

Candela



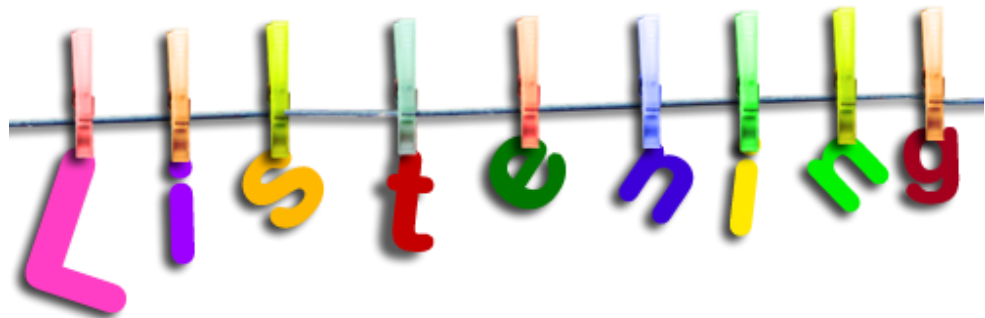
Newsletter of the Swedenborg Association of Australia Inc

Organisational Details are provided on the next page

February 2017

ISSUE 87

PRESIDENT'S MESSAGE



Happy New Year to one and all

We hope your year has got off to an auspicious start. We often start our New Year with a resolution or two. Sometimes to get some bad habit under control, sometimes with new aspirations. Some we consciously decide, others seem to pop up in front of us.

The word "Listen" or "Listening" seemed to be cropping up in many situations, articles and conversations. It got me thinking - sounds like a good, simple but wide-ranging resolution. A learned friend told me that 'listen' comes from the Germanic root word for 'list', to tilt, to lean towards. One of the nicest things you can do for others is to really listen to them. And we have two ears to hear both sides of the story.

We all love listening to the joyous sound of birdsong - magpies heralding the morning, kookaburras telling us of rain coming. Today I heard a totally new birdsong in the garden. Couldn't see the new visitor but its lilting song lifted my spirits.

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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 – May 2017

Would you like to write something for the next edition? It does not need to be long, even a paragraph with an idea or incident that touched you would be great.

The deadline is **20th April 2017**

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



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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>

* * continued from page 1 * *

Swedenborg tells us that birds correspond to our spiritual thoughts - some thoughts are active, chirpy, beautiful, some are serene like the swan, others are perceptive (eagle) and others are waiting to dive and tear (vultures). Birdsong then is the response and audibility of these thoughts, from the sweetness of the skylark, to the cawing of the crow, to the twittering of tiny wrens (sheds an interesting light on the so-called Twitterverse:).

How often do we listen to our internal voices? My favourite time is first thing in the morning just as I wake. Sometimes the new thoughts and ideas come racing in with barely time to put pen to paper to record them. Uncensored like our dreams, but with less confusing symbolism to unravel, these early morning thoughts can bring clarity to our ideas. How often have we heard the phrase that we should "sleep on it."

Listening to God is the best "leaning in" we can do in our lives, yet something that

is hard to grasp at times. Is it God we're hearing, or our own self-justifying thoughts? Sometimes it's hard to distinguish. In his short (90 page) book, "Uses", Wilson Van Dusen refers to a "Divine Response" which he describes on page 46 as the following -



God speaks to us,
if we take time to listen

"I call it a Divine response because it is exceedingly wise with a long range view as to our needs and ultimate uses. We attempt to do something in uses. The response comes in moments, flows in and opens our interior sight. It is so subtle and interior that it could easily be overlooked. Though I can give you examples, you will have to try it yourself to confirm this is a universal process.

I am driving a car on errands around town. I keep getting caught behind slow people. While waiting for a car to make a turn, I think I'll practice uses now. It occurs to me that there are so many slow cars today because I am impatient. If I could drive more patiently, we would all be safer. I'll try, but it is difficult.

The sequence, I will practice uses, I see my fault, is a common one. I had not intended to confront my fault, I had only intended to perform this use of driving well, but it led to seeing my fault....I saw that everyone else's slowness was simply my impatience."

