

Candela



Newsletter of the Swedenborg Association of Australia Inc.

Organisational Details are provided on the next page

June 2018

ISSUE 92

PRESIDENT'S MESSAGE



Hi Everyone

As many of you will be aware the Sydney Society of the New Church Minister and his wife, the delightful Julian and Ruth, recently retired after many years of wonderful service to the community. We all hope that they have many blessed years of rest, relaxation and fun together in their new seaside home.

Hope is such a many layered gift. When we hope for something for someone else, I think it's really a form of short prayer for their happiness, health and wellbeing.

We may even say "Have a nice holiday" or "Have a safe journey" in the course of our day-to-day interactions. It

sounds more like an instruction but we've just dropped off the "I hope you" from the start of the sentence. Often without even noticing we send our little prayers for them off to God in the form of a simple pleasantry.

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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 – September 2018

I hope you enjoy reading this issue. If you would like to pose any questions or write about a spiritual experience or thought that has enlightened you we would love to hear from you. The deadline is **20th August 2018**

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>

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We may hope for much bigger and broader things. The prevention or stopping of war, relief for others from the effects of natural disasters, compassion for those that are different from ourselves; the list could fill these pages and more. Millions of prayers showing that millions care.

When we hope for something for ourselves we're asking that in some small way our prayers are heard. I'm sure all of us, even if we don't consciously think it each time, would only want what we hope for if it aligns with God's Will. Sometimes I think some of my hopes are almost 'grasping at straws'. But a little something deep inside of me says "Don't give up. It's not over 'til the fat lady sings". Okay, well maybe it's me that adds that end bit. But I do like that opera theory.

So maybe add a little zing to your kind wishes for people's new employment, home, retirement or relationship. Think of God as you're wishing that they "Have a nice day".

Hope you all have the best of lives.

Kindest wishes

Jan

IMPORTANT NEWS CHANGE OF ADDRESS

The Swedenborg Centre and so the Registered Office of the SAA is moving to Roseville from the 25th July 2018.

The new address is
4 Shirley Road,
Roseville NSW 2069

We are hoping to keep the same phone number but are not sure about this yet. The email address and website will still be the same so please keep an eye out for any news on there.

Joe is going to be very busy organising all of this for the next two months.

The building is the house next door to the church and is the manse for the minister but the Swedenborg Centre is going to be in the front two rooms.

We hope that it will be a lot easier for people to visit if they are coming by public transport as it is 5 minute walk from Roseville station. The Friday talks have been held at the church for the last year.



GENERATION or HOW AND WHY WE HAVE SEX

By Julian Duckworth

When I was in my mid-teens, we were given a recently-published short book, "Sex and Marriage" which was written by two very respected New Church/Swedenborgian ministers. I think the idea was that we teenagers needed guidance and direction for our burgeoning sexuality. The book to some extent covered this, and brought in much about taking personal responsibility and also much about the spiritual meaning of marriage.

But search as I did, the sex act itself was never once mentioned. Just nothing. No anatomical information, no details of what you do when you have sex, or the courtesies involved. Presumably the writers felt that this was something one got from elsewhere or from eventual experience.

In contrast, Swedenborg regularly wrote openly about having sex. There are several dreams in the Journal of Dreams (his own record of dreaming) where he descriptively writes about having sex, albeit while dreaming. In several books, he talks about having sex as something which will continue on after death in the spiritual world.

Much later, in one of his theological works, "Marriage Love" or "Conjugal Love" he writes about male and female, about the correspondence of sex and the desire to be physically united with another, even about arousal and the proliferation of sperm. He describes how all these things are full of divine correspondences tracing back to the Lord's intention for us to procreate to produce new potential angels for heaven. In the second half of "Marriage Love", where distortions and perversions are openly discussed, he talks about the loves or lusts of fornication and violation and other disorderly drives as things of hell.

This intriguing ability of Swedenborg to be very open about sex – because it is a fact of life tracing back to divine origins – began even earlier than his theological writing. Only a few years before beginning the Arcana Caelestia, his

first great spiritual treatise, Swedenborg had given a great deal of study to the physical body and its composition and activity. Yet always, this was done in relation to the human soul and Divine influx which lies behind it. It is not just anatomical; it is far more a philosophical or even divine science.

