

Candela



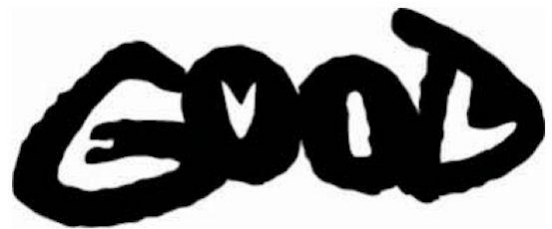
Newsletter of the Swedenborg Association of Australia Inc
Organisational Details are provided on the next page

AUGUST 2014

ISSUE 77



OUR SHADOW SIDE



PRESIDENT'S MESSAGE

Dear Friend and Reader,

Welcome to this latest edition of the Candela. The theme of this edition is "Shadow" which is a phenomenon experienced in the physical, psychological and spiritual realms. Each piece within this edition seeks to shed light on this subject from each contributor's unique view point.

We experience the physical phenomena of shadows from the moment we open our eyes upon waking in the morning to when sleep overcomes us at night. Most of the time we take in the phenomena of shadows without much awareness or acknowledgement; shadows being an integral part of our daily experience. But what is a shadow? A shadow

is a volume of space which is not directly illuminated when light is intercepted by an object. We experience shadows when we turn on a bedside lamp or when we walk outside during the day and see shadows cast on the ground or on the sides of buildings from trees or other building. We may experience the shadow of a solar eclipse as the moon passes between the earth and the sun and blocks, for a brief few minutes, the sun's direct rays of light striking the surface of the earth.

* * continued on page 2 * *

MAIN CONTENTS

President's Message	Robert Bryce	1
Our lower nature	Julian Duckworth	4
Spiritual Orientation	Wayne Kasmar	5
The Individuation Process	Claire Dunne	6
Me and My Shadow	Joe Vandermeer	8

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

Next Issue – November 2014

Theme – "Who is my Neighbour?"

The Bible tells us to love our neighbour, Jesus told us to be a good neighbour and Swedenborg taught about 'Charity' and the different levels of the neighbour.

Any articles on the theme of our neighbour please, by **16th October.** *Ruth*

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





SWEDENBORG ASSOCIATION of Australia Inc

ARBN 109 811 985

Registered Office:

Swedenborg Centre

1 Avon Road, North Ryde, NSW 2113

Tel: 02 9888 1066

Email: saa@swedenborg.com.au

Website: www.swedenborg.com.au

National Committee Members:

Robert Bryce (President)

Jan Primrose (Secretary)

Michael Chester (Treasurer)

Jennifer Danckert

Julian Duckworth

Tracey Glendenning

Wayne Kasmar

Carl Sarelius

Newsletter: Ruth Duckworth

Public Officer: Michael Chester

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 * *

During the height of summer we may seek out the shadow to gain respite from the heat and glare of the sun. Clouds passing overhead cast shadows on the ground and as the sun rises or sets, or we may see crepuscular rays we perceive to be fanning out across the sky but which are actually parallel lines of shadows made visible by moisture and dust particles in the atmosphere.

The colour of shadows is not fixed either. We tend to think of and stylise shadows as being black however the colour of the shadow cast by the sun is different to a shadow's colour cast by moonlight or by different types of electric lights at night. All these contrasts of light and shadow enrich our experience of this world.

In his psychology Karl Jung used the term shadow to describe different psychological

phenomena. The shadow may be a part of the personality that the ego chooses not to identify with and which is usually considered to be a negative aspect of the personality. In another sense the shadow is everything outside of the normal field of daily awareness. As we seek to know ourselves more fully and increase the light of awareness or consciousness shining in on ourselves it may illuminate aspects that we find distasteful. When this happens we must seek resolution to remove the reactions this aspect may trigger.

In the King James Version of the Bible the term shadow occurs more than seventy times. It occurs in Job fourteen times, the Psalms thirteen times and in Isaiah twelve times. It is therefore follows that Swedenborg discusses this term and what it means. The shade of heaven is different to the shadow of death. The latter describes the states of those in hell whilst the shade of the light of heaven enlightens the understanding and the sight.

So I hope you find much useful information from the following articles and that you might be inspired to take a little bit more notice of shadows as you make your way in the world.

Enjoy!

