its contents. This is what he has been doing up to the present time and in July this year, he put his estimation of the manuscript's contents online and decided on a number of people, including myself, to receive notice about this.

I contacted Mr Virtanen to get his permission to refer to his work on the manuscript in the article you are now reading, to which he readily agreed. He sent me an email with an attachment in late July with his findings. He is still translating it in his spare time, but he has arranged for the section headings of the manuscript to be given in English and he provided three paragraphs as examples of

the material. Both of these will now be given to you to examine and read.

Before going further, it is helpful to appreciate that in his known works, Swedenborg frequently refers to the importance of delight. One example of this is in Divine Providence, paragraphs 73-76, and 303-304, where delight is described as the stimulus of our life.



"About the Nature of Delight"

The manuscript is arranged in nine sections, and most sections have a number of subheadings which is very typical of Swedenborg's method of presentation. These nine sections are:
The general nature of Delight – The Delight which is of the Divine Itself – The essence of human Delight – Heavenly Delight – Infernal Delight – Affection – Regeneration – All true Delight is from the Lord and in the Lord – Delight and Use.

Mr Virtanen kindly included the subheadings of the first three sections which I interpret as being where he is currently at in his translation. Here they are:

The general nature of Delight

1. That delight is substantial and real; 2. That delight is the basis, containment and support of all higher states; 3. That true delight in itself is spiritual in origin, being of and from the Divine; 4. That delight is felt on the level of sensation; 5. That delight is primarily from love but is felt in both love and wisdom; 6. That delight is temporal and not perpetual; 7. That delight is beyond natural expression; 8. That delight increases to eternity.



The Delight which is of the Divine Itself

1. That the Divine Itself is beyond human understanding; 2. That the Divine Human is within human understanding; 3. That the Divine is the Sun of heaven and its heat and light are perceived as delight; 4. That the Divine is perfect love and wisdom, goodness and truth; 5. That everything is created to bring delight; 6. That the fullest human delight is in the acknowledgement of a creative Divine.

The Essence of human Delight

1. That man is created to have delight in being; 2. That man is activated by what he feels to be delightful to him; 3. That man experiences different levels and degrees of delight; 4. That man's delight is of two kinds: sensual and evil, and heavenly and good; 5. That without delight man would live in stupor.

Mr Virtanen provided the following three short passages from the body of the manuscript but he didn't comment on them or say why he had specifically chosen these.

ND 15 (which is taken from Section 1 subsection 6)

Man experiences various delights at different times and clearly perceives that the duration of delight is fleeting and not sustained over time. This is due to several circumstances which will now be mentioned: a. Man, both externally and internally, has changes of state which produce alterations in his affections and thoughts; b. Man is kept in equilibrium between good and evil and what he finds delightful at one moment he will not find delightful at another; c. The temporal nature of delight is established so that man may experience it and then no longer experience it but recall its beneficial effect upon him. Each of these will now be further explained.



ND 32 (which is taken from Section 3 subsection 1)

Man is created to have delight in being. This can be readily understood by anyone of sound mind, in that sensory experience, for example, brings delight in seeing what is beautiful and orderly, hearing harmonising sounds, tasting food which delights the palate, smelling fragrances and aromas, and by touching many kinds of physical substances. All these bring delight both directly and indirectly through association.

ND 39 (again from Section 3 and now from subsection 5)

The essential nature of delight is to activate man since love forms his very life and delight results in his activity. If man were not to feel delight he would sink into a torpid stupor and lose the ability to love, think and act. This is generally known and therefore requires no further explanation.

We really have much to thank Mr Virtanen for – and the National Repository Library – in his discovery of this previously unknown manuscript and his decision to investigate it and to bring it to the attention of the various Swedenborgian organisations around the world. What is particularly interesting is that this is a manuscript dated 1759 which puts it very centrally in his period of theological writing. It is surely also under divine providence that this manuscript has lain somewhere unknown until now and that it may, who can say, be added to the known published and unpublished works as a further posthumous work. Who knows indeed if there still lie other Swedenborg manuscripts which in time will come to be found and added to what is presently known and valued.



Special Book Offers for Candela Readers

Candela readers may order the following promoted books at the following discounted prices plus postage by mentioning this advert, while stocks last.

The Guardian Angel Diary by Grant Schnarr

308 pages, paperback **at 25% off – now only \$15 plus postage**

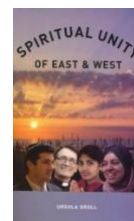
About the young people met and counseled by Grant Schnarr, woven into a fictional tale of love, fear, and hope. Teenager Nicole Bealart has her world turned upside-down when diagnosed with brain cancer. Her father begins drinking heavily so she is left to care for herself and younger brother while juggling school and fears of her mortality. Seeking answers, she starts a journal which becomes a communication with her guardian angel. Approaching the date of the operation which may save her life or end it, her inner and outer worlds collide and combine to give her a new understanding of family, friendship, and life.



