
Candela



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

DECEMBER 2012

ISSUE 70



PRESIDENT'S MESSAGE

Dear friend and reader,

Welcome to this latest edition of the Candela. This message gives me the opportunity to perform two important tasks related to your Swedenborg Association of Australia.

The first task is to thank two retiring office holders for their endeavours in promoting the work's and broadened appreciation of Emanuel Swedenborg as well as the function of the SAA. First of all I would like to express heartfelt thanks and gratitude to Neville Jarvis for his years of work for the SAA and the broader Swedenborgian community. This year, as I am sure you most of you will know, Neville and his wife Alexis, who also contributed significantly to the SAA through her work on and off the committee, retired to Melbourne to be closer to their daughter and their family. Their move has marked the

closing of a long chapter of deep involvement including most recently as Treasurer of the SAA. Your SAA is richer for their labours. We look forward to hearing tales of the fruits of their involvement in the Swedenborgian community in Melbourne and of their joy being closer to their family.

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

Next Issue – March 2013

Theme – Expressions of the Divine

The theme for the next issue should give you all lots of inspiration to write, paint, photograph or tell a story. Please try to send something in so that our magazine reflects the thoughts of lots of our members. The deadline is **20th February**.

Best wishes for a very Happy Christmas and blessed New Year.

Ruth

Email to rduckworth@optusnet.com.au or 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 * **

Secondly, I would like to thank the retiring President Joe Vandermeer for his stewardship of the SAA. Over his period in office he has performed his duties with vigour and grace. He has also crafted many fine articles and talks. His work has solidly built upon the work of the previous Presidents of the SAA. I personally have appreciated his humour with the SAA talks and Candela serving as conduits for his cartoons and jokes. Thank you Joe. Joe continues as an SAA committee member for another year before his compulsory retirement in accordance with SAA rules.

Thirdly, I would like to thank the previous committee for their valued contributions.

Finally, I must introduce myself to you as the new President of the SAA. My name is Robert Bryce. I thank the committee for their support and nomination and look forward to continuing to work with them into the future.



I look forward to contributing to the ongoing life of the SAA. In particular I am interested in and committed to ensuring that the SAA enhances its support of those members who are geographically spread far and wide. I look forward to hearing from you if you have suggestions on how the SAA can increase its relevance to you and assist you with your ongoing exploration of the works of Swedenborg.

My introduction to the works of Emanuel Swedenborg occurred in the mid 1980's and since that time my life has been immeasurably enriched as I have read and studied numerous volumes of his works. My appreciation of his works has been enhanced through the sharing of many people who have contributed to the Candela and shared their words with me. I hope the SAA continues to do this for you.

So here we are, nearing the end of 2012 and the 20 year anniversary of the SAA. Thank you to all who have contributed to the SAA over the last year and the preceding 20 years! May the next 20 years be full and expansive.

In closing I would like to wish you a safe and joyous Christmas however you might celebrate it. In the midst of all the hubbub I hope that you can find the time to read some of Swedenborg's writings on Christmas and to ponder on what it means to you.

With best wishes

Robert



Virgil's prophecy of Christ's birth

By Julian Duckworth

Neville Jarvis and I were in Gundagai in November 1994 having come from a talk we'd given in Wagga Wagga earlier in the evening. We turned into the motel, "Poet's Corner", booked in, and went to our room. I noticed that each outside apartment door bore the name of a poet; ours was Wordsworth, with a four-line verse of his under it. It felt like a nice touch for "Poet's Corner" motel.

The following morning, I went outside and noticed that the door next to us – at a right angle to our door – had the name Virgil on it, along with a few prose lines which I read. "Now comes the last age by the song of the Cumaen sybil; the great order of the ages is born anew; now the Virgin returns, now the reign of Saturn comes again; now a new child is sent down from heaven above."

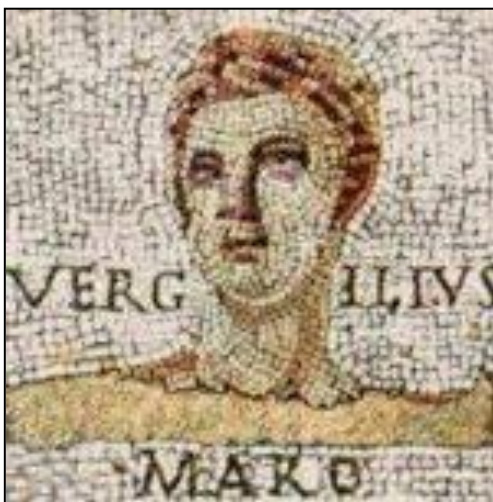
This struck me very forcibly, because next to the name Virgil above the quote were his dates – 70 BC to 19 BC. It read very much like a statement about the birth of Christ but from someone living and writing before that event took place, so then, prophetic. I glanced back at the dates to check I'd read BC correctly, and not AD, and yes, BC it was. I found a pen and paper and scribbled the quotation down and we packed up and set off for home.

