

Candela



Newsletter of the Swedenborg Association of Australia Inc.

Organisational Details are provided on the next page

November 2018

ISSUE 94

PRESIDENT'S MESSAGE

Hi Everyone

Zooooom, almost at the end of the year already. Can't believe how life goes past in such a rush these days. Most of us live by deadlines these days. I do love deadlines. I especially like the sound they make as they go whooshing by.

It's so hard sometime to stop and take note of the important things. I think God has his own way of reminding each of us what needs doing though and I'm sure his voice is as different for each one of us as we each are different.

A lot of the time for me his voice is there in what I read (I read a lot). It's almost as though a phrase or sentence will jump off the page at me. It can even be reading a sci-fi novel (my favourite downtime) or even the newspaper. "Hello, here I am, notice what I'm



saying". I had the unusual experience this afternoon of walking down the street and a small notice on a wall grabbed my attention. Important, notice me.

* * 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 –February 2019

I hope you all have a very Happy and blessed Christmas and find some time to read your Candela. Our next issue will come out in February so if you are having some holiday over the summer please think about writing an article for your magazine.

The deadline is **31st January 2019**

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



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me get too difficult to change. Well, almost keeps me in line :) Whap!

So, may you have many great teachings from God in your day to day life. I'll leave you with a thought about those conversations, as read by someone somewhere:-

"When you enter this church it may be possible that you "Hear The Call Of God." However, it is most unlikely that He will call you on your mobile.

Thank you for turning off your phone. If you would like to talk to God, find a quiet corner and pray earnestly. Should you want to see God, send him a text message while driving."

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>

Lovingly yours

Jan

WHAT'S HAPPENING?

* * *continued from page 1* * *

It's wonderful how God's voice is so acutely attuned to what interests us and how he can get through. It makes it so easy to hear him. It can also make it very easy to miss his voice too. I remember discussing God with a friend one day who, although they describe themselves as "spiritual", doesn't believe in God as such. They said that they have no personal experience of God and as such didn't believe in him. I guess I've found quite the opposite, every day in everything there's a chance to see and hear God.

Not just in the positives either. I've found for many years I've had what the Beatles (I'm showing my age here) used to call "Instant Karma". Soooo many times I've put a foot too far out of line and WHAP, my Instant Karma gets me. It is fortunate I guess, even though I don't think so at the precise moment of the whap. If I listen though, it keeps me in line before things in

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** at various locations around Australia are 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.



WHAT IS YOUR TRUTH?

by Stan Deutscher

What is your Truth...my Truth
Why do we why will we Do we
Always value Truth

What is your love...My Love
What are our Loves
Why do we why will we Do we
Always value Love

What is your Reality... My Reality
Why do we why will we Do we
Always seek Reality



We all do have our heroes Our Mothers Fathers Sisters Brothers
Our Mother God Father God
And we ourselves our little Selves.... such tiny selves That loom for us so large...
This mainly all we know And this we know but tiny small
Who or Where we are or to Whom or Where we go

How large or small is our world What worth the world that's mine
Does it should it include everybody's "me" to what devote my time
How large should be that mouthful of Life, we strive to chew
Seems it must be all of us That sets each day our task anew

I/we like to think our caring Will ease each one despairing
Our aid to some aspiring May cool some brow perspiring
Encourage us to be more me Encourage us to care for you
See more good Be more 'good' in more of all we do

We make a little difference
Yes a worthwhile difference
In ours and someone else's day

God could not have redeemed people, that is, rescued them from damnation and hell, without first taking on a human manifestation. Redemption was a matter of gaining control of the hells, restructuring the heavens, and then establishing a church. Despite his omnipotence, God could not accomplish these things except through his human manifestation, as one cannot do work without arms.

The Word as well makes it clear that having a human manifestation gave God the omnipotence to do this divine work. God is in the inmost and purest realms. There was no other way he could cross over to the lowest levels where the hells exist and where people were at that time, just as a soul cannot do anything without a body. By analogy, there is no way to overpower enemies who are not in sight and whom we cannot get close to with weapons such as spears, shields, or guns.

