

IS YOUR MIND SYNCHRONIZED?

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Your mind is you; it is what makes you human. Your mind is your love's affection and thought, and should be directed to a purpose or use. The whole mind is geared to attain this end. It has many different levels, and these have to be synchronized if you are to become a well-adjusted, integrated person.

To know how to go about this synchronization we must know what these levels are, what they do, and what we can do to aid them. Luckily for us, the philosophers and scientists have spent hundreds of years seeking this knowledge, and gradually they have built a picture of some of the marvellous things the mind can do. They have also found that the average person uses just one tenth of his mind's potential. This means that ninety percent lies fallow, while we muddle along wondering why some people accomplish so much more.

There are three main divisions of the mind. These divisions or levels are the conscious, the subconscious, and the superconscious mind. Among them there is a smooth interaction of astounding unity if we give them the opportunity to grow. To do this we must have a unity of purpose or use as our goal.

The conscious mind is linked to our ability to smell, taste, touch, see, and hear. It is the gateway to the world around us. Only through the conscious mind can we have teamwork with our subconscious and superconscious mind.

The subconscious mind keeps our body functioning in health. It is the seat of our memory and imagination, and our thoughts and impressions are registered there. We can determine just what ideas shall be brought from the subconscious and superconscious mind into consciousness. We can select the materials out of which our judgments, our decisions and our emotional attitudes are woven, because our subconscious mind keeps a complete record of our life.

The superconscious mind is our link with immortality. It is governed by the will (or love) and the understanding (or wisdom), and through these we have rationality and reason, which give us freedom to choose good or evil. And this gives us qualities that make us human.

Whatever proceeds from the love or the will is our enjoyment because it is our self-life. The will is the essence of our life and the understanding the existence. As essence is nothing unless it has a form, so the will is nothing unless it is in the understanding. The will motivates the understanding to think, and guides it. The understanding teaches and shows the will what is to be done. Therefore they must be synchronized by love in order to produce.

Love is what makes our mind what it is; deep inside we feel and know our heart's desires. This is the imprint of our individuality, which causes all people's faces to be different. I like to think it is our God-given responsibility that we in turn give something to the world by the performing of a unique use. To synchronize the mind we must bring all its phases together to work for this use. The truly great people have done this in contributing to the whole spectrum of human needs.

We cannot do this without the will to do it and the understanding of how to do it. The cohorts of the will and understanding are reason, rationality, imagination, memory, and conscience. Those who listen to "that still small voice," prompting us to be honorable and just, clear the mind of some of the clutter that clogs it.

The memory is the ground of every science and our intelligence and finally our wisdom. The understanding digests what the memory takes in, and can lead us to intelligence and wisdom. We could not be educated without the memory, and life would be impossible if we had no way of orienting ourselves to the world around us through the ability to relive past states.

We do not see the objects around us, but the ideas we have concerning them and the way we feel about them; we thus evaluate them through our thoughts and affections. In the conflict between good and evil our character is formed, our conscience determined, our principles of life formulated, through seeking rational answers to the problems of life. We learn to control the inner world of the mind by knowing the laws that govern its mental life. This control is vital to our health and our successful cooperation with people. If we direct the operations of the mind into channels of good will, we can often "lay the ghosts" of powerful influences which unseen and unrealized are affecting our ideas, fears, and preferences. These forces must be taken into account if we are to have control of our conscious mental processes.

The imagination is a perpetual miracle. It is an image-making faculty, but no one knows how it works. It has the power to order, arrange, and bring together into a meaningful pattern the scattered impressions in the memory. It gives us our ability to produce in mental imagery the things of nature, combining all the senses in a homogeneous idea of each object. The imagination has the power to produce the mental picture of an idea of something new, something that does not exist. It has the power of representing qualities that sensation itself could never reveal. This gives tangible form and substance to moral virtues, to generalizations, to laws, or to abstract concepts.

All the forces that produce ideas in the imagination are invisible to us because they originate outside our level of consciousness. We know them only from their effects, which spring into being as if by magic. Spontaneously, they flash on our consciousness with a wonderful display of definite purpose and wisdom. This operation gradually builds the mind. For this reason every affection recognizes whatever promotes its end and purpose, and has the power to select what is needed to organize itself into an effective instrument of the will. This is a characteristic of love; it is a law of life. Our physical sensations are the raw materials out of which imaginative ideas are built. They are passive ingredients, and love is the active ingredient that selects them from the memory and builds them into an image that will reveal its own qualities. Love is imperceptible until it has this body of sensations. The specific function of the imagination is to make affections tangible so that we may sense them and enjoy their qualities.