Over a number of years, Swedenborg produced a lot of material along these lines. Two composite works carry most of this in their production. In 1740 Swedenborg produced 'Dynamics of the Soul's Domain' (known until recently by the very confusing title 'Economy of the Animal Kingdom') in which there are four anatomical studies on the blood, membranes, fibres and the universal integration of the body. Here he developed his system of 'degrees' by

which the Divine brings the soul to be present and active in the physical body.

In 1744 Swedenborg produced 'The Soul's Domain' (previously called 'The Animal Kingdom') in which the perspective of the soul itself becomes paramount. In this work there is extensive

material on the brain, on rational psychology and the soul's effect on the mind and thought, the five senses ... and on the organs of generation, and human reproduction. It was towards the end of this unfinished study that Swedenborg went through a spiritual transformation, which led on to his theological writings.

The work on Generation (Sex), as with many of Swedenborg's other scientific studies, makes much use of the purely anatomical studies of his day. He includes these first, drawing from various anatomists, surgeons and university professors. But each time, with each body part or in this case each reproductive part, he adds his own commentary which brings in the feelings, desires and purposes of having sex by means of these organs which we get given. It makes quite fascinating reading! Here Swedenborg is very open about our sexual drive and stimulation, and our attraction towards





others, something so basic for our life, but always seen as something from the soul and behind that, the divine itself.

"Generation" is also published separately. The contents page lists the order of things studied; first the male organs, then the female organs, concluding with the development of the foetus in the womb. At the end there are two additions, on the breasts and on the periosteum which covers, supports and repairs bones.

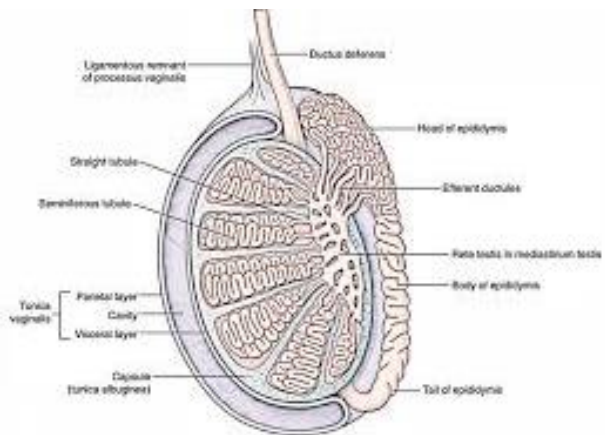
The male organs deal with the penis, testicles, scrotum and include other things like the prostate, urethra, spermatic arteries and so on. The female organs deal with the external female organs, the vagina and cervix, ovaries, fallopian tubes, uterus, placenta, umbilical cord and so on. At the end of the book there are ten plates, taken from his contemporary anatomists. It is quite astounding how much was anatomically known and understood in the 1740s and the harmonic use of each and every part of these reproductive organs.

What we will do from here on is to give some parts of Swedenborg's commentaries, which he called his induction. Induction is a method of reasoning in which the premises are viewed as supplying some evidence for the truth of the conclusion. We have already seen what Swedenborg saw as his conclusion, and now he looks for it in the anatomical detail.

Fairly early on Swedenborg makes this interesting statement: "It is then the more necessary that all things be here done with the utmost distinctness, as on this depends an effect as necessary as the generation of the human race, since this effect requires the suitable positioning of all the parts which is obtained by a kind of subtle and imperceptible vibration of them all, and their consequent opening, constriction and extension."

Talking about the penis, Swedenborg begins: "Every affection, which is also called a passion, produces a corresponding state on the fibres of the whole body which is made of nothing but fibres. Joy expands, dilates and opens up the fibres, but sorrow and grief constrict them. Sexual love above all other loves is a concentration and exaltation of all delightful affections. It not only expands the fibres but extends them and brings them into a highly suitable state wherein lies the effort to pour out all the essence, spirit and life whatsoever, which they contain, and transfuse it into as it were a second self. By this path it endeavours to

transplant all its own into another being, so that nothing it possesses seems any longer to be its own. This is seen from the exceeding energy of the love towards the beloved one, and from the desire itself, the inmost delights before the act, and the supreme pleasure in the act."