True Christianity 84

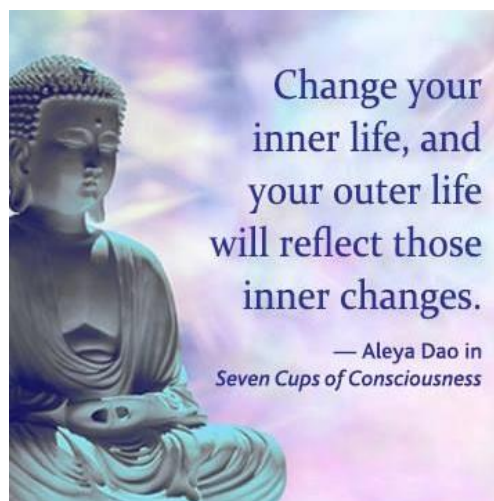


Inner Reminders

I compiled the excerpts below from a very informative booklet by **Dr. Philip Groves** called *Swedenborg's Mighty Contribution*. My reason for selecting the passages below was to remind myself (and now also to share with others) that I not only have an outer nature, of which I am all too aware, but that I more importantly also have an inner nature, and that this inner life is the more important part of me to develop. Everything outer exists for the sake of feeding and growing the inner, and the outer takes its course according to Divine design irrespective of whether the seeds of its inner content are realised or not.

The reason my inner life has a more fragile beginning is because it requires a conscious activation on my part, it depends on its development primarily on my self-compulsion, my attitudes, my understanding and the efforts I make. Yes, of course, this is done in conjunction with the indispensable response of the Divine's mighty effort, love and wisdom to facilitate a successful blossoming. But the Divine Will does not act where I do not make the initial significant efforts to initiate the change, simultaneously asking for guidance and seeking to build a real dialogue and connection with Higher Life through prayer and self-examination.

It is my hope that at least a few people today – including you – will see the need to resist the temptation to adopt external paradigms which dominate the modern in interpreting of life, and which seek to squeeze out all the subjectivity from our descriptions, pursuits, interpretations and understandings. The trap of this pernicious trend will no doubt be undone in the future, but with Swedenborg's great exposition of all reality we have a chance to get ahead and keep our understanding balanced and our actions fruitful for a happy eternal life of joyful uses which lie ahead. If you wish to acquire a copy of the original work *Swedenborg's Mighty Contribution* please contact the Swedenborg Centre. Enjoy!



Joe Vandermeer, Director

With the rise of modern science and the wide availability of a liberal education, many people have formulated a variety of theories concerning the origin of man, his biological nature and the significance of the individual. The current scientific and so-called "official" view is that man is the biological product of an immensely long evolutionary process, and is the automatic outcome of this blind, mindless mechanism. According to current theories life started up as the result of certain fortuitous combinations of chemicals on the surface of the early earth. The "fortunate" formation of the self-replicating DNA molecule enabled countless generations of organisms to transmit their genetic patterns to their offspring. With suitable genetic variation

and the operation of the relentless process of natural selection, the enormous diversity of organisms we see in the world fanned out and occupied suitable ecological niches.

In this completely materialistic presentation there is no reference to God, angels, soul, spirit or even the meaning of life. Such a view tries to tell us that life is opportunistic in its operation, has no goal, and does not endow individuals with even a glimmer of hope for continuing existence after the death of the body. It must be remembered that millions of minds surrender to the persuasion of evolution theory simply because it is scientific and, to some degree, fashionable.



Swedenborg's view of life, mankind and the individual is not a theoretical formulation. It is based upon a long and ongoing observation of the spiritual universe which was made possible by the Lord God. He wrote about what he saw and not what he imagined. The great virtue of his presentation is that he did not set out merely to explain human existence in terms of biology or psychology, but showed how man is an integral part of the entire universe and is the central actor in the cosmic drama. For Swedenborg, man is the chief dynamic instrument in the psychocosmological structure of reality. He insists that human beings are the functional means of maintaining a connection between higher and lower parts of the universe.