Happy listening

Jan

With respectful acknowledgement to Wilson Van Dusen: "Uses - A Way of Personal and Spiritual Growth" and 'learned friend' Rev Julian Duckworth.

P.S. If you have some time to spare, why not drop in at the North Ryde Swedenborg Centre for a chat with Joe, a tea or coffee, a comfy chair, and curl up with this little book from the Swedenborg Library for an hour. What a lovely way to spend some free time.



SWEDENBORG'S DHARMA

By Walter Mason

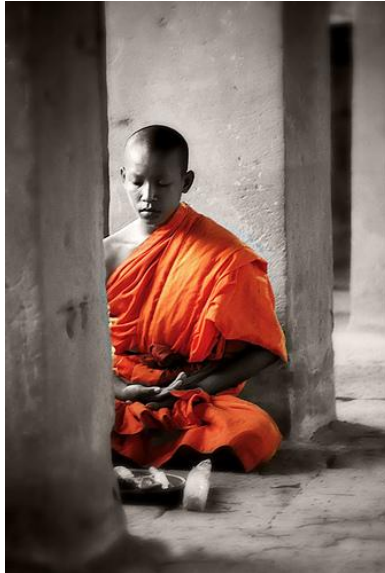
Continued from Issue 85, August 2016

No Fixed Self

The idea that there is no fixed self, that the ego is a delusion is probably one of the most confronting notions in Buddhism.

Wilson Van Dusen, that brilliant and endlessly fascinating writer, a noted Swedenborg scholar and a mystic in his own right, suggests that Swedenborg also was hinting at this idea when he raised the problem of *proprium*. Swedenborg suggested that the things we love, the things we cling to and point to as being emblematic of self are in fact illusions; self-made follies that serve only to distract us from our true, divine nature. We think: "This is our self" but our self-love is deceiving us. Far from being real, the *proprium* – may I now call it the ego? – is utterly false. It is that handful of water scooped from the stream. "This is the essence" we cry, as the water runs through our fingers, leaving nothing. Like all things, the ego is emptiness. But it is also one of the hardest things to leave behind. And as long as we trust in this ego, believing it to be our real selves, as long as we remain propped up by this hellish *proprium*, we can never realise spiritual oneness. We cannot leave the self in charge because there is no self – there is only God.

Van Dusen saw in Swedenborg's ideas a thread, common not only to Buddhism but to the even more ancient wisdom of the Hindu Holy books – the idea that there is only one self, in which we all share. Only one idea, which is God. And the thread of the Divine does not change colour from race to race, from religion to religion – it is the same sacred thread that binds us all. Swedenborg conceived it in the form of the Universal Human – the great human shape of heaven to which we all contribute a vital piece. And, as in a human body, how can a heart have more validity than a lung, an arm greater strength than a leg? Swedenborg, like the Buddha, saw that goodness and truth were of the utmost



importance, and that no-one could lay exclusive claim to the possession of these heavenly qualities. If any one person is capable of receiving the Lord's grace then all of us must be equally capable – the difference lies only in how open each of us is to receiving it.

The Buddha spoke of 84,000 Dharma doors, and it's an idea that has always excited me. He claimed that there were 84,000 ways of arriving at the truth. That considered, people should really avoid feeling superior or spiritually chauvinistic – the way he taught was only one of these doors. What a humbling idea! But at the same time an idea that is liberating and truly equalising.

Hell and Heaven in the Here and Now

One of the clearest parallels between the visions of Swedenborg and the teachings of the Buddha is in the area of heaven and hell. Like Swedenborg, Buddhists have traditionally taught that heavenly states are merely an extension of the habits and states of mind we have cultivated in this lifetime. At the moment of death, Buddhists believe that the karma of our self-cultivation will simply kick in, and we are instantly re-born into a state for which we have prepared ourselves. Those who have surrounded themselves with wickedness, violence and judgement will arrive at that place for which they've so busily been preparing. And those who have lived their lives informed by love, charity, goodwill and peacefulness will slide straight into those states of being. In the Pure Land tradition, the most popular by far in the countries of East Asia, Buddhist followers attempt to keep their minds in a constant state of Buddha-like wisdom and serenity by repeating the name of the Buddha throughout the day. Whether aspirated or recited silently, the Holy Name of the Buddha Amitabha is on the lips of millions of Buddhists even as we speak. In monasteries in Vietnam, the Buddha's name