We feel affection as love or desire. We see its quality and how it can be used to gain the end that is loved. The imagination removes what is irrelevant or antagonistic to its purpose, and perfects the picture of the idea. Here the function of the imagination is to bring affections and loves to our consciousness so that we can plan a program to attain our ends. It cannot select the love; we have to do this through our reason and rationality.

Reason can help us to compare various ideas, analyze their merits, and then form a judgment. Although our ideas are originally based on sense experiences, these sensations must be reorganized, recombined, abstracted, and sublimated in imagination and thought. Reason may be defined as the process of confirming by logical argument something we must prove to ourselves.

Rationality, on the other hand, is the process of confirming by logical argument something which we see perceptively to be true. We can have confidence in our own line of reasoning only if we have knowledge and experience on which to base our conclusions. Then we can see perceptively and make our judgment.

Every product of our inventive genius has its origin in the imagination and is formed as an idea of some affection of use. We cherish this idea as something precious and unique. This inner vision enriches our life, and we long to share it with others. This is its use, and in performing that use the delight is multiplied. To share the mental idea we must reproduce it so that it is tangible to the bodily senses. To do this is a labor of love. It is not a spontaneous process, because it requires skills and techniques that we have developed over the years, and perhaps new ones that we must master. Whatever medium we choose for the task will have its own peculiar qualities, its special limitations that must be overcome if we are to ultimate our idea.

Thought helps us gather ideas. Many believe that thought is simple, but it is very complex. It is made up of a series of forms that give rise to ideas. If we are not working toward a goal, all is confusion because there is no way to channel the diverse thoughts that flood in on us. If we have a goal, millions of thoughts that are constructive flow into a receptive mind. We know very little about thoughts because they merge into the depths and heights of the mind.

In a matter of seconds enough thoughts can flash through the mind to keep us busy for hours trying to write them. This is why, when we have deep thoughts, it is so challenging to try to catch them and transmute them into words. This is work because thought is on a different level from words. It takes real concentration to synchronize these levels in our mind. We learn to form our thoughts into orderly sequence when we are thinking of the finished product and not the individual thought.

Sometimes we allow doubt, anger, or hurt feelings because of criticism to clog our mind. These are noxious weeds and it is good if we can find them and pull them out. To give yourself courage, look back into history and you will find that many of the greats suffered from being misunderstood in their aims and ambitions. Socrates chose to accept his punishment of poison rather than give up his philosophical ideals. Inventors have been called crazy until their inventions benefited the world.

Judge for yourself what your worth is and then forget other judgments. You can estimate your worth by your will and understanding as shown in the use you are performing. Trust your reason to judge for you whether you are doing what is right to attain the goal in your mind. When this goal has been activated by your own love and visualized in your imagination, judged by your reason and rationality, then your will and understanding will be geared to take over. The will can push the project through, and the understanding will sift knowledges and throw out all that are not serviceable to your project. When your synchronized mind is working toward a use, then you will be ready for the illustration that is your gift that will add peace, love, beauty, wisdom, happiness, or comfort to the world.

OPEN HOUSE OF SWEDENBORGIANA LIBRARY

ACADEMY OF THE NEW CHURCH

On the evening of October 20, 1966, Dr. Hugo Lj. Odhner, Head of Swedenborgiana Research, opened a meeting attended by alumni and friends of the Academy of the New Church in its auditorium in Benade Hall as follows:

Friends of the Academy:

On behalf of the Academy, I welcome you this evening for a brief view of one of its enterprises—generally referred to as “Swedenborgiana Research.” Our hope is that before this evening is over you may obtain a clearer idea of this name or title.

In the first “Announcement” of the Academy of the New Church in 1878, it was stated that one of its purposes was “to collect, publish, and preserve the manuscripts and the original editions of those Writings which constitute the second advent of the Lord.” And in the Charter itself, one of the purposes of the Academy is stated to be “establishing a library.” It was hoped that this library would include—beside the usual literature needed by an educational institution which was to meet the needs of all ages and interests—copies of all the works of Swedenborg the philosopher as well as the theologian, in their *original editions*, as well as all his own known *letters* and *manuscripts* and *photographic copies* of the same, and “all documents bearing upon his life and character.”

Dr. Odhner, after describing in general terms the relation of the Swedenborgiana Library to the library of the Academy, introduced the Academy librarian, Miss Lois E. Stebbing.