Spiritual Unity of East and West by Ursula Groll

127 pages, paperback **at 20% off – now only \$12 plus postage**

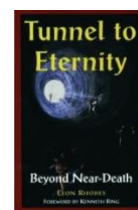
Living harmoniously in a multi-faith world is a very real and important modern challenge. Ursula Groll shows the possibility of a universal spirituality which can be embraced by looking at the background history of religions, by drawing from scriptures other than Christian, and using the work of Emanuel Swedenborg as a guide. "For readers seeking to understand what religion most truly is and how variously it has been interpreted and expressed in human history." - Rev. Stephanie Dowrick, Writer & Interfaith Minister, Sydney, Australia.



Tunnel to Eternity by Leon Rhodes

107 pages, paperback **at 20% off – now only \$12 plus postage**

Rhodes draws fascinating parallels between Near Death Experiences (NDEs) and the spiritual world that Emanuel Swedenborg describes fully and painstakingly. These parallels offer insights into the transition from this life to the next. From the experience of dying to awakening to tunnels, bright lights, unfamiliar realms, life reviews, and different levels of consciousness, Leon Rhodes takes the reader on an adventure into the unknown based on his lecturing and writing about NDEs for over twenty years.



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WHAT'S HAPPENING?

If you are not yet a member of the Swedenborg Association of Australia you might like to consider it. Feel free to contact the Centre for further **info on how you can become an SAA member** as a way to support this valuable work. Check the website at www.swedenborg.com.au (click "Members" in the top menu) which contains more details on benefits, membership rates and an application form.

Details of **group events** are also advertised on the website at www.swedenborg.com.au home page (click "Events" in the top menu). Fliers for events (as a PDF document) can be found by clicking on the relevant event title. The Events and meetings web page also lists location and contact details of your nearest group convenor.

It would be good to establish Groups in other areas. If you can help, please phone Joe Vandermeer on (02) 9416 2812 or email him at joe@swedenborg.com.au;

Our website is continually being updated with special offers, new free study material and latest news and information, including any SAA activities at other centres around Australia.

General info about Sydney events

There are **monthly discussions ('open door' opportunities)** facilitated by Joe Vandermeer on the second **Tuesday** of each month starting **2pm and 6pm** at the *Swedenborg Centre* (next to New Church building), 4 Shirley Rd, Roseville NSW.

There is a **monthly Swedenborg Reading (and Reflection) group** which explores practical growth aspects from Swedenborg's writings – these meet at **6:30pm just before each monthly SAA presentation** event (fourth Friday of each month) at the same venue: New Church building, 4 Shirley Rd, Roseville NSW.

Specific info about up-coming Sydney events:

Friday 24th August 2018, 7:45pm at Roseville: **Slideshow from Swedenborg's Bus Tour of Heaven** (presented by Joe Vandermeer)

As mentioned above, the event will be preceded (same day, same place) by the **6:30pm Swedenborg Reading Group**.

Tuesday 11th September 2018, 2pm and 6pm at Roseville: **Open Discussion Session** (facilitated by Joe Vandermeer).

Friday 28th September 2018, 7:45pm at Roseville: **Swedenborg and Life Video Presentation of Angels After Terrorism (& brief AGM)** (presented by Michael Chester)

As usual the event will be preceded (same day, same place) by the **6:30pm Swedenborg Reading Group**.

***** Continued from page 5

If it's true that what we love is bound up in our identity, or our sense of self, then allowing God's love to flow through us unites us with the divine. We become a tiny reflection of God. When we then act according to that love, we experience it as total freedom, because we now have the ability to do what brings us the greatest possible joy. And being free to act exactly as we wish—to express our inner self—also gives us a greater sense of who we are. That's how spiritual growth makes each of us more perfectly ourselves.

Swedenborg also describes an infinite variety in the types of love that people can possess, so that each good person makes the whole of heaven (and the communities of good people on earth) more beautiful:

Not the smallest difference exists that is not fitted into its exact place in the overall plan. In this way it can unite with all the other pieces in perfect concord to form a common whole, and the common whole can contribute to unity among the individual pieces. Thus everything combines for the happiness of the whole (rising from the individuals' happiness) and for the individuals' happiness (rising from the happiness of the whole). (Secrets of Heaven §684)

What kind of love do you bring to the world?