stands in for all sorts of everyday language, so conscious are people of keeping his example constantly in mind. "Good Morning" is replaced by a hearty salutation of "Mo Phat!" which means, simply, praise Buddha. Excuse Me – Mo Phat. I'm sorry – Mo Phat. Pass the Salt – Mo Phat. Letters begin and end with "Mo Phat" – no need for "Dear Monk" or "Yours Sincerely". Human rebirth is precious, and we cannot afford to waste even a moment. We need to make haste in our spiritual cultivation, for death comes to us all, sooner rather than later. Every Buddhist dreams of dying with the name of the Buddha upon their lips, and nobody can afford to be caught unawares.

The preciousness of our human incarnation is expressed in the following story from the Lotus Sutra:

Imagine a lone blind turtle that dwells in the depths of a vast ocean, coming up for air only once every hundred years. On the surface of the same ocean floats a golden yoke. Imagine the turtle pushing its head through the yoke when it takes its centennial breath....The chances of this are greater than the chance of being born as a human... Human birth is compared to a rare jewel, difficult to find and, if found, of great value, because it is only in the human body that we can tread the path that leads to liberation.

It is the state of our mind that creates heaven and hell, and this is in exact accordance with Swedenborg's notion that the state of being in the afterlife is merely a reflection of the loves we have encouraged in this worldly life. Upon death all falsity (all ego) is stripped away, and the true state of our spiritual selves is left to seek its own level.

That Heaven and Hell are states we can know right now is a central and liberating part of Swedenborg's theology.

In the *Dhammapada*, the most concise collection of sayings attributed to Sakyamuni Buddha, Verse 21 states:

Heedfulness is the path to the Deathless, heedlessness is the path to death. The heedful die not, the heedless are already dead.

The Buddha here is echoing Socrates in saying "the unexamined life is not worth

living." The person who is happy to enjoy life without introspection, without a spiritual consciousness – that person is already dead. That person is in a Hell state, doomed to make the same mistakes over and over, unconscious of the truly transcendent, and the truly good. In *The True Christian Religion* Swedenborg expresses the same idea so beautifully when he says:

God is in him, and as far as he lives according to Divine order, fully so

...But as far as man lives contrary to order, so far he shuts up the lower parts of his mind or spirit, and prevents God from descending and filling them with His presence.

Then God is in him, but he is not in God.

Karma

Another stumbling block in the dialogue between Buddhists and Christians is the notion of *karma*. Karma is not a complicated thing, and to the majority of the world's population it makes complete sense – the things that you do now will shape your life in the future, and the things you have done in the past are what have contributed to your life at the present. So uncomplicated and commonsensical is this notion that I would hazard to suggest that it is not a piece of religious doctrine at all – it is merely the way life works. My substantial stomach is not a product of Divine fiat – it speaks of a dedication to fine dining and substantial desserts on winter evenings. It attests to my sedentary lifestyle and my natural aversion to things like team sports and jogging. D. T. Suzuki thought that Swedenborg came very close to a Western explanation of karma in his ideas about Divine Providence. Swedenborg taught that there are no accidents, but that "everything is conveyed by the Divine Providence through Wisdom and Love." Let not karma be an issue between east and west, and let's not point a finger at the everyday practitioners of Buddhism who do good deeds in an effort to cultivate good karma in this life. I would suggest that petitionary prayer and the exercise of good works all serve a similar function for most religious people in the west. All we are talking about is differences in language, not in spiritual understanding. And language is always a very poor thing in the face of Divine Truth.