It's now 2012 and I've never given this another thought. But now, in a world of google and blog, I can share a bit of research and suggestion. Let's take it step by step...

Virgil (or Vergil) was one of the great Roman poets, living in the time of Caesar Augustus. He is mostly famous for the Aeneid, the national epic of Rome's founding and history, but also for the Eclogues and the Georgics. Our quote comes from the 4th Eclogue – now called the Messianic Eclogue. The ten Eclogues are poems about pastoral life and eroticism. The Georgics are about running a farm.

There is no doubt that the early and medieval Christian Church took Virgil's short quote to be a direct and divinely inspired prophecy of the birth of Christ. This carried on for centuries right through to the 1900s, with widely differing views made about it. We don't need to go into these too much, but one is that there has always been a generally held belief that God, the creator, would eventually come into his own creation in some way. One explanation for this is the daily re-rising of the sun after its setting or 'death', linked with the ancient Sumerian god Tammuz who was brought into the Greek pantheon in the form of Apollo. The argument goes that this divine 'entry' or 'coming' is something innately felt in the human mind, and that possibly Virgil, a Roman probably aware of Greek mythology and more behind it, was drawing on known and universal symbols.

We should also mention the biblical Old Testament prophecies which also look ahead to a physical coming of God, and quite specifically so. "Behold, a virgin shall conceive and bear a son", "For unto us a child is born" and "A little child shall lead them". I don't think that Virgil would have been aware of these – Romans would have given little or no attention to riff-raff barbarians – but do notice the great similarity in the images that are used.



Virgil's quote brings in a number of allusions to things, some familiar to us and some not. The Cumaen sybil, what is that, with her 'song'? A sybil was a priestess and this one would have been at Cumae near Naples, a Greek settlement, at the temple dedicated to Apollo (mentioned earlier), the Greek god of light and the sun, of truth and prophecy and healing. The 'last age' seems to be the final time when all will endure and be as it is created and meant to be, which presumably is the theme of the sybil song.

Then Saturn – 'now the reign of Saturn comes again' – who was the Roman god of agriculture and time. The main idea is of.....



abundance and plenty. In December the Saturnalia festival was a time of role-reversals, gift-giving and revelry. Saturn is linked with the passing of the old year and the coming in of the new year.

A re-read of Virgil's quote, with all this now in mind, brings a string of statements all of a tremendously positive and optimistic quality – the coming of the age of the reign of the Prince of Peace so to speak. What I personally get from Virgil's quote – which I equally get from the Christmas story itself – is a sense of our lives having purpose and making progress towards a state of completeness and fulfillment in being. This is not something that happens automatically because we have reached the top of the stairs – it involves dealing with our egos, life's challenges and our personal choices – which Swedenborg describes as the work of regeneration. We need to face up to that, but I think we also need to see the vision of the ideal towards which, hopefully, we determine to go.

"Now comes the last age by the song of the Cumaen sybil; the great order of the ages is born anew; now the Virgin returns, now the reign of Saturn comes again; now a new child is sent down from heaven above." (Virgil – Publius Vergilius Maro – 70 BC to 19 BC)

Julian Duckworth

A spiritual star shines by heavenly power

By Michael Chester

I enjoyed listening to 'The Search for Meaning' with Caroline Jones back in the 1990s. One of the people she interviewed was Nick Carroll, a surfing champion, who described some of his peak experiences:

You get moments where your whole body, soul and mind are just concentrated on doing something in the surf. You have to just get up, trust your instinct and fall into the wave. It's during seconds like that that you seem to just totally disappear, you as a being don't really exist at that moment. It's hard to express, you throw yourself into the moment so heavily that you're actually inside the surfboard and what it's doing.

You're inside the landscape around you and the ocean as its surging. You get totally inside the moment and it's so intense that time disappears, everything disappears. You disappear, you're not thinking of you, Nick Carroll, or whoever. It's way beyond that.



If you're going to make a very big wave, you have to be totally unified with everything that's happening. You have to know absolutely everything about what the board's doing, what's happening with the wave, where the water is on the wave, how fast the water's moving up the face of the wave, what's happening with the wind, where there might be a couple of people in the way. And I don't think you can know about all that if you choose to take the form of thinking that we do in our everyday lives. Your brain just can't handle it, it has to throw stuff away to fit it all in. And so it throws away the useless stuff, the ego, the 'I'm Nick Carroll, I've got fears, worries, doubts etc' - all very useless stuff. Maybe in the moment of having to know everything all at once you burst through the barriers of trying to put things in order.