With best wishes

Robert

Secretary's Report

Welcome to the Winter edition of Candela. Winter took a long time to get here but now the shadows are longer and I hope this finds you warm and snuggled up enjoying this edition.

And a big welcome to our newest member, **Teresa Wood** of Cranebrook. We hope you will gain a lot of knowledge, support and friendship through the Swedenborg Association.

The new format video of David Moffat's talk - "How to Think Spiritually" - is now available from the Swedenborg Centre. This was a terrific talk and for those of you that couldn't get there on the night, I highly recommend





you watch this video. It's an important topic and presented in an easy to understand format - something that David does so well. The video can be either purchased from the Centre for \$12 or borrowed from the Centre library.

It will also be sent out soon as the annual member's promotional item. Wonderful for introducing more people to the works of Swedenborg.

Wishing you a warm winter. Keep the candles burning so that the shadows don't get too long.

Warmest wishes on behalf of the SAA Committee.

Jan Primrose



Talented Turkish artist Yasam Sasmazer works with Linden wood and bronze to carve children that represent certain concepts, from raging emotion to naive lust. The artist makes use of shadows to help convey her message saying, "The shadows represent the darkness in our souls' hidden side and the most

frightening part of our personality. The shadow is everything you are but do not want to be."



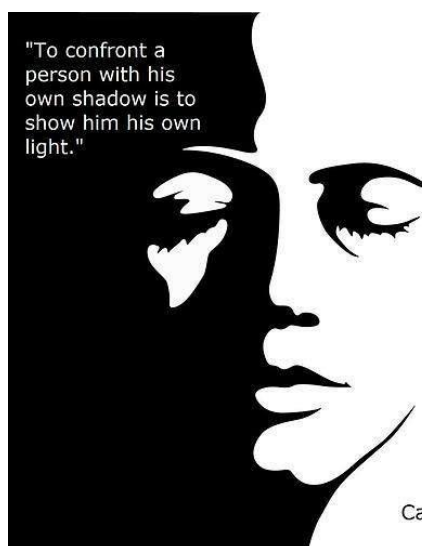
Taming the Darkness by Yasam Sasmazer

Quote from 'True Christianity'

The more we love ourselves, the more we are led by ourselves and by our own self-centeredness. Our self-centeredness is nothing but evil. It is our hereditary evil. It is loving ourselves more than God and loving the world more than heaven.

The nature of love for ourselves is that the more the reins are let out – that is, the more its external constraints are removed, which are a fear of the law and its penalties and a fear of losing our reputation, respect, advantage, position and life – the more our love for ourselves rushes on until it wants to control not only the entire planet but also heaven and even God himself. It never has a limit or an end.

No 400



Carl G. Jung



OUR LOWER NATURE

by Julian Duckworth

Everybody has a lower nature; people do and even angels do too, which is something Swedenborg often points out. Animals don't; they are what they are, and nothing else in Divine creation than people have this lower nature. We'll look into what it is later on.

By definition, having a lower nature implies that we have – or can have – a higher nature. And again, I understand that only people and angels have this. A higher nature, whether actual or potential, is that part of us which acknowledges the Divine, lives wanting to serve the purposes of the Divine, and makes this the main focal point of existence and life.

Using the idea that we are – or we become – what we love, it seems right to think that concentrating on the growth and use of their higher nature becomes stronger and fuller in people who set their spiritual sights on that and practise it. This suggests that the interference of such a person's lower nature on their love and life will diminish by getting pushed out of the way or turned against. Yet, as we will see later, it never finally disappears.

Lower nature is our love and life used for our own sake and advantage. Swedenborg has a lot to say about it but perhaps the most important thing he says is that our lower nature is the first love into which we are born. That sounds very damning perhaps, but it isn't; it is simply a fact of life. It has its place because we need to survive our birth, and we do that by yelling 'Feed me! Love me! Clothe me! Protect me! Thinking anything else about anyone else comes a good deal later.

Another aspect of lower nature that is always there with us and becomes more pressing as we grow up is that we live with the sense of having life as our own and that we are free agents. So as we grow up we usually find that flaunting ourselves, for

example, brings good feelings and results. People like us; we're successful. We may enjoy that kind of thing so much that we move into contriving situations and begin to control outcomes and even people.