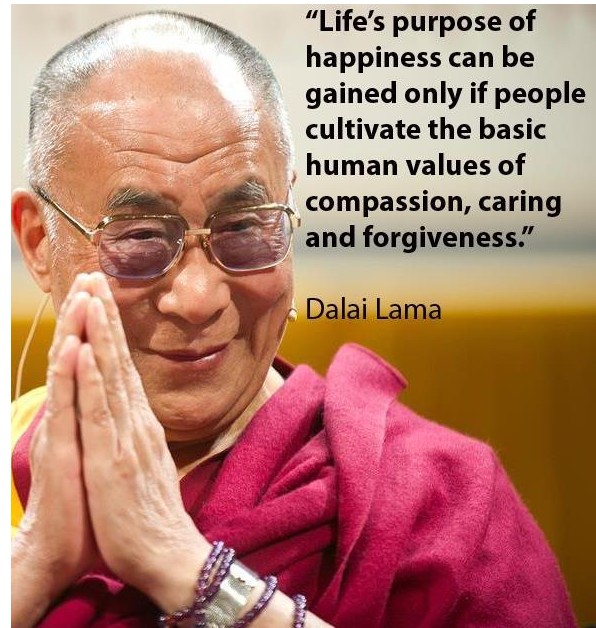


The Buddha spoke wisely about this when he urged people not to cling to concepts. Concepts and doctrines were all very well, he thought, for getting us to a certain level of spiritual development, but clinging to them and using them to exclude others was very poor form indeed. He used the analogy of a raft: when we come to a river, we are grateful for a raft to help us reach the other side. But once it has taken us across the river we don't pick up the raft and carry it with us for the rest of the journey. Such an action would be foolish – the raft would weigh us down, tire us out and cause us to lose patience with the process. How many people do you know carrying about an enormous spiritual raft on their shoulders, people who wag their fingers at those more skilful souls who overtake them on life's journey, jogging ahead with passion and determination, destined to reach their goal. While those poor raft carriers, those people weighed down with the importance of their own ideologies, sink slowly into the mud.

Free Will

Swedenborg always stressed the importance of free will. Each person, he taught, is responsible for the state of their own souls. No-one can be compelled to be good and kind, let alone undertake a life of spiritual renewal. Each person makes their own decisions and so must bear the responsibility for their actions – heaven and hell are self created states. Here he is in complete agreement with the Buddha, who taught that there is no such thing as predestination. Yes, we may be born under poor conditions that might go some way to excusing our poor life choices, but at each and every moment we choose how to behave, and ultimately we must all be answerable for those choices. But it is important to note that it is intention that ultimately defines how we bear responsibility for these acts. Swedenborg too was careful to explain that it was intention that coloured the nature of our actions. If we intend to do something bad and follow through on that intention, then the results become immediately obvious. A Buddhist would say that we have created bad karma, and that we must eventually pay for that bad action. Swedenborg would say that our bad intentions create around us

a state of evil, and that we have taken the first step into a hell state. There is nothing esoteric about these doctrines, and the moral is perfectly clear – if we intend good, and choose at each moment to behave in a way that helps others then we are contributing towards the creation of a heavenly state, both for ourselves and others.



So guard your intentions carefully, and never seek to justify your bad actions through extenuating circumstances. The responsibility is always ours, no matter how great the struggle might be.

God

Let us talk, for a moment, about God. God is a problem in Buddhism because, for the most part, Buddhists don't concern themselves with questions of God. Does God exist? Did she create the world? Does she guide our every action? The Buddha avoided all such questions. If people came to him with questions about God (and they did), the Buddha would simply urge them to attend to their own meditation practice, and to go about being a good and kind person. In the Buddhist conception, that is the best we can hope to do. God will take care of herself, and perhaps even us, if we can take care of ourselves. The Buddha likened the endless argument over the nature of the deity (and yes, it was even going on in his time) to a man who has been pierced by a poisoned arrow. "Pull it out, quickly!" the wise around him shout, but no, this philosopher pauses to ask: "But who made



the arrow? And of what wood? What is the poison that covers its tip? And who shot it?" By the time he has finished asking these questions the poor soul is dead – and none the wiser. Had he possessed the wherewithal to pull the poisonous arrow from his side, he may have bought himself a little more time to address those fascinating questions. The Buddha suggests that most of us are like that poor, pierced man – we suffer from the most acute spiritual ailments – selfishness, pride, anger and depression poison our systems, but instead of applying the first aid of meditation, kindness, charity and love, we are happier to seek answers to 'the really big questions'. If I can't make it through the day without 3 glasses of Scotch and a nasty argument with my partner what does it matter who created the world and in how many days?