On testicles, he says: "The testicle is so wonderfully constructed on geometric principles that nothing can be more perfect. For the tubes run in such convolutions that they aspire to a form and arrangement which is superior in perfection to the circle. With regard to the alchemical preparation of the seed in the testicle, it is something most difficult to understand because it presupposes knowledge of many subjects, of what the soul is, the soul's spiritual fluid and also the blood, all of which are part of the making of the seed. In order that the seed may be prepared so that it can serve to form a new body and a new life, it is necessary that the inmost, purest, simplest, supreme essence of the parent be put into it."

On the position of the genitals, he says something very interesting which seems to link well with our regeneration: "The genitals are like extremities and ends to which the members that stand above them aim. For the members not only excrete into them all that is superfluous and unfitting, but they aim thither for the further reason that where the end is there may also be the beginning of a new being and soul."

(A bit later he elaborates more on this interesting physical conjunction of what is to be expelled – or as he later defines it, shunned as a sin against God – and what is to be our personal 'offspring' created by the Lord through our regeneration. Anatomically the fibres and membranes of both of these functions are closely connected, even using the same strand



of fibre to branch and serve each purpose, making the correspondence even more powerful.)

Listen to this. When Swedenborg begins to talk about the female reproductive organs: "The female parts answer to the male just as though they had first been naturally united and then naturally separated, and as though when united they had resembled only a single body, but when separated, two distinct bodies."

And this: "The female parts so correspond to the male that during the time of having sex they resemble not two bodies but one, and so coalesce, that at the moment of orgasm, the two scarcely know other than that they are one. Moreover, nature at the same time endeavours to actually unite them. For love – and particularly sexual love – is the closest union of wills and minds, so close that the life of the one is in all ways communicated to the life of the other, so that in the ecstasy itself, whatever is peculiar and proper to either is mutually reckoned as belonging to the other."

Talking about the vagina, Swedenborg says that "it completely accommodates itself to the dimensions of the penis; in fact, while having sex is happening, it is a kind of outermost tunic to the penis, closely joined with it by a fluid that flows between the two. Add to this that it serves as a cause for mutually exciting the delights of having sex."

Swedenborg spends several chapters describing the passage of the semen passed from the man to the woman at the moment of what he often calls "the swoon". The whole point of these chapters seems to be that the female reproductive system is prepared in such a complete way, prepared all the time and especially prepared during having sex, to direct the seed meticulously towards its destination which is the sperm's union with the ovum. This of course leads to the beginning of the formation of a "new spiritous being." It is achieved through provision of receptive fluids and the movement of internal muscles (peristalsis?)

One thing I picked up in reading was the interesting way in which Swedenborg describes how the female in receiving the semen provides a number of checks on its content – a bit like sorting avocados perhaps – so that the vast

number of seeds becomes reduced to fewer and fewer, those unwanted ones being led aside to be absorbed elsewhere, and eventually one is 'selected' and led to the egg.

About the breasts, he says that in the production of milk – produced by the blood – there must be a kind of intermediate boundary, a boundary which the blood in the mother's body regards as its last, and the blood of the infant as its first. He also says that there is a communication between the breasts, especially the nipples, and the genital organs, brought about by the nerves, but this has not yet, he says, been explored by anatomists.

This is perhaps enough, and it is simply a taste of the vast number of details and spiritual observations which Swedenborg makes on this fact of human activity. We need to remember

that his understanding of the Divine, of the soul, and of the nature of correspondences was at this time relatively undeveloped, but definitely sensed, and this is what he was emphasising all through his work on the human body – brain, fibres, blood,

genitals and so on – that the soul is there throughout the whole of the body and is always acting upon it, causing it to make the body work and interact as it does. And behind or within it all is the Divine life and inflow.

We live in times of openness about sex and all its many manifestations. Swedenborg not so much. He lived in an age of reason where the normal thing was to make hypotheses and give explanations even about sex, which was quite an open matter in his time. The later Victorian period brought in a superficial moral prudery in which sex became taboo even though it was quite vigorously going on behind the closed doors. And gradually we have emerged out of that into more open times including times of bringing men and women to their equality, their complementarity, and surely, their mutual respect.

It is good that in his time, Swedenborg was enabled, perhaps providentially, to describe the whole meaning and place of people having sex, and underneath the genital details and their





discussion, to show that while sex is intensely physical, it is the expression of human union or true love, of procreating new beings, the description of the soul's journey, and the far-reaching purpose of forming increasing numbers of angels. Later in the theological works, Swedenborg uses the closely-linked phrase about the "marriage of good and truth in all created things" as the very basis of our regeneration by the Divine.