.oOo.oOo.oOo.

Swedenborg has repeatedly shown that the individual is charged with the responsibility of living in harmony with Divine order. The rules are clear, direct, and readily applied. However, such is the perversion of the human mind or spirit that it savagely turns against its own Divine Source, vehemently denies the existence of God, and assumes that by the clever use of thought and personality it can successfully make its own way through life, and invent all manner of naturalistic explanations for the existence of things. This kind of outlook is very common in the western world, and it is an abuse of Divine Order. It is often affirmed that academic learning enables a person to think wisely and make clear judgements concerning the nature of things. Common opinion holds the view that highly educated, learned persons are the only ones qualified to hold positions of trust and responsibility. This, however, is an unenlightened external view which is very incorrect.

It is of interest to note that the Middle English word *learn*, from which *learned* is derived, comes from the Teutonic base *LIS*, to find out. Finding out is the process of acquiring the truth of a thing, and this means to discover its origin, its properties, its functions, its uses and its meaning. If there is love of good in the enquiring mind, the search for truth and origin goes right back to the Lord God.

When the inner spiritual contents and values of a thing, as well as its outer form and function, are discerned, the mind is enlightened and the understanding is enriched. Modern academic learning does not follow this path. Instead, the contemporary process of finding out is confined to external phenomena only. Explaining all things in terms of other external things such as atoms, protons, electrons and electromagnetic fields is the modern mind game.



It completely excludes God and the spiritual universe and bars the way to full enlightenment. There is intellectual cleverness but no wisdom in this process. Furthermore, all these purely external scientific explanations do not improve the quality of the human spirit, and cannot lead to a blessed eternal life.

Learned materialists vehemently deny the importance of religion and declare that belief in God is mere superstition. They frequently state that the idea of God is simply an anthropomorphic image which simple-minded people have projected into the sky. Several Russian astronauts, the products of communistic atheism, triumphantly declared they had not seen God whilst they were circling the earth. All these views represent the closed and inverted nature of the proud and learned external mind. And they display complete ignorance of a universal truth which has been known to mankind since the earliest times. The truth is that man is made in the image and likeness of the Lord God.



There is an important way in which Spiritual Psychology differs from most contemporary schools of Clinical Psychology. It is the aim of the psychotherapist to help the client to move out of the anguish and confusion of neurosis, and return to a state of "normalcy". Therapy may involve an analytical exploration of the unconscious with the hope of uncovering and resolving conflicts, anxieties, hostilities and other maladaptive states. Facing up to and accepting these buried problems is thought to give relief from psychological difficulties. Alternatively, there may be a restructuring of behaviour patterns so that the patient may enjoy a happier relationship with the world. All too often this psychological restoration is an adaptation to the current standards of contemporary society, where the patient becomes like other people; it is to become normal or average, and that means to be mediocre.

Psychotherapy focuses upon the patient; it is often a first-aid process which patches up the person, makes him feel better, and helps him to relate to other people. The Spiritual Psychology which runs through the whole of Swedenborg's theological writings is very different from all this. It is not a person-centred system, but a God-centred reality, the Lord God. By means of sound Spiritual Psychology the individual is brought into a conscious affectionate relationship with the Lord, and learns to see the Lord as his source and support. From this there should be no going back to the old habits and attitudes of self-centred existence...

There are fringe areas of Psychology which present ideas and methods that have little in common with reformation and rebirth. Indeed, the fringe field is very big and may be described as a type of psycho-spiritual technology. It has become quite strong and exists in many parts of the world as a multi-million dollar "industry". It partly depends on the fact that all people have within themselves a homing instinct which seeks to lead them back to the Creative Source of Life; they feel the stirring of this

instinct but do not know the direction in which to move. Hence they come to rely upon the fringe systems as a means of being guided towards spiritual development. Strange pursuits such as past-lives therapy to release the soul for spiritual advancement, aura reading, chakra balancing, Camelot power or the effort to develop the siddhis, are widely available.