I remember back to the dim dark distant days of 1999, when there were all sorts of crazy ideas about how the world was about to end at the turn of the millennium. There was a particular chap – I can't remember his name – who had predicted that the polar ice caps would melt in the last days of 1999 and that come January 1 most of us would be drowned. I remember he produced maps (which you could buy on the internet for a very reasonable price) showing what would be left of the world in the year 2000. It wasn't much. All that was left of Australia was Blackheath and Mt. Kosciusko. Anyway, someone had translated this nonsense into Vietnamese, and the Vietnamese language tabloids all over the world were urging people to run to the hills and stock up on canned food. I was visiting a Vietnamese Buddhist monastery in Cabramatta one day and a poor old man came in much distressed and clutching one of these newspaper stories. "What are we going to do?" he asked the Abbott. "We're all going to die." The Abbott glanced over the story nonchalantly and said dismissively "Pfff – we can't even live today in mindfulness and peace – what does it matter if we all drown next month. I'd urge you to go home and do



good now, my child, and stop worrying so much about a future that may never come." Cold comfort, perhaps, but doubtless very good advice.

Swedenborg, too, saw the folly of religion without action, of ideas without works. He categorised it as the mistake of faith without love, and faith without wisdom. He saw that it was impossible to guarantee a cosy little place in heaven just by mouthing the right platitudes and possessing the right ideas about the nature of the deity. Heaven is not a place divorced from our daily actions. Heaven is now, and the nature of the afterlife is determined by the uses and loves that we cultivate on this very day. D. T. Suzuki saw that this one idea of Swedenborg's coincided with the very essence of Buddhist teaching. That this and many other jewels were endlessly reflected in the net of the cosmos. The source of this universal wisdom may be unknown, but its essence is beautiful – it sparkles and liberates and catches us all in its light.

Each of us, too, is reflected in the finely polished surface of these jewels, and by living a good life we can be assured

that we are all caught up in the same cosmic net, irrespective of the labels and names we might choose to give to goodness.

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SWEDENBORG ON COLOURS

By Julian Duckworth

I saw that the last issue of Candela was printed (for the first time ever) in colour, and what an attractive difference it made, as colour always does. So I'm hoping that this article can include some visuals of colour along with a couple of charts about the spiritual aspects of colour. Swedenborg has a lot to say about the place and correspondences of colours.

Colour, of course, is all around us in this natural world, making it a particularly beautiful place for us to inhabit for the time we are here. Blue skies, red sunsets, green grass (so much green in nature!) and yellow daffodils. And then deep red beetroot, jade oceans, apricot apricots and brown earth. One colour list I saw gave 570 different colours, mostly named, which included a hundred (not fifty!) shades of grey. So it seems that there is an almost infinite range of colours as tones gradually move towards other tones, giving the idea that there is only really one "colour", the Divine, which infinitely expresses itself in the diversity of hues.

To see colour, you have to have light. When light shines on an object some colours bounce off the object and others are absorbed by it. Our eyes only see the colours that are bounced off or reflected, so we see green or pink. The object looks green or pink because its composition puts it somewhere along the wavelength of light rays. When we look at that statement, we can already see that it suggests a spiritual equivalent, that colour is a vibration or energy that is given out.

Colours are extensively used in spiritual practices like chakras, auras and colour therapies. 'Colour' is like our spirit in

relation to our physical body. Our spirit is in our body but it also extends from it and becomes detected and felt by other people. Colour, then, is an intensely spiritual phenomenon.