Nick Carroll in *The Search for Meaning Collection*.

It seems to me that his love of surfing provided the basis of an inner door to open into another world. A explanation for me is that Nick received an inpouring of Divine Influx and had a taste of the harmony of heaven. He shone by means of heavenly power.

Many people have had touches of higher consciousness, of being in the flow, and a sense of oneness. Swedenborg who experienced a tremendous inpouring of Divine Influx encourages us with a message of hope by pointing out that when our hearts are open to receive pure affection from the Lord, and our minds enjoy the clear perception which pure affection brings, we are in heavenly sunshine.



We Find What We Look For

By Walter Mason

"We find what we look for in this world. I have always been looking for the noble qualities in human beings, and I have found them. There are great souls all along the highway of life, and there are great qualities even in the people who seem common and weak to us ordinarily." Ella Wheeler Wilcox, *The Heart of the New Thought*

That most famous of New Age authors, Doreen Virtue, talks about encountering 'starpeople' at various moments in her life. These are people who are so extraordinary and are marked out by such an abundance of good qualities that she could only assume they have an other-worldly origin. Their great kindness can only be explained by assuming that they have descended from the stars themselves.

But we can, perhaps, offer a more mundane explanation for the occasional flights into great goodness that almost anyone is possible of. At such moments we are moving into God's grace, and in our perfection we are exposed as the angelic beings we actually are. Angels, after all, don't just live among the stars. They move amongst us, and frequently manifest as us, because, as Doreen Virtue once more reminds us (in her lovely book about Angelic encounters, "Angel Visions"), "an angel is anyone who unselfishly helps us."

This year I spent a great deal of time in Cambodia, a country more famous for its history of horror than for any beach, temple or ruin. But even in that poor, difficult and still tormented place, angels are in evidence. The Cambodians call them *apsaras*, and they are carved into the walls of temples in glorious abundance, conveyers of hope, grace and great beauty. From the stone these ancient angels emerge, beatific in expression, lending a supernatural hand to hapless humans in all of their moments of torment.



Whenever I travel I search for angels, and I frequently find them. Visiting a tiny village in the jungle on a Cambodian mountain-top, the local families came together and threw me a spontaneous party. We had duck legs, curried frogs and a delicious salad made from tiny raw fish. After our feast the only way to bathe was to walk down to a nearby stream and, wrapping ourselves modestly in hand-woven

cotton scarves, all the men of the village plunged into the water, laughing at my huge white body shining in the moonlight.

Looking up at the stars the village head, a gruff man who had lived through war and genocide, pointed at the sky. "There is a star for each and every one of us, you know," he said. "The day we are born we are assigned one. It protects us, and it is always there for us. Sometimes in my life I have experienced terrible things, things I couldn't begin to talk about. But no matter how tough it got, I knew that, come night, I could always look up at my friend in the heavens and know that I was not alone."

All the men were quiet now in this cool, brackish little pool. All of us were looking up at our friends and protectors in the sky. "If you want, I can give

you one," said the head man. He began to point me toward a particular star, one that was clear to everyone else but which remained elusive to my untrained eye. "Yes," said the other men, "that is clearly his star – it shines just like his skin at night."



AS ABOVE – SO BELOW

By Joe Vandermeer

In 1734, Emanuel Swedenborg was the first person to offer a plausible explanation for the way our Solar System originated and evolved into a star and planet arrangement. His explanation is referred to as the Nebular Hypothesis. The explanation offered by Swedenborg remains the most widely accepted suggestion to model the way our Solar System and its planets came about. In fact, the Nebular Hypothesis is believed to be responsible for planet formation throughout the entire universe.

The hypothesis suggests that stars and planets form in an orderly process, unfolding from a dense chaotic cloud of gases (even our word 'gas' is derived from the Greek 'chaos'). This original cloud was composed mainly of hydrogen and was gravitationally very unstable. This instability caused the gaseous matter to curdle into clumps and these clumps collapsed to form the initial star, which then continued to feed off the hot gaseous matter surrounding it (a star like our Sun took around hundred million years to form). As the young star started forming it causes the surrounding gases to spin like a disk around it. As circumstances were favourable, planets

eventually formed as the disk of gas cooled, by first allowing small dust grains of rocks and ice to form and coagulate into small bodies. Over hundreds of millions of years these bodies attracted the remaining matter around them and began to collide and merge to form the planets. 'Planet' is Greek for 'wandering' (star), due to their apparent motion around the sky. As planets grew, the increasing strength of its gravitational field enabled it to capture smaller passing or colliding bodies into orbit which ended up becoming satellites, like our Moon.

