

Candela



Newsletter of the Swedenborg Association of Australia Inc
Organisational Details are provided on the next page

JUNE 2012

ISSUE 68

PRESIDENT'S MESSAGE

Dear friend and reader,

In *Divine Providence* (paragraph 145) Emanuel Swedenborg mentions an important difference between inner and outer thoughts or minds. I tend to think of the inner mind as my feelings and motivations (the part of me that thinks and wants) and of the outer mind as my expressions, action, facial expression, gestures and speech, that which I present to the world. They can act together, for example when we are being sincere when our actions and words are an honest reflection of our thoughts and feelings. Or they can act separately, say when we manipulate our speech and actions to create an appearance contrary to what we feel and think, for example when we try to appear nice with the aim of lulling the other person into trusting us while we have the intention to defraud them of some possession or other.

While we don't examine our inner motives and outer expressions, we get caught up in them,

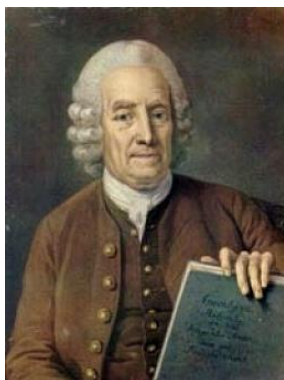
we get more entangled with them even to the point of forming some identity of 'self' around it. But when we begin to examine our inward states and outward expressions, we come to see the potential good we are neglecting and destroying by the lack of innocence in our ways. We see our insincerity and dishonesty in our speech and action and begin to feel how harmful and selfish those actions are which do not truly reflect goodness. If that realisation is pursued seriously, then the inner mind enters into conflict against the outer mind. The inner must battle the mechanical outer habits and patterns we have formed. The outer has formed a certain momentum.

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Two copies of this Newsletter are being sent to members as usual, the second for giving away.



Next Issue – September 2012

Theme - Twenty years of the Swedenborg Association of Australia

I hope that you find the various articles about the passage from Divine Providence 145 helpful and life-related. See page 6 to read the quote again. Some of you told me that they found it very difficult to understand; it was quite a heady passage to take in but I think you will find the articles interesting and life-related.

In the next issue I would like any general spiritual articles related to Swedenborg as we celebrate twenty years since the Association was formed. Do you have any memories of talks or articles over the last twenty years that you found particularly helpful in your life?

The deadline is 15th August.

Email to rduckworth@optusnet.com.au or by post to the registered office



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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 www.swedenborg.com.au, go to 'Organisation' in the menu and click on 'Membership.'

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.

* * continued from page 1 * *

The ego-centric outer self naturally resists any pain, fear and shame of its workings from being exposed and will resist the effort of being expected to change. And the outer self loathes to let go of those self-serving comforts which bring it pleasure. Therefore inner battle ensues. In fact, this dynamic is THE drama of spiritual living and formed a well-known ancient theme. At the end of physical battle the prophet Muhammad commanded his fellow fighters to return home and attend to their inner war, the grand greater battle against our weaknesses, selfish desires and vices. The Hindu warrior Arjuna on his chariot hesitated to commence battle against his own relatives. These relatives represent the habits and states with which we have become so familiar, so comfortable and which have become so habitual, yet now we must struggle against them. The advice given to Arjuna by Lord Krishna to allow him to commence the battle forms one of the most

significant sacred Hindu works, the Bhagavad Gita.

Once we choose to support that struggle, gradually our understanding begins to be reformed by the grace and assistance of the Divine, after which our will is regenerated and perfected by the saving loving help of the same.

The more I read Emanuel Swedenborg the more treasure I find in it. I must admit that when I first encountered his books a quarter of a century ago I found them difficult and tedious to read. So I took to some introductory works by others to get the general themes and gist of it. Later, I found Dr Wilson Van Dusen's books an excellent exploration of some of the useful ideas presented by Swedenborg and Peter Rhodes' book *Aim Workbook* served as a good practical aid for turning it into something of a spiritual practice. We need all the help we can get when we face our inward battle. For anyone interested in pursuing the practical application of Swedenborg's writings, I highly recommend seeking out a Logopraxis group. Logopraxis means "to practise the Word". You can participate in it online (simply Google *Logopraxis* to find a brochure).