Swedenborg on colour generally

Here are some general things Swedenborg says about colours:

"The sphere of a person or spirit, whenever the Lord pleases, is represented by colours like those of the rainbow. There are colours in the other life which in brightness and resplendence far surpass the beauty of colours seen on earth, each colour representing something spiritual and celestial. There are colours which are never seen in this world."



"Heaven's colours come from what is flaming or what is to do with love and an affection for good, or they come from what is bright, which is to do with faith and an affection for truth."

"The colour of the rainbow never comes about except in a cloud. It is the darkness itself which is turned into colours, because the rays of the sun flash through it."

"There are two fundamental colours in the other life from which come all the rest: the colour **red** and the colour **white**. The colour red signifies good which is from love; the colour white signifies truth which is from faith. All

other colours which appear in the other life are modifications of heavenly light and flame upon these two planes."





"The light proceeding from the Lord appears as flame in the inmost heaven, being red and flashing, while in the middle heaven this light from the Lord appears as bright white, and in proportion as they have good in them, they sparkle.

There are colours of every kind in the Spiritual World which derive their variety from red and white, and from their opposites which are fiery dusky and black."

Colours in the Bible

Swedenborg regularly tells us that the text of the Bible expresses Divinely true things and that it has within it a deeper or personal or spiritual meaning. So it is a source of revelation to us, and its use of colours shows this very well. We will just use a few chosen examples.

Jacob gave his beloved son, Joseph, a coat of many colours. It's said that this could have been a long coat with wide sleeves or one with sewn patches of different material. Swedenborg gives a wonderful spiritual meaning to it; he says that the coat of many colours represents the way in which the spiritual level from the Divine appears in different ways – now like this, now like that – when it comes through into the natural plane of life.



The Tabernacle was the tent of worship for the Jews in the wilderness. One of the commands for its construction was to have a number of coverings put over it, woven from linen (white), blue, purple and scarlet. Each of these four colours 'points' to some aspect of the Divine – truth, heaven, majesty and full life.

Sometimes a gemstone is used in the Bible to convey colour, like emerald, ruby, sapphire. A sapphire is an azure blue stone. When Moses went up the mountain and saw the God of Israel on high, there was, under God's feet, paved work of sapphire stone, and it was like the very heavens in its clarity. Swedenborg says

that this is picturing the lucidity of divine truth on the ultimate plane.



Jesus, arrested, was dressed up in a purple robe with the crown of thorns on his head; a parody of true Kingship, and yet he is king. Swedenborg describes purple as the divine celestial good which is the very nature of God.

Green is abundant in the Bible as it is in the natural world. "He makes me to lie down in green pastures", "I have given every green herb for food"; "Then Jesus commanded them to sit down in groups on the green grass." Green is the central colour of the seven rainbow colours, the colour of growth and life.

White, indicating purity and innocence, is the colour of the robes of those seen in heaven. It is also used to show the result of our spiritual work, "though your sins are like scarlet, they shall be white as snow."

Black, Biblically, is mostly used to describe evil, falsity, hiding, fear and deception. Black, being the opposite of white which reflects out all colours from the light, absorbs all colours into only itself.

Swedenborg's pattern of the Spiritual World

In Heaven and Hell, and in other references, Swedenborg says that there are two kingdoms in heaven (the celestial and the spiritual) and three degrees of heaven (celestial, spiritual and natural). Hell also, but inversely, has its two kingdoms and three degrees.

The two kingdoms of heaven are universal to all in heaven, yet also distinct. A



celestial angel immediately sees that something is true because such an angel lives from love. A spiritual angel sees that something is true because he or she understands it very well and can see how it is true.

The three degrees of heaven – using the same terms – describe how the highest or inmost celestial heaven is focused on the Lord in worship and adoration; the middle or spiritual heaven is focused on love of others or charity; and the lowest, third or natural heaven is focused on being of use and in obedience to the Lord. All three are truly heavenly and none of them are inferior to or less important than any of the others. They are all rightful parts of our spiritual life.