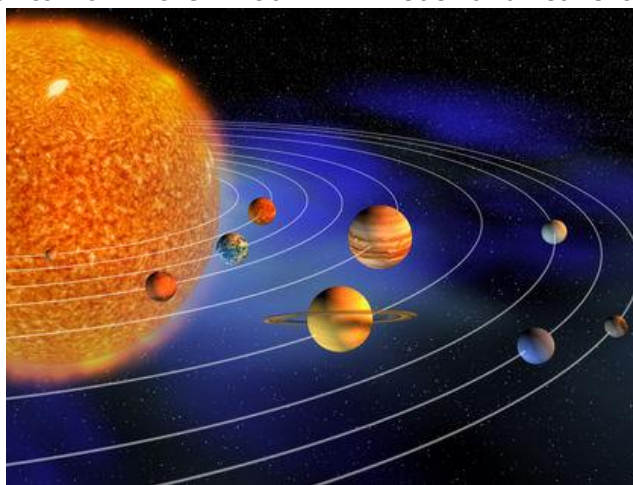
It is obvious from our observation and knowledge of the night sky that there is an order to the way cosmic objects behave. We

see how the gravitational field of our planet governs and limits the motion of the Moon. In the same way our system's central body, that star we call Sun governs the motion of our planet Earth and all our sibling planets. Our Sun in turn is constrained and controlled by the gravitational tugging from the entire Milky Way's mass. Even galaxy clusters exercise an influence over each individual galaxy. There's a hierarchy of influences and orderly control.

We cannot say a planet has a willingness to obey its 'parent' in the system, because planets have no free will, no volition, they can only lawfully obey what is provided for them as it lacks the power of freedom to decide otherwise. Imagine the unpredictability and chaos that would ensue if planets (no doubt in their adolescent phase of existence) had the power and freedom to rebel and leave their hierarchical system of

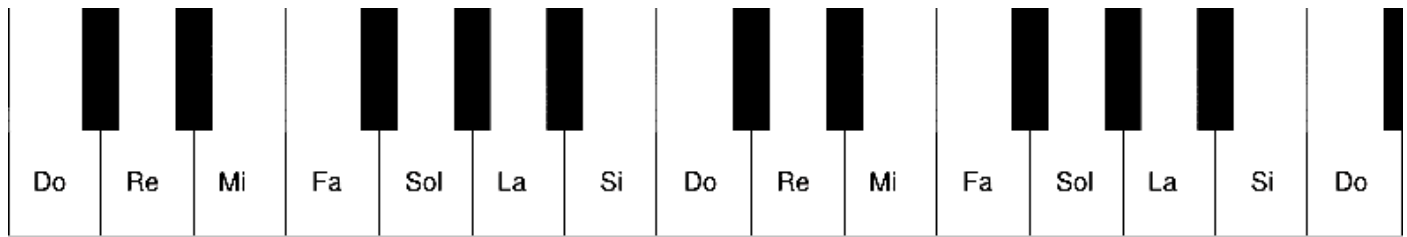
order when servitude no longer appealed to them!

Our knowledge of the overall cosmic order found its way into the structure of our western musical scale in the way the degrees of the scale were named. Let's look at the note names of an ascending western musical scale: Do, Re, Mi, Fa, Sol, La, Si, Do. This should seem



familiar to anyone who remembers the song "Do-Re-Mi" in Rodgers and Hammerstein's movie "The Sound of Music." Each name describes a note that has a unique relationship to the source note Do (in music, relationships between notes are called 'intervals'). Notice that there are seven note names, with the name Do repeated at both ends of the scale.

This repetition of the note Do highlights the cyclic nature of our musical experience. At the end of a scale we experience the pattern starting over again. The pattern of sound repeats itself as the pitch continues to ascend or descend. That point of greatest familiarity and harmony is called the 'octave' interval between two notes. This 'octave'



experience occurs when the pitch of the first and second notes are double or half each other's vibration frequency.