D T (Daisetsu Teitaro) Suzuki, the well-known master and exponent of Zen Buddhist philosophy in the west wrote a text called *Swedenborg: Buddha of the North* as tribute to the important message which Swedenborg highlights and to show the key alignments between deep Zen practice and teachings and Swedenborg's writings. Swedenborg was

indeed a scientist of the highest order who due to his openness and persistence of enquiry was invited to peek through the veil between the physical and the spiritual worlds which coexist at all times. This was not granted to him without the pain of self-correction. But it is important to realise that Swedenborg remained the exacting

scientist, openly enquiring and observing, always testing and checking, and rigorously documenting exacting details of his experiences. He himself dismissed the importance of his foregoing scientific endeavours and works in comparison to the significance of what he had since seen, so important did he regard his later works. Hopefully we too will likewise discover the importance of a thorough examination of self,





like that referred to in Swedenborg's writings. May we not postpone this crucial work while waiting for the outer sciences (important to us as these are) to come up with a peer-reviewed collective answer on what the meaning and purpose, arising and destiny of all of life is in all the solar system and beyond. Our own life is unfortunately far too short and precious to waste waiting for such investigations to conclude before we commence serious work on our inner selves.

May the force be with you.

Joe Vandermeer

SPHERES

by Ian Arnold

Spheres are important to me and I am – as most people are – sensitive to them, sometimes acutely so. Particularly is this the case when I am part of a group. If for some reason I am late joining the group it takes me hours to pick up on the sphere and to work my way into it; and so I try not to be late. When I was with a group of people at a recent seminar where we shared spiritual ideas and discussion I was happy to be there from the outset and I monitored and marvelled at the way the sphere developed, not in hours but, as I sensed it to be, over the first day and a half. I was aware of the separateness and uncertainty of the early stages, people feeling their way with each other, coming from different “places”, carrying different expectations, testing where

they stood with each other and with what the seminar might deliver.

Spheres are so very powerful. Notwithstanding what people say, or protest, spheres can welcome or repel; they can be inclusive or exclusive; they can close us down or open us up; they can be warm or cold; they can cause us to withdraw or they can cause us to overstate ourselves in our effort to be included and to be heard.

What came to me strongly is the responsibility each of us has, coming to such events, and as contributors to the sphere generated. Humility, our looking to the Lord, our desire to be led by him and our love for those around us, though at first they be strangers and whilst they may think differently from us, are all important. The following, from “Conjugal Love”, paragraph 171, very helpfully puts it this way: *“From each individual there comes, or rather pours forth, a spiritual sphere due to the affection of his love; this surrounds him and enters into the natural sphere coming from the body, and they are linked together...The spheres emanating from spirits and angels are more deeply spiritual, because they possess affections of love, and so inward perceptions and thoughts. This is the origin of every kind of sympathy or antipathy, and it is what links everything or holds it apart.”*

For me, and thinking about it, it is a new way of answering the question, ‘What can I bring to such meetings?’ – even more important than ‘What can I get out of them?’

Secretary's Report

Our AGM will be on 28th September and papers will go out in August.

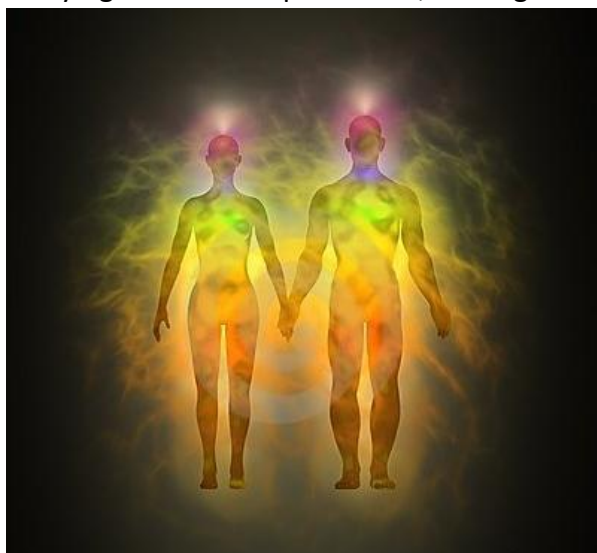
Membership

We have been happy to welcome

Paul Peterson Denistone West NSW
into membership of the SAA.

A member from 2004, **Ken Cross** has passed into the spiritual world. He wrote a number of articles for Candela.

Ruth Duckworth



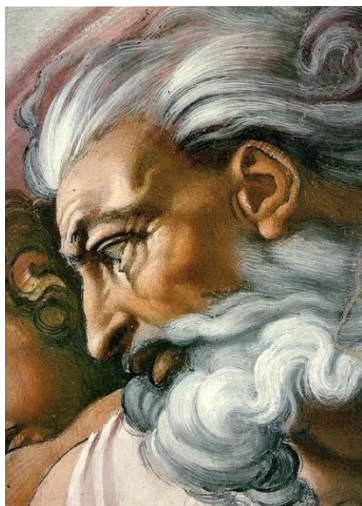


Michelangelo's God

By Wayne Kasmar

It was with interest that I saw Michelangelo's famous creation of Adam scene from the Sistine Chapel ceiling on the front page of the last Candela, appropriately as the theme was of New Beginnings. But it has recently occurred to me that it is something that Swedenborg would probably have had deep reservations about.