We should be appreciative of Swedenborg's earlier work on having sex because it began to lead him towards his coming theology and its truth.



ANGELS AND CONNECTIONS by Wayne Kasmar

Those of us who are philosophically minded sometimes find ourselves thinking about the nature of some particular thing, and this thought may come back to us frequently thus providing us the chance to thoroughly think the matter over. Recently I have had one such experience with the thought that if a person meets someone they have never met before, they should surely not be able to understand this other person's speech as perfectly well as they do. There is a very real question how is it that when two people who speak the same language but have never met before, can communicate perfectly well when they certainly haven't learned the language from a common source? It isn't as though they have both gone to something like a school where they both are sure to learn the same language, thereby guaranteeing they'll be able to understand each other perfectly well when they first meet and converse.

Now you may say because the language is spoken more widely than between just two people, the constant interaction between all of its speakers will obviously spread uniformity amongst

them in how it's practiced. Obviously, that is true to some extent, but the complexity of a sophisticated language still makes us able to marvel that there is perfect communication of meaning between two strangers. That there is no commonly recognised authority to which at some time we must all have referred in practicing our verbal interactions as a population of English speakers, is I think, something like a miracle. It would have seemed even more so in past times when there were no electronic communications, and earlier still when people were generally illiterate. In those times, it was clearly a less connected world. Obviously, more explanation of unfamiliar terms and words between people would have been required. But beyond that, the basics of the language was shared amongst all its speakers, and it's clear that at that time they could make themselves readily understood to each other without any trouble at all.



So why doesn't the understanding of language break down between, say, me, who may have learned English on this side of Australia, and someone I've just met for the first time who learned it on the other side of Australia? Why isn't there any trace of a 'Chinese whispers' kind of deterioration over space that would make such an interaction difficult? What prevents such increased disorder being apparent across the population, thereby allowing us to communicate altogether effortlessly with only those we regularly converse with?

Now there may be clever people who after thinking on the matter may feel they can come up with a good reason why this is not so very surprising after all. For our part, it may or may not be seem a



convincing argument. I rather suspect that a reason on a higher level than ones they would likely be offering proves to be ultimately true. For anyone who believes in spiritual realities it seems quite reasonable to think there could be something unseen and rather special that acts intermediately between strangers that more objective, down-to-earth answers are inadequate to match. In his writings Swedenborg constantly describes the essential influence that the angels have in facilitating order in earthly life.

Indeed, without the angels being continuously present with us there would in fact be no thought possible at all. So, it is not hard to imagine that there may well be a

spiritual world connection that links all of us on earth without which we could not communicate with most, if not all people through the use of language.

There is a similar instance of spiritual help to the human race that was vital just before God incarnated in the world. The third spiritual age of humanity on earth, one that Swedenborg described and called the Israelitish church, was of a completely external nature. The first two ages were internal in that they engaged firstly the feelings and emotions, and then the thinking and understanding. They deteriorated when the peoples of both those times became self-centred and selfish. This then left only the outer level of life -the level of the body and its actions- to which the heavens could appeal to people to live orderly spiritual lives. Because the rules that governed this could not be received internally due to the corrupted will and understanding of humanity, they had to be revealed and recorded in written words.

And so, the ancient Hebrews were given the Word of God. All they had to do was carry out the directions given them there in a very literal sense, and this would point them towards heaven, and if they maintained that orientation, divine order would be their reward. If not for this arrangement the entire human race would not have continued to exist. It would have become worse than bestial and end up destroying itself. That a relatively tiny nation of people doing such seemingly unremarkable things in an insignificant

corner of the world should be of such monumental importance may seem hard to credit. How could the rest of the world, oblivious to even the existence of the Israelites,

be so crucially affected by what they did or did not do?

The answer, it would seem, lies in the communication links between heaven and earth. As Swedenborg tells us, we all have particular angels with us who act as our spiritual companions. These are beings who have an affinity with us. So much so that it can be said we very much share our lives with our angels when leading the heavenly life that they urge us to follow, and they follow themselves. When we do this, it affects them so powerfully because they are having their deepest loves expressed on the outmost level of creation. Without us doing this for them, they can never have a full sense of fulfilment; their lives simply aren't lived to the ultimate.