These note names reflect an octave of cosmic order:

DO for Dominus: Latin for lord, master, owner - thus represents God, the Absolute, All and Everything

SI for SIderis: Latin for stars, constellations - all worlds (all stars and galaxies)

LA for Via LActea: Latin for Milky Way (translated from Greek) - our galaxy (from 'galactos', Greek for milk)

SOL is simply Latin for Sun - our star

FA for FAtus: Latin for destiny - fate and destiny, associated with the Solar System's planets

MI for MICrocosmos: Latin (translated from Greek) for 'small cosmos' - hence referring to earth and the human being as mirror of the cosmos (expressing 'as above, so below')

RE for REgina Coeli: Latin for 'queen of heaven' - meaning the Moon

Then back to **DO**

So the names of notes in our musical scales represent a cosmic hierarchical order of all creation, a descending ray of creation starting commencing at the highest level with the all-encompassing Lord God, under which appear all worlds, our galaxy (Milky Way), our star (Sun), our star's planets (Solar System), within which is our planet (Earth/self), upon which depends our satellite (Moon, that which depends on us), while underpinning it all (again) is the Lord God. As the Greek-Armenian esoteric teacher George Ivanovich Gurdjieff pointed out, there is an outer scale of cosmic objects but there is also a corresponding cosmic inner scale within us which relates to our spiritual development. About this inner scale of development we could write a whole new chapter, but the point here is that on the descending scale from the Creator to the dense level of the Moon, each level is subject to an increasing number of laws to govern that level, so that by transforming what is lower and coarser in us into something finer, higher and more spiritual in us we gain a corresponding degree of freedom as we come under a higher and lesser

set of governing laws and principles. However, in compensation to there being less higher laws, the laws that do operate there come with a greater breadth of influence plus a greater responsibility to honour and obey (serve) them. Mineral and vegetable life for example, as well as mechanical human life, is more confined to mechanical laws than spiritual and celestial levels of being.

Swedenborg, like Gurdjieff, affirms that at all levels of existence things consist of real material substance, even at the finest level of Divine Love. They would also concur that at that highest and finest level, Divine Life is the one source of all things and that all creation is brought into existence by the conatus (drive) of Divine Love, as it is moulded by the Divine Wisdom to maintain order and purpose. As lower worlds unfold, further laws are needed to maintain order and harmony so that it reflects the cause and aim of its arising. The same occurs in human affairs. E.g. the Bible contains some 613 specific laws (mitzvot). But the whole lot can be summed up as "love your neighbour as yourself" (Galatians 5:14). Someone recently brought to my attention that the public's unfamiliarity with the first motorised vehicles caused the Red Flag Act to be passed in the UK, which necessitated their drivers to go no faster than 2 miles per hour through towns and to have one passenger walk ahead of the vehicle with a red flag to warn pedestrians and horse-drawn traffic that a motorised vehicle was coming. Until then, there was no shared understanding of road use, only local habit. There were no official rules of the road, all problems were resolved locally in each situation. In 1931 the Highway Code was first published in the UK to guide, inform and prescribe orderly ways to behave and avoid accidents. The 1931 code simply urged road users to be careful and considerate towards others and to put safety first. Today, that Highway Code has an entire chapter on how to cross the road.

To 'love your neighbour as yourself' is the real source of the first highway rule (being careful and considerate towards others by putting safety first). It is also what stands behind the Hippocratic Oath's first principle of the



medicinal arts, *Primum non nocere* (Latin for "first, do no harm"). This upholds the highest and most important goal to maintain the overall good and wellbeing of all.

It honours the importance of keeping in mind the context, the first principle, especially when getting bogged down in finer arguments of interpretation as the principle is applied to endlessly varied situations. As the late Dr Stephen Covey said we should begin all things with the end in mind.

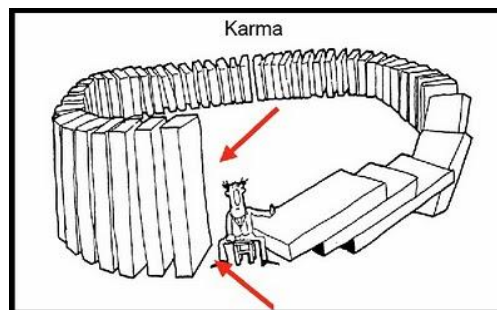
When any natural law is broken, we quickly realise and suffer its consequences. Suffering and harm would be reduced if we respect and cooperate with the law of gravitation rather than ignore it. When social laws which are designed to protect the good, order, harmony and wellbeing in the community are broken because of selfish motives, that community is likely to respond by seeking to re-educate or restrain offenders. Therefore, paradoxically, freedom lies in cooperating with (serving) the law rather than breaking it. Inner freedom too can only come from working to find and eliminate or avoid automatic and unconscious influences in us that cause us to run into discomfort through our blind or habitual reactions to things. Only when we are truly conscious are we free from the compulsions of our automatic and unconscious habits. Only then are we able to choose freely.