The fact that God is depicted as an older man is consistent with the traditional Christian belief that there are three persons in one that go to constitute the Godhead. The god of Creation in the painting is clearly meant to be God the Father. This makes pictorial sense if you believe that



God the Son is Jesus Christ, the young man of thirty portrayed in the Gospels. If Jesus is a young man it is logical to visualize his father as being a man who is clearly older.

But Swedenborg tells us that

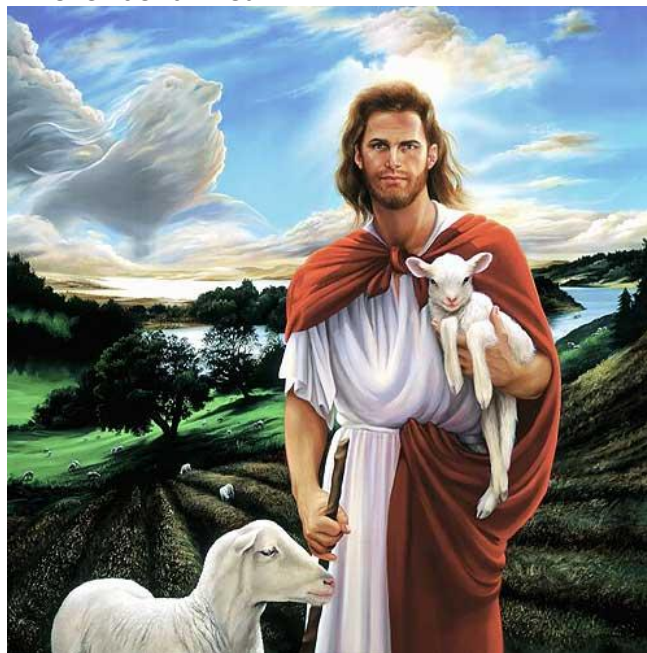
the God who creates all things is none other than Jesus Christ. Apart from him there is no other person or persons who is God. That means it should really be a young man depicted up there on that famous ceiling, about to deliver, as he is, the spark of life into Adam.

This would help people avoid the great danger Swedenborg warns about in accepting the traditional doctrine that the Godhead is made of three persons in one. This belief in your mind eliminates an idea of one person, leaving the believer to believe in nothing.

Whilst it can seem useful to conceive of God as a wise figure, a mature elderly man, but what we are more in need of is to see ourselves as little children and our God as a correspondingly younger man. Jesus said that, "whoever does not receive the kingdom of God as a little child will by no means enter it."

The phrase "Kingdom of God" refers to the rule of Divine wisdom in our lives. We need to allow ourselves to be subjected to the dictates of God's commandments in the same way a king's subjects will bend their will to that of their king. We can only do that when we see ourselves as little children who know nothing in comparison to God our Father.

This suggests that it would be better to visualize God as we see him in Jesus Christ – a younger man in his early thirties. When we see this younger yet mature figure to be God the Father it is logical to see ourselves in relation to him as being little children, and not the wise self-reliant adults that we imagine ourselves to be. Until we can break free of the illusion that we have the personal resources to look after ourselves in all matters, including those of the spirit, we will never find true happiness in life. Until we stop imagining that we know better than God what is good for us we will never be fulfilled.



Portrait of Jesus by Glenda Green

Perhaps it is appropriate then that the Adam reclining on the Sistine Chapel ceiling will be waiting forever to be filled with animation energy from Michelangelo's elderly God. The static nature of paintings means that however long you watch you will never observe the closing of that gap between the fingertips enabling him to truly come alive.



I received two articles about this same painting in the last issue. Here is the second.

Hidden Eve

by Suzanne Hudson

I don't know if anyone has noticed something



unusual in the painting by Michelangelo. When viewed from a horizontal position, in the space between God and Adam is the profile of a woman with flowing hair. What does this mean? What was Michelangelo trying to convey?

Eve ate of the forbidden fruit, then talked Adam into taking a bite too, causing Man's fall from grace.

Women,

throughout history, are seen to lead men into all kinds of temptation, especially when it comes to sins of the flesh. As punishment, women were considered to be weaker than men and thus inferior.