Siddhi is a Sanskrit word which refers to mystic powers such as fulfilling all desires without opposition, assuming any shape or form, creating or annihilating things at will, and the exercise of total control over all material objects. Courses are offered for instruction in these topics, and all over the world people flock to them in great numbers with the hope that their lives will be miraculously changed. Quite often these courses are weekend workshops or seminars lasting for a few weeks. What people fail to realise is that it has taken half a life-time to reach the disorganised state in which they find themselves, and it is simply not possible to correct and overcome this state in a few easy lessons. External aims and external methods cannot change internal disorder. The emotional excitement of pursuing a new and exotic interest can never be a substitute for honest and sincere self-examination and the effort to establish conjunction with the Lord God. Humans are strange in their willingness to spend time and money on the search for miraculous and supernormal phenomena, and yet avoid the direct task of putting their own being in order. In many circumstances, people pursue the occult, the supernatural and the psychic because they have a hidden wish to be the possessors of secret powers and rare knowledge that will give them a sense of being superior to their fellow men and women. There are some who even seek to employ thaumaturgic techniques to influence and control other people. Here, indeed, we see the proprium working at full blast in the effort to prove that "I" am better than the rest of mankind. Stupid and even sinister motives often stand behind the pursuit of these unusual





stand behind the pursuit of these unusual teachings. There is false security in the search for power through fragmentary systems of thought.

To work on oneself, in the light of sound spiritual doctrine, so as to achieve correction of defects and reorientation towards heavenly goals, is highly desirable. It takes time and ongoing effort to achieve this aim, and patience is required.

.oOo.oOo.oOo.

There are massive phantasies which infest millions of minds and create a completely false picture of reality. Some of these phantasies are supported by much intellectual reasoning, and innumerable minds then accept such phantasies as proven and well-established truths. The philosophy of materialism is one such fantasy which has spread far and wide throughout the modern world, and is given the stamp of approval by various governments and major educational institutes.

This very elaborate fantasy insists that the whole universe is a self-generated material system which arose from the explosion or sudden expansion of a minute corpuscle of energy. Out of this expanding energy-field atoms, molecules, galaxies, stars and planets are supposed to arise through the operation of quite mechanical, mindless laws of nature. On the planet Earth, the fortuitous combination of solar radiation, moisture, gases and mineral substances supposedly gave rise to the first self-sustaining and self-multiplying organisms.

Through an enormously long series of DNA modifications, environmental influences, and cosmic impacts, profound genetic changes took place, and vast numbers of new species of plant and animal organisms came into being.

Eventually the human organism was supposed to evolve out of earlier animal types. In this systematic fantasy, sensitivity, consciousness and complex behaviour are imagined to be the epiphenomenal outcome of complex neural circuits in the brain and nervous system, and are the expression of enzymes, proteins, fatty compounds and other biochemical substances at work. The fantasy insists that the whole of existence, life, mind, thought,

belief, feeling and behaviour come from interacting material forces and substances.

The fantasy concludes that human existence is a fleeting experience, is an automatic consequence of a huge material process, and has no meaning or significance. Death terminates the life of the individual, and beyond death there is nothing. This is the official view of the scientific community, and it lies at the core of modern western education.

Because the fantasy has the appearance of a systematic, logical system it is gullibly accepted as being real and true. Young minds accept this highly organised fantasy as being the only sound system of "explaining" the nature of the world in which we exist. Self-loving and sense-based minds which are ruled by a powerful proprium imagine that their self-generated "explanations" of things are the only ones that count. Their theories are even regarded as being more important than the reality they seek to explain.



If you personally feel the reality and tangibility of God, count yourself as being blessed and fortunate, for you are protected from the malicious and destructive influences of the massive fantasy we have discussed. In **The Spiritual Diary**, Swedenborg gives many descriptions of souls in the spiritual world who are unable to shake off their earth-bound phantasies. Those things we fervently build into ourselves during planetary life remain with us after death, and we carry our unredeemed phantasies into eternal existence.