Laws are like boundaries. They maintain order of that which is contained within them and guide action toward the desired goal, the ultimate good which the system seeks to achieve or maintain. When we act within the 'space' created by those laws we are free to a degree. When we ignore the boundaries set by that law and order, we run into the limits, feel hurt, may be surprised and feel restricted. In his work *Heavenly Secrets*, Swedenborg relates the general spiritual law which I would refer to as karma (love or intention determines action which in turn attracts or invites a corrective consequence that teaches us about our intention). It implies that the law itself does not act but only prevents by reacting, which informs or limits human actions, especially when destructive and selfish. The orderly boundary limits are set to provide experiences which invite the individual to check and align their intention and action to the greater good, since the

Divine is focused on that which is highest, permanent and eternal. I think of laws as boundaries and bumpers on a dodgem car ride. If I go against the flow of traffic or drive head-on into the side, I'll get a strong shock. If I go with the traffic, I may experience some mild bumps and nudges to adjust my general direction to keep me going with the flow but such minor shocks aren't as painful.

Heavenly Secrets #1857 [2]-[4]:

"... evil [spirits] in the other life ... are not punished until their evils have reached their height, and this both in general and in particular. For such is the equilibrium in the other life that evil punishes itself, that is to say those who are evil run into the punishment of their evil, but only when it has reached its height. Every evil has its limit that varies in each individual case, beyond which it is not allowable to pass. When an evil person passes beyond this limit he precipitates himself into the penalty, and this is so in every particular. It is the same in general, the wicked thrust themselves down into hell, not in a moment, but successively. This has its origin in the universal law of order established by the Lord, that the Lord never casts anyone down into hell; but that evil casts itself down, or that the evil person casts himself down, and this successively, until the evil has been consummated, and nothing of good any longer appears. So long as there is any good, he is uplifted above hell; but when there is nothing but evil, of himself he is thrust down into it. Good and evil must first be separated from



each other, for they are opposites; and no one is allowed to incline both ways. This is what is signified by the iniquity of the Amorites having to be consummated. But with the good the case is otherwise; they are continually uplifted by the Lord toward heaven, and their evil is successively wiped away."

I hope this article has touched on some aspects of the ancient axiom 'as above, so below' and on the lawful order of outer creation and inner development.

Joe Vandermeer

Crossword Answers

1. Four 3. Ship 6. Leiden 7. Dostoevsky
8. Uppsala 9. The Word 10. Shearsmith
2. Reptile 4. Veil 5. Heaven and Hell



Angel Cards

A new set of Angel cards have been lovingly produced, with 12 additional Angelic qualities, and attractively printed and packaged.

The front of each card has the following image.



*Angel
Quality*

*Meditate on the angel quality and allow its
significance to come into your consciousness,
bring healing and be something to aspire to.*

www.swedenborg.com.au

The purpose of the cards is to help people on the path to angelhood. They are based on what Swedenborg experienced with his encounters with angels. You can use them in whatever way you are drawn to. One suggestion is to select a card and reflect on the quality and message, see if there is any immediate connection, come back to it as often as you wish during the day and see if there was any synchronistic connection at the end of the day.

THE SILVER STARS ARE IN THE SKY

The silver stars are in the sky,
The red-gold moon goes riding high,
O, sleep my little one sleep!

Once long ago, against her breast,
A mother rocked her child to rest,
Who was the Prince of Heav'n above,
The Lord of happiness and love.
O, sleep, my little one sleep!

The boobook calls across the night,
The brown moths flutter in the light,
O, sleep, my little one sleep!

In Bethlehem long, long ago,
When roads and paddocks gleam'd with snow;
On this same night, that mother mild,
Lull'd into dreams her royal child.
So, sleep, my little one, sleep!

John Wheeler

Another suggestion is to have them in a dish and for friends and family to occasionally select one and share what was selected.

On the other side is the quality.

Usefulness

*Angels concentrate most of all in being
useful and doing what is good to others.
They are happiest when they are ministering
to people in the world and inspiring them
with what is good.*

Emanuel Swedenborg

The cards are business card size. **The cost is only \$5** and they make ideal Christmas gifts. We only have limited numbers and from past experience our Angel Cards are very popular and very much appreciated. To order your set(s) of cards just call the Centre on (02) 9888 1066

or email orders@swedenborg.com.au with your phone number and address details and we will call you.

Postage: \$1 for 1 set, \$3 for 4 sets; \$4 for 6 sets.