So was Michelangelo trying to 'rub it in' by cleverly placing the profile of Eve into the painting to make his point about Man being cast out of paradise, separating Adam from God? God created man in his image, yet when Adam became lonely, Eve was created from his rib, thus not being created directly from God, but through Adam. Is this why women were considered to be inferior? And to rub salt into men's wounds, once they were sent from the garden, man could only be born from a woman's womb.

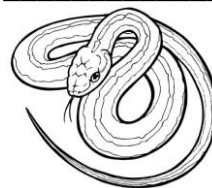
In the painting, Adam is on one side of the great void, while God is on the other reaching out, yet there is that profile of the woman so brilliantly placed between them, in the void that represents man's separation from God after the fall from grace. It seems to me that Michelangelo was suggesting that Eve or woman, from the very start, has come between man and God. Yet why did he disguise this in the painting. Perhaps he did not truly believe that Eve caused all man's problems. Perhaps he had some sympathy with women and their inferior status in the world of men.

Eve did disobey God and did tempt Adam. Yet, God gave us free will and Adam made his **own** choice to eat the fruit, knowing it was wrong. Adam blamed Eve instead of taking responsibility for his own actions.

In *A Course in Miracles*, we are told that for every action there is a reaction and an attack on a brother is really an attack on oneself. The Course repeatedly says that we must take responsibility for our own actions and not blame someone else which causes reactions and chaos. It is the ego that tells us we are not to blame for what "someone else make us do". When we begin to take responsibility for our own choices and actions, we begin, if brave enough, to accept our shadow or dark self, forgive our own sins, love ourselves and thus learn to love others.

Perhaps this is what Michelangelo is trying to tell us too. In *Love without End, Jesus Speaks* by Glenda Green, she says that Jesus told her that "original sin is judgment." For me it really hit home how quick I am to judge others, just like Eve was judged. In Swedenborg's *Heaven and Hell* he tells us that we create our own hell, because the ego tells us there is only the physical, which we become attached to and cannot let go of. The ego is hateful and destructive, telling us we are no good. We mingle with other souls who have become their shadows just like us and we live a hellish existence mirroring each other and being mean and horrible. At any time we can leave hell, if we see that we are spiritual beings never separated from God or love.

We should look within and take responsibility for our own actions, stop passing the buck or judging ourselves and other. We are at war within ourselves and if we could make peace, the ego would have no weapon to use against anyone else and we would not feel threatened and so quick to attack others. We would no longer feel crucified, but like Jesus resurrected to become who we really are – one with God and love, which is all there is.



The meaning of the **snake** as all evil in general and self-love in particular is due to evil's point of origin. All evil rises out of a fixation on the senses and on facts,

which is what the snake first symbolizes. As a consequence, the snake now symbolizes evil itself in any form, and specifically self-love, or hatred directed at others and at the Lord, which is the same as self-love.

Secrets of Heaven 251



I asked for your thoughts on this passage from Divine Providence 145 and on the next few pages are your responses.

[2] Since the inner and outer processes of our minds are distinct, then, the inner can even fight against the outer and forcibly make it consent. The struggle starts when we think of evils as sins and therefore try to refrain from them; since to the extent that we do refrain, a door is opened for us. Once this door has been opened, the Lord expels the compulsions to evil that have kept our inner thought processes penned in. In their place, he plants desires for what is good, again in the inner levels of our thought. However, since the pleasures of our compulsions to evil that have been besieging our outer thought processes cannot be expelled at the same time, a fight starts between our inner and outer thinking. The inner thinking wants to expel those pleasures because they are pleasures in evil deeds and are incompatible with the desires for goodness that the inner thinking now enjoys. It wants to replace the pleasures of evil with pleasures of goodness because they are in harmony with it. The "pleasures in what is good" are what we refer to as the benefits that arise from our caring.

The struggle begins with this disagreement; and if it becomes more severe, it is called a temptation.

[3] Since we are human because of our inner thought, which is actually the human spirit, it follows that we are compelling ourselves when we force our outer thought processes to consent, or to accept the pleasures of our inner desires, the benefits that arise from our caring.

We can see that this is not inconsistent but in order with our rationality and freedom, since it is our rationality that starts this struggle and our freedom that pursues it.

One of the many ways it's manifested in my life is: The struggle to quit smoking.

I started smoking at the age of 11 by having to light cigarettes for my aunt from an electric hot plate which required me to draw on the cigarette for it to light. I started mimicking her and in no time I was enjoying it and started stealing cigarettes.

For over twenty years in my twenties and thirties, I made several attempts to quit. I succeeded a few times for a few months here and there but the strong impulse, the struggle, the urge, the temptation, the conflict in my head and the constant fight was so powerful and overbearing that I eventually always gave in. The hellish spirits always used my vanity (weight gain) as a tool. It worked as I would put on extra kilos due to my poor choice of diet and replacing the habit with just as bad unhealthy food and junk.