Now, what was happening during the third spiritual age was that individual angels who were coupled to faithful Israelites were experiencing so much heavenly felicity that it affected positively all other angels, including of course those connected with all the other people on





earth. That meant that all those people were communicated the heavenly effects of knowing the Word of God through their own angels, and although they were entirely unaware of the existence of the Word existing in the world they were nonetheless raised to a position of being able to live a heavenly life, if they so wished. And so, the whole human race, and not just the Israelites, was afforded the opportunity of being saved from hell.

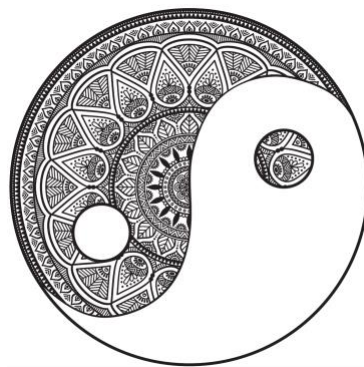
We may think of the third age as being one of a spiritually degraded quality when compared with what had preceded it, and with what was to follow. It can seem a definite low point in humanity's spirituality, but that would fail to recognise the remarkable conduit from earth to heaven, across heaven, and back to earth, that was operating so vitally at that time. And we can be thankful for it, and reminded of it, whenever we are wonderfully communicating with someone with whom we have never communicated with before.



COSMIC GOOD

By Wilson Van Dusen

In Chinese Taoism, the real order of existence is called the Tao. It is wisdom, and out of that happiness, to come into harmony with the way things are. In so doing the individual discovers that even inwardly one is already part of this order. Most of the examples given of Tao describe a play of opposites, yin and yang, male and female, light and dark. But lest one suspect these opposites are only in the created realm, there is also a Taoistic Buddhism that carries these opposites through all fields of existence. The essential pattern here is that there is an order to existence, and



we would do well to discover it and come into harmony with what is.

There is a parallel to Taoism in the works of the western mystic Emanuel Swedenborg. He describes existence as in a given order, which includes ourselves. Wisdom, or good, and the highest happiness arise out of perceiving this order and then choosing to live in harmony with it. Since individuals are a microcosm, or a miniature universe, this cosmic order includes the very design of our own nature. So — harmony with the nature of the whole of existence, and harmony with our own inner nature are the same thing. Each good person is a miniature heaven, or a church in the least form.

But now I feel a great challenge. How to describe this cosmic order that took Swedenborg decades in the spiritual worlds to discover? It is challenging to describe because we are dealing with a comprehensive image that includes everything. First let us journey to the spiritual worlds beyond this life for a look at the most comprehensive image.

Ultimately only God, the Lord, exists. This is a grand insight that can be found in Hindu Advaita Vedanta, Buddhism, Christianity, and in Islam. This poses an immediate problem. What is all the rest of existence, ourselves, and nature then? All the rest of existence are representations of the divine. When seen well, the divine chooses to show its nature as creation. Creation is then a correspondent or a representation, or an image of the whole. Of course, this applies

to us also. In one way our body, as a remarkable assemblage of parts all serving our life, is an image of what Swedenborg describes as the Grand Human of heaven. The Grand Human of heaven is a representation of the life of God as composed of various parts and aspects that are the societies of heaven all directed to



Indeed my own experiences of heaven were overwhelmingly of a unified enlightened society in a communal unity of work toward one end. And what is that end? It is enunciated in the Eastern Orthodox Church as the salvation of all, of everyone, and everything. And what really is salvation in this sense? It is that all return into its ultimate nature, God. This ultimate design is best described in Swedenborg's *Heaven and Hell*.¹



Giovanni del Biondo. Vision of St. Benedict.

But let us step down from this ultimate design nearer to our situation. Our innermost design is exactly that of heaven. We are made in the image. The Lord streams forth as the sun of heaven. This sun is apparent to angels. It is the spiritual correspondent of our earthly sun. But in heaven it's always in the east where it represents the dawning awareness of those living in the love and wisdom of God. The divine sun streams forth divine love and wisdom to be received at each level of creation according to its capacity to receive. This divine love in wisdom is the very source of our inner life. Life is given to us. We are recipient vessels. The very

nature and quality of our inner life depends upon how we receive this.