Christmas

*A time to cheer
Jesus is here
No time to waste in hate
Love abounds
- let's all celebrate!*

Lillian King



Correspondences

CATTLE

Green fields of grazing cows and calves make a pleasant sight and this has been a symbol of farming wealth and property for many thousands of years. The word 'cattle' comes from another wealth-related word 'capital' and the first letter of the alphabet, an A, originates from a picture of a cow's horned head representing 'this is what I have and where I begin'.



I think the general correspondence of cattle with something useful is amazingly helpful, with their yield of milk and dairy products, provision of meat, source of leather as well as oxen and bullocks pulling carts and ploughs. Small wonder that in India, the cow is something sacred, for livelihoods and survival depend on them.

The correspondence of cattle with our own usefulness in life is a great area for exploring. This is not the dizzy heights of intelligence and wisdom, nor the passions of feeling and emotion – this is the stable ground of everyday's what am I going to do for anyone else today?...and then the doing of it. Nothing very remarkable of course, just like cows in a green field. But it is the stuff of life and it is never to be taken for granted.

Swedenborg highlights the place of usefulness all the time and equates it to heaven itself. Perhaps we should not look anywhere else for our dream of happiness.

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Secretary's Report

We held our AGM on 28th September. You can see our new committee listed on Page 2. We hope to be able to serve you in the coming year.

We would like to welcome these new members to the SAA

Jocelyn Mayes in Queensland

June Johnson in South Australia

I know that the Ryde Group is working on a program of interesting talks for next year. Most of the past talks have been made into DVD recordings and sometimes there are transcripts available. So if you do not live in the Sydney area or are not able to make it to

the talks you can contact the Swedenborg Centre to ask about buying or borrowing these.

We wish you a blessed and happy Christmas

Ruth Duckworth

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Swedenborg's words and terms

Temptation



Not used in the sense of allurement or an impulse to do wrong, it refers to an assault on a person's ruling love which tries and tests the person – an inner conflict which both reveals one's character and offers opportunity to strengthen it.

Angel



A person in heaven. In Swedenborg's theology all angels are people who have lived in the natural world first and then entered heaven after death. He rejects the concept of angels as a separate class of creation.

Remains

Impressions of love and truth deeply implanted in a person by the Lord in ways



unknown and "remaining" with the person from infancy through the rest of life, serving as a basis for rebirth. Remains are also laid down throughout our life, and kept safe from being harmed.



Discounted Items for the Quarter

As a reader of **Candela**, if you order the following titles in the December 2012 to February 2013 Quarter, you will receive approx. 20-25% off the retail price (while stocks last).

(see the discounted price and postage on the form below)

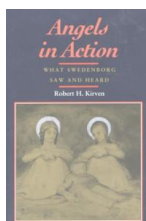


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- Gold Coast (Kevin Attwater on (07) 55452401 and Jack Benson on (07) 55454115);
- Melbourne (Chris Skinner on (03) 94320322; email: cskinner9@optusnet.com.au);
- Sydney region (Michael Chester on (02) 98881066; email: michael@swedenborg.com.au);

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.

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Last Fridays commencing 8pm.

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Go to <http://www.swedenborg.com.au/events/nr2012.htm> for more details.

Crossword puzzle – Robert Bryce

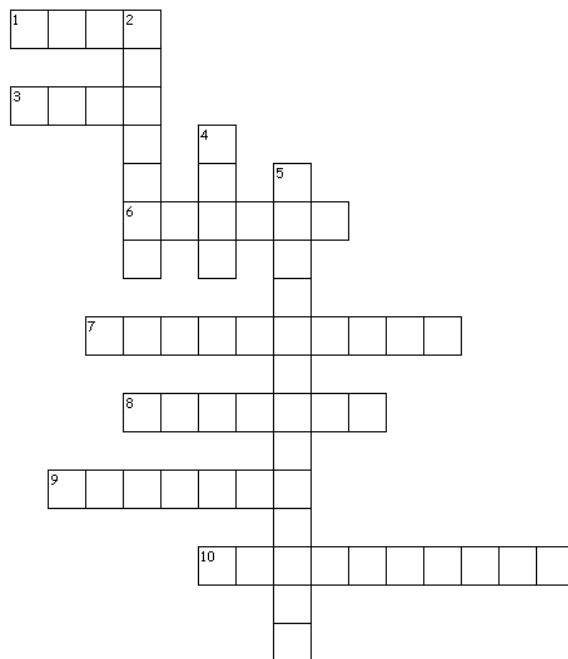
Across

1. Number that signifies the conjunction of good and truth.
3.signifies doctrine which carries us through the storms of life.
6. Dutch city, Swedenborg's favourite city in Europe
7. Russian author said to be influenced by Swedenborg.
8. City Swedenborg moved to when his father was appointed professor.
9. This must exist to keep the link between heaven and earth. (2 words)
10. Name of the man in whose home Swedenborg died.