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After I found The New Church and decided to be re-baptized in The New Church, I realised that I was consciously giving myself to the Lord and there I was abusing the temple the Lord gave me for His use, by introducing all these poisonous chemicals into it. I decided I had to stop smoking before my baptism on 20/12/2009. I was determined to quit for the final time with patches which I always had lying around.

I called on the Lord's help this time using my newly acquired skill of talking to Him rather than my previous method of ritualistic repetitive recitals. I said, "Lord, I tried several times to stop smoking but failed. I cannot do it without You. Please help me overcome the impulse to smoke. Please help me to respect this temple You've given me. Please purify and restore me. Please give me the strength to overcome. I cannot do it on my own. Thank you."

It was as simple as that. I put on the patch that morning on the 14th Dec 2009. The following day, I couldn't be bothered looking through drawers for one so I went without and lo and behold it was as if I'd never smoked before! No craving, no urge, no desire. Since then to date, I've not had the mental torment I'd previously experienced. Now, I will do almost anything to avoid the smell as it repulses me.

"Ask and ye shall receive" I asked and I received. I could not have done it without Divine Intervention.

Marian Mansaray



Kicking the Habit

Although pretty well conversant with Swedenborg's spiritual principle of the separation between the interior and exterior workings of our minds, I found the particular quote from *Divine Providence* 145 quite dry and heady. Taken in isolation, it left me with a strong sense of what Swedenborg is regularly accused - his writings being theoretical, analytical and repetitive. So I decided to take a look at the sections preceding and following it. The several sentences beforehand tell us that our distinct separate inner and outer thought processes can act dishonestly when we talk and act in ways not in accord with our deeper thought and intent, but honestly when we say and do what we think and intend inwardly. This put the quote into a helpful context for me and I could appreciate that it was providing the detail of the spiritual mechanisms, from differing aspects, for achieving either outcome - acting dishonestly in accordance with 'pleasures of evil' or honestly through 'pleasures in what is good' arising from our caring for others.

The contents of the quote are then totally enlivened by what Swedenborg offers in the next paragraph - an example. He proposes we may have felt pleasure in cheating, but then realise and inwardly admit it is a sin and determine we never want to be engaged in it again. This starts a battle between our inner self, full of a desire for honesty, and our outer self which still enjoys cheating. The only way to overcome this enjoyment is by forcing it to go away through fighting it head-on. Once the battle is won, the outer self comes into that love-filled delight in honesty - true caring. With persistence, pleasure in cheating becomes distasteful to us - 'the war is won', so to speak. He goes on to say it is similar with other sins - adultery, promiscuity, vengefulness, hatred, blasphemy and deceit. There is a 'sting in the tail' though when he tells us the hardest battle of all is with our love of being in control, because of our sense of self-importance. If we overcome this, we will have no trouble overcoming our other evil loves.

The specific sins to which Swedenborg refers need constant vigilance. More than anything, though, I found this quote talking to me about the challenge of dealing with those negative traits I discover in my personal life, the need to continually strive against them and the realisation that the Lord is always present in the situation supporting my inner

thoughts and desires, giving me the strength to maintain the outward work on myself.

Here are a dozen such habits (found while surfing the Internet which in itself might become a habit needing to be dealt with!) that might arise from time to time requiring close monitoring by us all:



"You're wrong and you know it, and I'm right and I know it!"

Cartoon by Al Ross

- < needing to win at all costs and in all situations.
- < the overwhelming desire to add our '2 cents' to every discussion.
- < overusing negative qualifiers - 'NO', 'BUT', 'HOWEVER' - which secretly say to everyone that I'm right and you're wrong.
- < passing judgments on others and imposing our standards on them.
- < refusing to share information in order to maintain an advantage over others.
- < claiming credit we don't deserve to overestimate our contribution to any success.
- < deflecting blame away from ourselves and onto events and people from our past.
- < not listening - the most passive-aggressive form of disrespect for others.
- < needing to show people we're smarter than they think we are.
- < refusing to express regret, admitting we're wrong, or recognising how our actions affect others.
- < punishing the messenger - the misguided need to attack the innocent who are usually only trying to help us.
- < passing the buck - blaming everyone but ourselves.