To avoid the dire consequences of this unhealthy situation it is imperative to work on ourselves throughout life, examine our assumptions and belief systems, and very carefully analyse our inevitable phantasies. Swedenborg strongly recommends that all persons should review their lives and beliefs at periodic intervals, and take active steps to correct faulty attitudes and incorrect beliefs. Chapters 9 and 10 of **True Christian Religion** contain much useful material which we can beneficially apply to ourselves.



Whereas modern evolution theory indicates that man has no special, privileged position in the world but is just one more species spawned by the laws of random gene assortment and natural selection, Swedenborg confidently declares that the spirit of man has been created to complete an immense cosmic pattern and

has a significant role to play in the scheme of things. But the role must be played with affectionate acknowledgment of God, humility, absence of self-love, a spirit of charitable service, and an eagerness to contribute to the harmony of the whole by assimilating and living the truth and good which proceed from the Divine.



THE CHRIST-CHILD

Elizabeth Deutscher

Christmas shows us the fullness of energetic delight and joy in the heart of God. God freely gave his Son as a gift to the world. The Christmas star gives us joy-filled light.

Christmas Carols 2010 was a very special experience for me. My son and his wife were Mary and Joseph and their four-week old son ... our first grandson ... was baby Jesus ... He slept through! I treasure this memory in my heart.

We celebrate the birth of the Christ-child at Christmas. For me the birth of a child is a sharing in the creativity of God. It is a spiritual experience. By the time my fourth child was born new ideas were coming in ... the room was warm, the lights were dim, she was delivered onto my tummy ... the trainee doctor who delivered her covered us with a blanket and we spent a delightful, relaxed hour together, feeding her and bonding. Recently we saw a video of our newest grand-daughter being massaged by her dad ... she was loving it.

The birth of Christ brings wholeness and healing, strength and joy to our lives and to the world. May God bless us and our families this Christmas. May the Lord bring peace, love, grace and blessings throughout the world this Christmas and New Year.

Shalom



Keeping Christmas Well: Like Ebenezer Scrooge

by Mark D. Roberts with slight modifications by Michael Chester

She gave birth to her first child, a son. She wrapped him snugly in strips of cloth and laid him in a manger, because there was no lodging available for them. **Luke 2:7**

In the first chapter of Charles Dickens' classic story, *A Christmas Carol*, Ebenezer Scrooge didn't have much enthusiasm for Christmas. "If I could work my will," said Scrooge indignantly, "every idiot who goes about with 'Merry Christmas' on his lips should be boiled with his own pudding, and buried with a stake of holly through his heart." But, after being visited by the ghost of his former partner, Jacob Marley, and the three spirits of Christmas, Scrooge is a changed man. To the Ghost of Christmas Future, he promises, "I will honour Christmas in my heart, and try to keep it all the year." Indeed, he did. The final paragraphs of *A Christmas Carol* report that Scrooge "knew how to keep Christmas well, if any man alive possessed the knowledge." To this Dickens adds, "May that be truly said of us, and all of us!"

What would it be like to keep Christmas well? For Ebenezer Scrooge, this was primarily a matter of generosity, joyfulness, fairness in the workplace, and care for people in need. Scrooge "became as good a friend, as good a master, and as good a man as the good old City knew, or any other good old city, town, or borough in the good old world." But, as praiseworthy as these behaviors and characteristics might be, I wonder: Is that all there is to keeping Christmas well? Or might there be more? And if there is more, how would we know what keeping Christmas well really means?

If we're going to answer these questions, we must remember the essential event of Christmas: the birth of Jesus, who was wrapped in swaddling clothes and laid in a manger, because there was no room for him and his parents at the inn. Yet, this seemingly insignificant event was, in fact, the watershed event of history, the entrance of the Word of God into human life as human flesh. Keeping Christmas well means paying close attention, not only to what happened at Christmas, but especially to its meaning. In truth, Christmas changes everything, including how you and I might live each day.