Down

2. Type of animals which represent the sensual level
4. A piece of clothing which represents how we need protecting from Divine Truth.
5. Swedenborg book published in 1758 (3 words)

Answers on page 8



From "Arcana Caelestia" by Emanuel Swedenborg

In the Word the reason why in the internal sense 'the sky' means the angelic heavens lie with correspondence and also with the appearance. For the ancients had no other idea of the visible sky than this, that the inhabitants of heaven lived there and that the stars were their dwelling places. So it is also why people look upwards to the sky or heaven when they worship God. This action too arises from correspondence; for a sky with stars appears in the next life, but this is not the sky seen by people in the world. Instead it is a sky that takes on an appearance which accords with the spirits and angels' state of intelligence and wisdom. The stars in it are cognitions or knowledge of goodness and truth, and the clouds which are sometimes seen in the sky vary in meaning according to their colours, translucence, and movements, the blue of the sky being truth transparent with good.

9408[2]

Stardust Mystery

By Wayne Kasmar

What is stardust? By that I mean what exactly does the word stardust refer to? You may well have trouble finding one person in ten who could explain it convincingly beyond the obvious statement that it is dust from a star. For such a familiar word and one that has a strong emotional magical resonance with us, isn't it strange that this question so easily stumps us?

That's how it seemed to me after I had learned the lyrics of the wonderful old song "Stardust". The word is used quite abstractly and almost dreamily in this reverie of lost love. It doesn't matter that the hearer doesn't know what stardust actually is in order for him to fall under the song's spell.

But having internalized the word as part of committing the lyrics to memory, I suddenly found myself wondering what it actually means. If someone had quizzed me on its meaning, all I probably could have come up with is something vaguely about a trail of dust left behind a star that is passing by. And now that I think about it, that's probably the idea as it is used figuratively in the song – the remains and memory of the experience of love.

At the time though, I was intrigued that I, and maybe everybody else, were clueless about just exactly what stardust was. So I reached for the nearest dictionary (a Concise Oxford, in this case) and found that the word here had three definitions.

- A twinkling mass
- A romantic mystical look or sensation
- A multitude of stars looking like dust

At first this only deepened the mystery for me. None of these things I could relate to as being this wonderful thing stardust, whatever it is. I was expecting to be able to clearly link what little of the stardust I knew to a definition given. But this didn't happen at all. Stardust was proving to be an amazingly obscure word indeed.

I pondered on the definitions for some clue. None of them seemed to be describing a common human experience and the special importance for people that surely the word carries, though there was some of the magic of stardust hinted at in the mention of romantic and mystical experience. Whilst definitions one and three, for all their allusion to visual beauty, seem to fall short of the level of personal meaning I was looking for, the second definition was quite promising in this regard.

However what was this seemingly arbitrary linking of romance and mysticism? What did they have to do with each other? Surely a word would not be coined to describe an experience if it wasn't something relatively common and meaningful. I had never seen, though, anyone going around with some romantic mystical look on display, or speaking about such a sensation either.

Drawing this blank made me wonder whether it had something to do with stars. After all the subject under investigation was stardust and strangely the definition did not allude to stars or anything related to it at all. Suddenly the connection between romance and the stars became clear to me. In my imagination I saw people in love together looking up

entranced at the starry heavens. Their angelic state meant they were particularly open to receiving the things of heaven. They experience this as being wondrously affected by the celestial beauty on display above them, and sense powerfully the oneness of all things – something which is essentially the mystical experience.

And in their current lightness of being they fancifully imagine that what induces this magical feeling is celestial dust from the profusion of stars above descending and coming to rest upon them.

Naturally the oneness of their experience is likely to become physical. And what can result from this, of course, is a baby. The connection between stars and babies is a strong one. Scientifically, all the elements that go to make up the human body were

created in the stars. But I am thinking more about the spiritual level of existence.



In life there are two big questions. Does God exist? And does life after death exist? If someone struggles to see that life after death exists, let them behold the starry heavens and let it speak to their soul of the existence of the spiritual world. Should someone struggle with believing in God's existence let him look upon a newborn infant and see if he can then deny it.

In the Christmas story the Magi were led to the Christ child by a star. The high cold brilliance of spiritual knowledge leads us to experience on the down-to-earth level the personal warmth of God.

Only when we adopt love towards others as a way of life can the heavenly starlight we see lead us to the personal love of God and its blessings in everyday life.