Neville Jarvis

Crossword Answers see page 12

1. SWEDENBORG 2. EXODUS
3. DOOR 4. STATUE 5. WOOD
6. HERETIC 7. CONJUGIAL LOVE
8. BEHM 9. HELL 10. LAMB



More ideas from Divine Providence 145

An excellent outline of Emanuel Swedenborg's inner combat in his quest for the soul is given in **Opening the Inner World** - Chapter 3 of Wilson van Dusen's book *The Presence of Other Worlds*. In his quest, Swedenborg encountered deeper processes that spoke in the language of symbols. His dreams were pointing out that he needed to be cleansed of his pride, arrogance and sensual inclinations.

Early in the *Journal of Dreams* he writes "I wondered ... how the inclination for women, which had been my chief passion, so suddenly ceased" (JD 14). It seems that his inner journey of really wanting to know the truth about the nature of the soul led him to a realm of deeper feelings resulting in his passion for women diminishing.

In regards to passage *Divine Providence* 145, I can sense that Swedenborg is summarising his experiences. An excerpt from **Opening the Inner World** supports my view that he is speaking from experience.

His [Swedenborg] heroic combat against passion and all corporeal temptations meant that he was going to experience more feeling than most. The Spiritual Diary, which followed the Journal, is shot through with awesome feeling and experience. The cold, clear intellect that would retreat to a block of ice was being melted by its own heroic effort to find the real truth.

I found passage 145 hard to relate to my own experiences in terms of how the struggle is described. I need to discern better the inner and outer processes of our minds as they operate in me. However I accept the gist of the message. Personal sacrifices have to be made, one's own understanding of how reality functions overturned, a need to give up control to higher guidance, a humble attitude developing through challenges, and a reassessment of one's values.

I appreciate the opportunity to reflect on *Divine Providence* 145. It led me to deeply appreciate van Dusen's **Opening the Inner World** so much more, for his wonderful insights into Swedenborg's struggles. It inspires me in my own journey.

Michael Chester



Swedenborg is here describing an essential process or part of the whole experience of regeneration. It is through temptations that the stage is set for the battles. The removal of the lusts and the pleasures of evil that are so ingrained into the fabric of our external being that the argument and combat between good and evil, truth and falsity takes time and cannot be a one-off event. The pleasures arising from evil and falsity are real and their removal by combat with the good and truth, that is given by the Divine through our internal, can manifest as intense pain, anguish and other physiological symptoms. The opposite can be said of the experience of the salubrious experiences arising when good overcomes evil and truth overcomes falsity. The peace after the battle soothes and provides rest for us.

This combat can range from mild to severe battles. The experience of evil and falsity is more palpable as they are of denser energy than the finer energies experienced from the influx of good and truth. The physical manifestations of these combats are correspondential to the spiritual conflict that is being ranged within our being.

Robert Bryce

"The inner thinking wants to replace the pleasures of evil with the pleasures of goodness because they are in harmony with it."

I have experienced moments of pleasure of goodness. I don't remember most of them, but I believe they are stored up in the treasury of my inner self. I was touched, cherished, loved and cared for as an infant by my parents. I experienced real states of being taught and patiently led by teachers and ministers. Adults showered me with compassion and the wisdom of their own life experience. All these things are stored up in me; some of them are retrieved by the Lord and brought to my attention when I am able to be open. I also experience these moments of the pleasure of goodness today, at a spiritual seminar.

Opportunities to worship and study give me moments of pleasure. Not only do I delight in the teachings of the Word and the moments of personal spiritual growth, but I rejoice in the hard work that others are doing. I experience love of them for their efforts, sacrifice and struggles. Compassion is a precious state of the pleasure of goodness that is made possible when others open up their lives to me and reveal their inner struggles. I believe that it is in compassion, even more than in other forms of service that I experience the Lord's love and forgiveness.

Glenn Alden





Divine Providence 145

It seems to me that Swedenborg is presenting spiritual regeneration as a three-fold process that highlights the increasing role played by our emotional facility. Initially the change in our outward behavior is instigated by mental activity alone, devoid, as it is, of any real feelings. A passionless idea that evil is sin is all that's necessary to start the ball rolling.

If we persist in sticking to our improved behaviour, God then implants in our higher mind positive feelings regarding doing good. Our higher (or inner) mind is the one that connects us with heaven. Our lower (outer) mind connects us with the dog-eat-dog natural level of life. It does not and never will understand the will to do good, so our emotional commitment to good fills only the higher, more noble half of ourself.

That marks the second phase of regeneration, and if we are to go onto the third phase, our higher mind has to then be successful in forcing the lower mind to accept the love of doing good, resulting in us then having heavenly love right throughout our life.

I quite like the fact that we don't have to start off with any sort of emotional commitment to doing good. In our unregenerate state who realistically feels positive feelings for doing good? The need for such feelings only gradually builds up. This makes regeneration seem much more attainable for ordinary human beings. No sudden miraculous transformation is expected from of us.