On Christmas Day and the eleven days to follow, I will be reflecting on what it means to keep Christmas well by focusing on the implications of the birth of Jesus for our lives. Thus, the whole season of Christmas, all twelve days, will be a time for us to consider how we might honour Christmas each day, not only in our hearts, but also in daily activities: in our work, in our relationships, in our service to others, in our finances. I invite you to join me in the adventure of discovering how we might keep Christmas well.

QUESTIONS FOR FURTHER REFLECTION: When you hear the phrase "keeping Christmas well," what comes to mind? How might you keep Christmas well?

Original article at

<http://www.patheos.com/blogs/markdroberts/2011/12/25/keeping-christmas-well-like-ebenezer-scrooge/>



THIS WORLD AND THE NEXT

By Julian Duckworth

When you start reading Swedenborg one thing quickly strikes you, that Swedenborg describes the spiritual world in amazing detail and a great deal of his material is about that world rather than this world. At a quick glance of what he says, these two worlds tend to look pretty similar according to Swedenborg; there are mountains and rivers, houses and cities, animals and people (who look like people). This similarity might seem odd if you expect the next life to be one of suspended animation or disembodied thought or some golden paradise. But



Swedenborg helps us see why these similarities exist between the two worlds; it is to do with the correspondence of all created things which will be the same wherever they are, in this world or the next. A tree describes growth, fruitfulness, change, diversity, strength, use and well-being, all of which are to do with us personally as well as being there as a tree.

One question might then be: "If that's the case, is the afterlife any different from this life?" On the outside, it doesn't seem very different at all, but if we reflect on what we think about inside ourselves, then enormous differences become possible. Imagine you are looking at a big flat lawn with trees at the back

and there are other people also looking at this lawn. You look at it and maybe you think about something pleasant out of 'Pride and Prejudice'. But the others aren't. One is thinking about how many house units could be built on this space; another is thinking what fun some little children would have on it, and someone else is thinking it's all very boring, just a lawn, who cares?

This is each person's own reality. The lawn is the lawn. The response to seeing it varies from person to person but it falls into two basic categories:

self-interest or use,

a.k.a. hell and heaven.

Houses would bring me lots of money, boredom's there because nothing is entertaining me; Pride and Prejudice is about being together and romance, and a playground for little children to enjoy speaks for itself.

It seems that the spiritual world works very much along those lines, where what matters to you or what you love takes you over and fills your whole mind and attention, for good or for bad. Which brings us towards the place of time and space. Here, in this world, we are run by set time and set distances although we can occasionally free ourselves from their grip and be out of time and space for a while. Morning is always around 6 a.m. and Canberra is permanently 286 kms from Sydney.

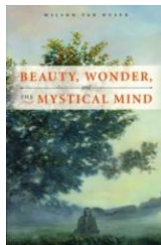
But in the spiritual world 'morning' will be whenever you have a new incentive and a 'place' is somewhere you get to just by thinking about it for some reason, and there you are. It sounds chaotic being faced with several mornings in quick succession or being whisked off to some far-off place but it isn't chaotic at all. It's what your spirit inside you is already doing perfectly happily while your body is concurrently being submitted to things which can make life seem very hard.

.....Continued on the last page.....



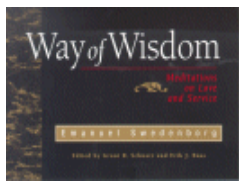
Discounted Book Offers for the Quarter

As a reader of **Candela**, if you order the following titles during the next quarter, you will receive the discounts listed below (while stocks last). Complete the Order Form (you can copy it) and return it to the Swedenborg Centre or phone on 02 9416 2812 and mention this notice.



Beauty, Wonder and the Mystical Mind by **Wilson van Dusen**

1999, 150 pages, paperback, RRP \$20, now **only \$12** (plus postage) for this quarter
Writing from lifelong personal experience in the spiritual dimension, Van Dusen compares the mystical to the aesthetic, noting the similar ways in which art and epiphany move and elevate the experienter. Includes effective, practical advice.