Part of the very design of this life given to us, moment by moment, is that we are to feel ourselves as free and independent agents. So, as free agents we can construe this design, which we are, any way we please. We can fantasize that we are God, and rule the universe, though most perceptive people would soon see this is not true. We get, and ultimately are, according to how we receive and use this life given to us. The good person matures into one who sees his or her effect on others and is affected in turn by others. Good persons comes to see they are merely a local phenomenon in the larger fabric of existence. The Buddhist idea of dependent origination fits in here. We are dealing with a single fabric of existence in which all are interdependent and part of the One Life.

In our ultimate freedom we can construe our existence in any way that pleases us. The criminal suspects all are crooks, and it is a dog-eat-dog world. Grab what you can. Each of the many ways of turning against the one fabric of existence, towards *me first*, automatically constricts our existence.

The person who grabs for *me first* is not able to experience the simple joy of heaven, of being part of a greater whole. The for-myself-first existence constricts and darkens experience and various aspects of this are described by Swedenborg as hell. Swedenborg was criticized because the hell he described was too automatic, the simple result of poor choices. No God punished. It was self-chosen and self-designed and thereby automatic. The different societies of hell simply reflected different kinds of for-themselves choices.

But let us look more closely at the possibilities for the good person who comes to sense himself as a part of the very fabric of existence. The welfare of the



whole becomes uppermost. Along this path she discovers what Swedenborg described as her life's love. I know nowhere else in the world's literature where this is so clearly brought out. The life's love is an innermost tendency that was given by God to the individual. It is the very essence of individuality. It is the uniqueness of the person. It is also what the person can do best, and where he or she can be of the greatest use to the whole. Because it is the essence of one's love, acting in it the person also senses the greatest freedom, the freedom to do what one loves. So, in short, operating in the general thesis that we are a part of the whole fabric of existence, we also discover our innermost nature and where we are designed to be of the greatest use, both to ourselves and to the fabric of existence as a whole. This, of course, prepares us for a society in heaven where we join kindred spirits working toward similar ends. The ideal life on earth prepares us for heaven. Heaven is not so far off. It is the inner and ultimate aspect of the good life here.

So, then, what is cosmic good, good conceived in its most ultimate aspect? It begins with using our life to its best use, to discover the ultimate nature of reality. Since it is written both in ourselves and in the very order of events, it is not so remote. We meet it everyday. Every religious tradition tries in its own way to lead to it. Our innermost love of life is a natural path we can trod easier than any other. It is an in-built path to the Source of Life itself.

But having begun to perceive something of the harmonious design of the whole, the good person chooses to come into harmony with it. There is a natural drift in us toward this. But this also leads into the highest delights that can be known in this world. We were commissioned out of God and there is much in the very nature and design of things that leads us back to God.

Do we thereby lose ourselves in God? No. Swedenborg makes quite clear that the more fully we choose to act in harmony with the order of existence the more fully and freely do we seem to be ourselves.² Actually, the journey from the little fretful self to becoming a part of all there is, is a vast expansion. The prodigal son, who wandered so far from home, is welcomed home.

The basic wisdom of this design is really apparent. If existence, all existence including my innermost self, is in a given design, I best discover it and come into harmony with it. This is especially true if I thereby come into my own highest uses and simultaneously the greatest joys a person can know. The Way is remarkably well marked by joy. But there is also another benefit in this way of cosmic good. Those who choose to join with the universal design of it all, are allowed to see into the whole design. This accounts for Swedenborg's unusual insights. Why is this so? If you are a voluntary part of the universal order, you are already living in this order. From living to perceiving is an easy step. Common examples of this are those of various sacred traditions who suddenly perceive great depth in their own sacred scriptures. This comes about because those who strive for harmony with the order of existence thereby open up their interior into higher spiritual realms. Swedenborg uses the term conjunction instead of harmony. Conjunction means literally what is joined. What we are joined with we more easily perceive.

The ultimate or cosmic good for us humans arises when we perceive the real order of existence, and choose to join with it, and become a part of it. We are thereby expanded into the largest life and joy we can know.

Wilson Van Dusen worked as a clinical psychologist and authored numerous books on the inner world.



Book discounts for Candela readers this quarter

Candela readers may order any promotion books below within 3 month of this issue's publication, receiving the discounted prices (plus postage) shown on the order form below, while stocks last.