So Swedenborg illustrates that the life of heaven is not so hard as commonly believed – something that he often emphasised. Yet he also warns that our lower mind, whilst able to consent that heavenly love be present within it, is not temperamentally suited to let the matter rest there and unless we are ever vigilant we are always prone to spiritually backslide.

Wayne Kasmar



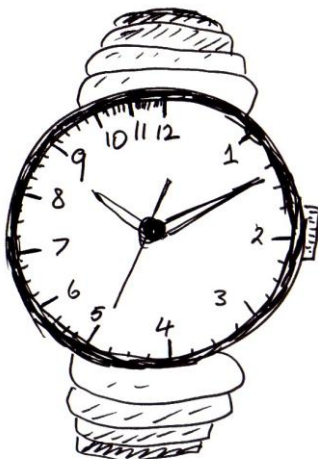
I have often wondered why the Holy Spirit is seldom referred to among Swedenborgians. One reason that is sometimes given is that Christianity has taken it literally. Perhaps though, the Holy Spirit and Divine Providence work with people in the same way. I have come across articles – some on the Holy Spirit – at exactly the right time for me. In one, the point was made that Divine Truth has always come to mankind through the Holy Spirit and this could not change. But what could be changed was the way man turned towards the Lord and gained affection for him, and this was changed when the Lord God came into this world. Now we can see the Lord as Divine Truth in person.

Since the Second Coming, Swedenborg's writings bring out the activity of Divine Providence in mankind. Divine Providence is at work eternally with us through his Holy Spirit.

Lenore Sandow

Cartoons by Joe Vandermeer

Procrastinator's wristwatch



Anarchist's wristwatch



Mindfulness wristwatch





The Joy of Sharing

By Bill Hall

"All in heaven take joy in sharing their delights and blessings with others. HEAVEN AND HELL 399.

How wonderful is it to share our delights and blessings with others. In fact, if we are not sharing our delights and blessings with others we are not receiving joy. Even for people with physical handicaps, they can experience joy in sharing their concerns with others. Some people with physical handicaps may find it difficult to reach out to others to share with them but with others who are willing to receive what others communicate, this willingness overcomes the obstacle.

As we read in the enlightening article, *Created for a Purpose* by David Roth, the Lord loves everyone and wants everyone to be happy. The Lord's love is constant with every human being, drawing them closer to the Lord and thus to heaven. If we seek from the heart to follow the Lord's ways we, too, will receive the happiness of sharing our delights. For we will acknowledge that all people are our fellow creatures and that we all share in the day to day endeavours to do the Lord's will.

The pattern of human life varies a great deal. But there is one truth that remains unchangeable: we all receive the wisdom and understanding of life from the Lord who is the only source of wisdom and understanding.

As we go about our daily lives, trying to perform our uses and obligations to the best of our ability, what can we do but humbly acknowledge that every second we are receiving wisdom and understanding from the Lord. Usually we feel that life is originating within ourselves. But this is not the truth. Nevertheless, the Lord provides that we shall live our daily lives as if we were originating our responses. At the end of the day, we need to reflect that we lived as if of ourselves, even though the appearance is that we live from ourselves.

As we approach each new day, let us rejoice in the teachings of Swedenborg that provide us with the understanding that our lives are not our own but that we always receive love and wisdom from the Lord. Then we will always enjoy the opportunities to share our blessings and delights with others.

"Man is given the rational responsibility of using his best thought and effort to act as of himself in all the circumstances of his life." (Dr. Hugo Lj. Odhner, *Spirits and Men*, p. 121)

Swedenborg's words and terms

Genii

Swedenborg's term for evil spirits of the worse kind, acting malevolently on a person's will, twisting desires to evil purposes. Contrasted with those evil spirits who strive to make truth appear as falsity and vice versa.

Neighbour

Not at all confined to "the man next door," the distinctive idea is that good from the Lord is the neighbour, and each person is neighbour in the degree in which he or she receives that good. The Lord, the church, one's country, etc are all our neighbour.

Correspondences

Soil

It's amazing that most of the earth's surface is covered with soil in which plants grow and provide food. The soil comes about when rocks, plants and animal bodies all decay and go back to their elements in this fertile mixture called 'soil'.

As a spiritual correspondence it pictures the workings of our mind and our life-experience in all kinds of ways. Each day's thoughts, feelings, impulses and decisions are gone through and they leave their traces and residues in our minds which becomes the soil that is ready for the next day's new activities. This never ends.