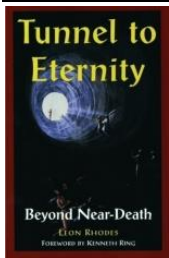


Way of Wisdom by **Grant Schnarr & Erik Buss (editors)**

1999, 146 pages, paperback, RRP \$12, now **only \$8** (plus postage) for this quarter

Meditations on Love and Service from the Spiritual Writings of Emanuel Swedenborg. This is a delightfully presented pocket-sized book with a collection of 100 gems of wisdom that challenge the reader to grow in spirit and humanity.

At the back of the book there is a short commentary by the editors on each quotation, allowing the reader the opportunity for further reflection. The commentary also lists the passage from which the quotation came from.



Tunnel to Eternity by **Leon Rhodes**

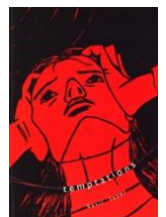
107 pages, paperback, RRP \$15, now **only \$10** (plus postage) for this quarter
Rhodes draws fascinating parallels between Near Death Experiences (NDEs) and the spiritual world that Emanuel Swedenborg describes fully and painstakingly. These parallels offer insights into the transition from this life 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.

Free offer 1 (when you purchase any of the above books)

Temptations, by **Basil Lazer**

1996, paperback, 154 pages, linocuts and typesetting by **Donna Heldon**

The cause, meaning and purpose of temptations are explained. This book compiles the essence of all Swedenborg has to say on spiritual temptations. The author loves this subject and presents it in developmental order under twelve chapter headings. Lazer has done us a real service.

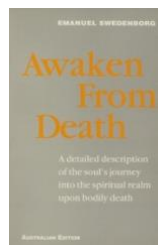


Free offer 2 (when you purchase any of the three books at the top of the page)

Awaken From Death, by **Emanuel Swedenborg**

Australian Edition, 1990, paperback, 71 pages

A pocket edition containing a detailed description of the soul's journey into the spiritual realm upon bodily death, based on the accounts of Emanuel Swedenborg.



Send the order over the page to the Swedenborg Centre, 4 Shirley Rd, ROSEVILLE NSW 2069 or phone (02) 9416 2812, or email orders@swedenborg.com.au (please mention this Candela).

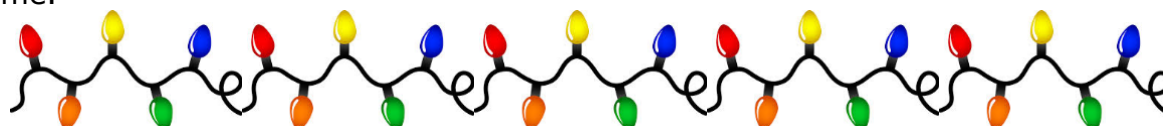


Continued from page 10

What goes on in our spirit (and how we experience that) is the great clue to the subtle differences between this world and the next one. What we love, what our intentions are, what we'd love to do given no restrictions and what we dream about doing is the "stuff" of the spiritual world and we are even given the luxury of a trial period to see if these 'if onlys' are going to be the things that will make us happy and fulfilled for evermore.

Now, another question might then be why (on earth!) do we need to go through an initial physical life in a set-piece kind of world rather than be in heaven from the word go? The best answer I have ever heard is that only a world like our one now can give us the scope, the freedom, the opposites, the opportunity, the privacy and the safety for us to work out what we want it all to be for and so form our own sense of reality.

One world gets followed by the other. One world is of short duration (for us), the other is eternal. We are in both worlds right now, but our senses keep giving us wrong impressions. When we die, it's only our body that gets discarded. We don't 'go' anywhere, we are simply different, because we are now in spirit, with a body which looks like what we are like on the inside. So, these two worlds are profoundly different even while they look the same.



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