This pattern of two kingdoms and three degrees fits in very well with all the colours, rather like Joseph's coat of many colours showing how Divine life appears in different ways or 'wavelengths'. I have tried to show this in this chart, but some of it is speculative, and some colours could be seen in other positions. Swedenborg does not give much clear indication apart from the red flame of love and the white brightness of truth. In putting this chart together I have also thought about the colours of hell.

	Celestial ↓ Kingdom	Spiritual ↓ Kingdom
Celestial Heaven	Red ↓	White ↓
Spiritual Heaven	Green ↓	Yellow ↓
Natural Heaven	Marbled ↓	Blue ↓
Mildest Hell	Light brown ↑	Pale Grey ↑
Worse Hell	Deep Brown ↑	Smokey Grey ↑
Most Worse Hell	Jet Black ↑	Matt Black ↑



Correspondences

Pigs

Pigs tend to love wallowing in mud which



then becomes filthy from their own excretions. They may do this in order to keep cool or relieve itching or perhaps from sheer enjoyment. For this reason, their correspondence is to do with the hells and the kinds of love that are prevalent there. These can be seen to be a love of self-indulgence, a love of sensual pleasures for their own sake, a love of

having more and more, a love of enjoying filthy thoughts and desires. All of these issue from a basic love of ourselves above anything else, and this is a hell.

Another related correspondence of pigs is with the love of defiling anything good and true, again coming from wallowing in their own filth, in which there is a delight in reducing anything of truth or sacredness to something of ridicule and despising.





BUILDING CONSCIOUS ATTENTION

By David Millar

Logopraxis is a method of studying the Word and reading the writings of Swedenborg which encourages us to try to view the text as descriptive of our own states of mind. In other words it all has to do with structures and process of consciousness. Just remembering this or keeping it in the forefront of our mind when we are reading can be an aid to experiencing the text differently to that of a casual reading.

Of course the descriptions in the text are overlaid with the natural imagery of person, place, time and space which makes doing this for any length of time challenging.

So let me just give you a simple exercise in reading with attention... The aim is to observe while reading how the mind tends to bring you down into what is natural – Select a paragraph from the Bible or Swedenborg and read it, making a determination to read with attention. When you recognise your attention has been drawn down into the literal meaning of the words, say to yourself –

"This is describing states of consciousness in me"

and try to hold your attention in this idea as you read further. You are not reading for meaning here, but training your attention, so just repeat this statement every time you find you are not present to the act of reading. The object of the exercise is simply to get a sense of how strong the pull into the natural features of the text is, without getting frustrated due to the text not yielding what you hoped for. Here is a quote that gives a rationale for the above exercise...

By repeated experience I have been granted the knowledge that the Word is for man a means of communication with heaven. When I read through the Word, from the first chapter of Isaiah to the end of Malachi, and also the Psalms of David, keeping my thoughts fixed on the spiritual sense, I was granted a clear perception that each verse communicated with some community in heaven, and that thus the whole Word communicated with heaven as a whole. From this fact it became clear that just as the Word is the Lord, so too the Word is heaven, since heaven's being heaven comes from the Lord, and the Lord by means of the Word is the all in all of heaven. (True Christian Religion 272)

Why not try the exercise with this passage which is full of images from nature.

"So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; and yet I say to you that even Solomon in all his glory was not arrayed like one of these. Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith?"

"Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. But seek first the kingdom of God and His righteousness, and all these things shall be added to you. Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble."

Matthew 6:28-34



Discounted Items for the Quarter

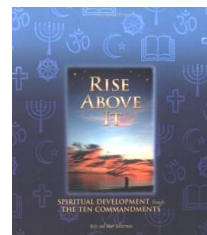
As a **Candela** reader, if you order any of the following titles within 3 month of this issue's publication date, you will receive approx. 20% - 30% off the retail price, while stocks last (see the order form below for the **discount price** and postage)

Rise Above It, Spiritual Development Through The Ten Commandments

by **Ray and Star Silverman**

2000, 276 pages, paperback (RRP \$25.00)

This fabulous book is a great help for developing a spiritual practice around the ten commandments, which Swedenborg reminds us are central to all spiritual life. What makes this book so unique is that author Ray Silverman ran many seminars reflecting on the ten commandments, even taking it into prisons, and much valuable participant journal entries from these sessions fill this book.