Our current book theme? Swedenborg stressed that our body, gestures and actions, the things in nature's universe, and certain biblical books have spiritual meanings not apparent to us from the literal sense and outer form of such things. The representational meaning which lives behind the outer form is a spiritual 'language' used to communicate in and with the spiritual world. This is the language of '**correspondences**'. Swedenborg regards the science of correspondences as more excellent than all other sciences and says the knowledge and study of correspondences and representations was the chief science of the ancient people. Familiarity with some correspondences can help making sense of ancient myths, of our dreams, of forms in nature, and more. Here are three books offers to make a start in understanding correspondences.

Plants (correspondences of the bible) by **John Worcester**
224 pages, paperback **at 20% off – now only \$17.50 plus postage**

Covers the meaning of plants, minerals and gases, fruit trees, nut trees, shrubs, flowers, grasses, cereals, rocks, metals and water. These represent truths, knowledge and understanding useful for inner growth. Purchasing a complicated machine usually involves us checking the instructions to see how it operates, how to use it safely and how to take care of it. Our human body and spirit are very complicated vehicles of spiritual growth, therefore this knowledge can help us get more out of it.



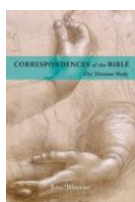
Animals (correspondences of the bible) by **John Worcester**
212 pages, paperback **at 20% off – now only \$17.50 plus postage**

Includes birds, serpents, beasts of burden, wild animals, tropical birds, fish and insects. These relate spiritually to affections or our will, states of love, attitudes and motivation. Our insights into the correspondences of the things around us may help us discover our own motivations, attitudes and affections useful for our spiritual welfare.



The Body (correspondences of the bible) by **John Worcester**
307 pages, paperback **at 20% off – now only \$17.50 plus postage**

How our body works is a textbook of spiritual teachings. This book covers the inner meaning of parts of our body, internal organs, senses, brain and reproductive system. Swedenborg relates that an appreciation of the correspondences of the human body can aid in understanding states of spirits and angels and the structure and functions of heaven, since heaven is formed as a grand human body. A very interesting work to illuminate the study of our God-given form and function.



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Animals	\$17.50	\$5	\$22.50	
The Body	\$17.50	\$5	\$22.50	
Payable by Cheque/Money Order/Credit Card**			Total: \$	

***Please make Cheques and Money Orders payable to "Swedenborg Centre"**

Your details (in capitals please)

Name: Mr/Mrs/Miss/Ms. _____

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Postcode _____

Credit Card Payment: Visa/Mastercard No. _____ Expiry ____ / ____

Signature: _____ Name on Card _____ Phone No. () _____



WHAT'S HAPPENING?

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** are also 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](mailto:joe@swedenborg.com.au) on (02) 98881066 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.

Melbourne: Contact Neville Jarvis on (03) 8555 9116 for latest information on Melbourne meetings.

Sydney: [General info about Sydney events](#)

There are **monthly discussions ('open door' opportunities)** facilitated by Joe Vandermeer on the second **Tuesday** of each month starting **2pm and 6pm** at the *Swedenborg Centre*, 1 Avon Rd, North Ryde NSW.

There is a **monthly Swedenborg Reading (and Reflection) group** which explores practical growth aspects from Swedenborg's writings – these meet at **6:30pm just before each monthly SAA presentation** event (fourth Friday of each month) at the same venue: New Church, 4 Shirley Rd, Roseville NSW. Please see the website.

[Specific info about up-coming Sydney events:](#)

Tuesday, 10th July 2pm and 6pm at North Ryde: **Open Discussion Session** (facilitated by Joe Vandermeer).

Tuesday 14th August 2018, 2pm and 6pm at North Ryde: **Open Discussion Session** (facilitated by Joe Vandermeer).

Arcana Caelestia or Secrets of Heaven 2625

There are two necessary things for living in this world: space and time. Living in space and time is to live in a natural world. But in the next life these two things become non-existent. They do exist up to a point in the world of spirits because



recently-arrived spirits take the idea of natural things with them. Soon, though, they realise that there is no space and time, and that instead of them, there is the idea of our state. This idea of state determines how far or near everything and everyone seems to be in the spiritual world. There is still the appearance of space and there is still the sense that one thing comes after another, but these are merely changes of state because this causes everything to be as it is.