The richness of soil is in its balance of animal, plant and mineral content, all mixed up to make it perfect for what it does. It's the same in us:

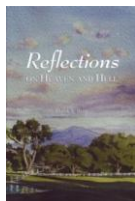
minerals correspond to the basic facts we know, plants to living truths we have come to see, and animals to the love and emotions we feel about spiritual life. What wonderful stuff soil is!



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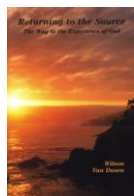
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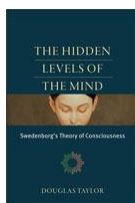


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by **Wilson van Dusen** 1996, 280pages, paperback

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by **D Taylor** 2011, 109 pages, paperback

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WHAT'S HAPPENING?

For Group activities, contact your nearest Group Convenor

- Brisbane (Ian Arnold on (07) 33690054)
- Gold Coast (Kevin Attwater on (07) 55452401 and Jack Benson on (07) 55454115);
- Melbourne (Chris Skinner on (03) 94320322; email: cskinner9@optusnet.com.au);
- Sydney region (Michael Chester on (02) 98881066; email: michael@swedenborg.com.au);

It would be good to establish Groups in other areas. If you can help, please contact Michael Chester.

Our website is updated regularly. Go to meetings on www.swedenborg.com.au for more details. Please let us know if you would like to be informed via email.

Brisbane: New Church Hall, 21 Agars Street, Rosalie.

Melbourne: New Church Hall, 426 High Street Road, Mount Waverley.
Last Fridays commencing 8pm.

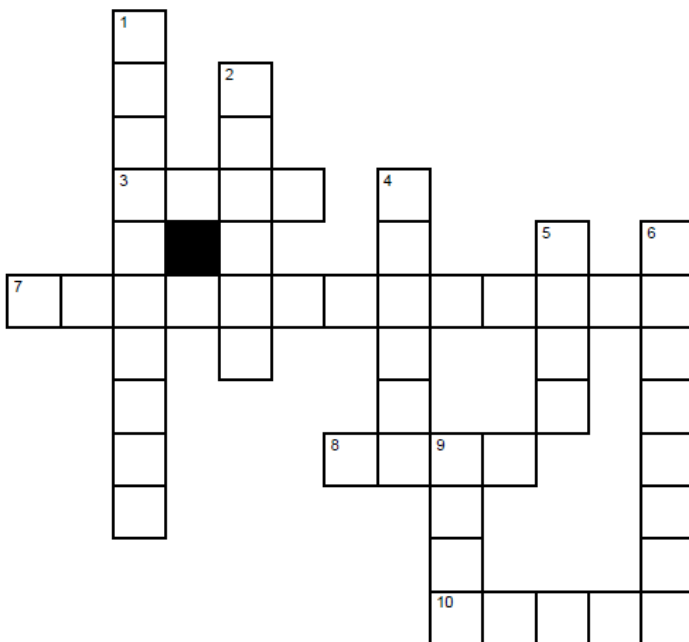
Sydney: Swedenborg Centre, 1 Avon Road, North Ryde commencing 7.45pm.

22nd June ***Moments of Awe and wonder in Life.*** Michael Chester

20th July ***Jung's Red Book – An opening of soul.*** Claire Dunne

26th Aug ***Festival of Wildflowers at Ku-ring-gai Wildflower Garden***

Crossword puzzle – Robert Bryce



Across

- 3.** What signifies that which lets in the Lord
7. What is the two word title in English of Swedenborg's work De Amore Conjugiali
8. Swedenborg's mother's maiden name
10. What animal signifies the good of the innocence of infancy

Down

- 1.** Name of a Swedish seer
2. The second chapter of the Bible that the Arcana Coelestia explores
4. A man-made object that signifies to worship from the truths of faith
5. Name a rhyming correspondence for good
6. One who confirms themselves in falsities
9. What is signified by a Lake of Fire

Answers on page 7

From "True Christianity" by Emanuel Swedenborg

Everything in the universe that is in the divine design relates to goodness and truth. Nothing that exists in heaven or on earth does not relate to these two. The reason is that both goodness and truth emanate from God, the source of all things.

Clearly then it is necessary for people to know what goodness is, what truth is, and how they relate to each other, and how the one is united to the other.

The divine design is that goodness and truth are to be united, not separated. They are to be one thing, not two. They are united when they emanate from God, and they are united in heaven. In heaven the union of goodness and truth is called "the heavenly marriage." All who are in heaven have this marriage. This is why heaven is compared to a marriage in the Word, and the Lord is called Bridegroom and Husband while heaven is called Bride and Wife, as is the church.

Since the union of goodness and truth is like a marriage, goodness clearly loves truth and truth loves goodness in return. Each one desires to be united to the other.

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