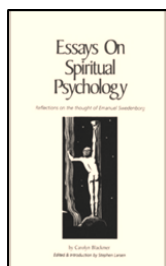


Essays on Spiritual Psychology

by **Carolyn Blackmer**

1991, 62 pages, paperback (RRP \$18.00)

Modern psychology owes much to Swedenborg for his dream analysis and spiritual experience diaries. His writings stimulated William James, father of modern psychology, Carl Jung as medical student, and the 12-Step (Alcoholics Anonymous) recovery program. Psychology educator Carolyn Blackmer explores Swedenborg's Journal of Dreams to distil his extraordinary psychology, with illustrative diagrams. Introduction by Stephen Larsen (Joseph Campbell Foundation).

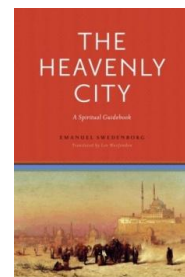


The Heavenly City by **Emanuel Swedenborg**, translated by **Lee**

Woofenden

2012, 103 pages, paperback (RRP \$20.00)

The expert translation makes this is a very readable translation of a gem by Swedenborg. He often referred his readers to the contents of this work, which in small chapters contains excellent and clear summaries of the key elements of the new spirituality. Every reader of Swedenborg should have this on their shelf, a superb reference for meditating on the new spirituality and antidote to modern materialism.



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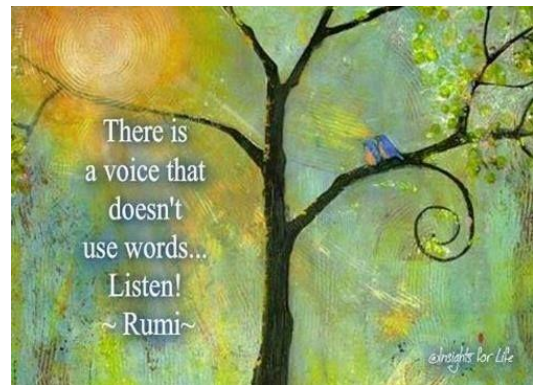
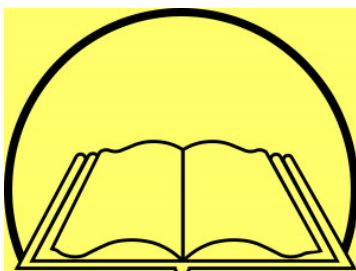
FINDING SWEDENBORG

By Ben Tranter

I am writing about how Swedenborg has changed my life. I came about the writings of Swedenborg when I came in contact with the New Church, and that happened whilst I searched for it on the internet.

Swedenborg has had a tremendous impact in my life. As soon as I started reading Swedenborg suddenly the Holy Spirit took control of every limb in my body.

As far as the doctrines are concerned Emanuel Swedenborg has thoroughly connected the truths that we display outwardly to the inner truths displayed by the spirit, and how we project that into life. Swedenborg has made me see differently because of his unique approach to the Word of God and his testimony to the church. He's made me realize that God isn't the judgmental God that mainstream Christianity portrays him but has always been a loving God and that we should approach the Bible from a spiritual perspective rather than a literal perspective. I admire Swedenborg and the impact he has had in my life and I will treasure his works from here through eternity.



A statement about the nature of that joining together, that is to say, of the external or natural man to the internal or spiritual man. The external or natural man reigns from the earliest period in life, unaware of the existence of the internal or spiritual man. That being so, when a person undergoes reformation and from being a natural or external man starts to become a spiritual or internal one, the natural rebels initially. For that person receives teaching to the effect that the natural man must be made subservient; that is, all his strong evil desires and the accompanying ideas that lend support to these must be rooted out. Consequently when left to himself the natural man thinks that in that case he may be completely destroyed, since he knows nothing other than that the natural is all there is, being totally ignorant of the fact that things beyond measure or description reside within the spiritual. When the natural man thinks like this he draws back, having no wish to be made subservient to the spiritual.
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