This is where lower nature moves from being just a fact of life into being harmful. We manipulate it to suit us and, so Swedenborg tells us, evil spirits in turn, who love such things as dominating, deception, bad feelings and many other insane pleasures, find that we are an open door for their bad barracking when we let our lower nature take hold of us.

If this sounds a dismal prospect, be aware that we can't be harmed by such spirits unless we have seen and felt that there is a totally different way to live our life than by doing this self-seeking, and yet we have deliberately turned away from taking it up. Choices, in adult life, become critical for us and we face them all the time. In making choices we draw on many 'higher nature' provisions such as good memories, early teaching, innate beliefs, observation of people around us, conscience, reason, and a whole stack of experiences.

All of these become our defences if we are prepared to make use of them. And, just as evil spirits rush in to our love of feeling resentful, angry or even self-pitying, so, angels and good spirits come near and encourage us when we make good choices

for our higher nature. Even the thought that anyone in their right mind would want to do what is fair is probably an impulse from them, saying 'Yes, keep that, keep going, build on it, you've got it...'

Lower nature or selfishness becomes regulated when, as adults, we actively take part in making such choices for good. In a real way, we feel that our lower nature is beginning to lose its hold on us, perhaps we feel that it is diminishing or less frequent and intense. Sure, we may find that having dealt with some parts of our lower nature, other previously unseen unknown parts of it come up, but we have also become equipped to recognise the causes and to manage them.





Swedenborg is really saying that our lower nature needs to be a permanent fixture in our make-up, as a reminder of what we could be like without the love and help of the Divine and heaven. I would also add that our sense of compassion and empathy for others is largely created by having a lower nature inside ourselves which we have been able to keep under control, and now we would like to help others to control theirs too.

Maybe we might think that it would be even better if our lower nature was finally taken away from us, leaving us with a delicious higher nature full of love, light and beauty. If you feel that is attractive, give yourself a few minutes to reconnect with the guidance of your lower nature and be glad of it, even as you keep turning from it, now and for ever.

#####

Spiritual Orientation - Light or Shade

By Wayne Kasmar

Orientation in the spiritual world is a fascinating thing when described by Swedenborg. He tells us that angels in heaven always have the sun before them. Magically, no matter which way they turn, the sun is automatically there in the sky in the direction they face.

This is a good example of the immediate and full responsiveness of the spiritual world to each spirit that inhabits it. The spiritual state of a spirit is reflected in the character of the environment around him. Because angels wish to be led by God they find themselves always looking towards the sun, for the sun in the spiritual world is actually God. He is seen on



high in the sky, but the blinding brilliance emanating from him obscures his form. Thus

he provides spectacularly the light for the spiritual world just as the natural sun does for the natural world.

Yet his elevated position is not directly overhead, but lower in the sky within the normal field of vision of the spirits. Thus a spirit can be either facing God, as with the angels, or they can choose to face away from him. The latter, we can well imagine, is the preference of the spirits in hell. They surely will be happy only when they are turned away from him, picturing as it does their rejection of him. And undoubtedly God respects their wishes, and so it must be that this is indeed their perpetual orientation.

Before long, such spirits would come to actually dismiss God's existence. After all, they never ever see him anymore. All they see is the world around them, or more accurately, the world directly before them. Imagine what that must be like since their sun in the sky - God- is always directly behind them. The world directly ahead will be fully and squarely illuminated by the sun. The shadow side of anything would not be evident. The evenly lit world before them would constantly take on an magical glow, and because the spirits have forgotten it is only reflecting light that has its source directly behind them, they start to imagine that the world itself is glowing with its own light.

This gives the spirits the illusion that the world is magically special, alive, and worthy of worship. We have some sense of this when we experience the powerful effect of a full moon. The partially lit moon doesn't seem to glow from within and mesmerise us in the way it does when it is in its full phase.

Beholding the world as the source of all light reminds us of the things Swedenborg says about those on this plane of existence who confirm themselves in selfishness and evil. They have the light from the spiritual world within them blocked off and the only light they perceive is the natural world's light. Consequently they believe there is no spiritual world, nor any God in existence. It's easy to imagine that as to their spiritual bodies they, like the hellish spirits, are oriented away from God, for as Swedenborg tells us, each of us is now present physically in the spiritual world. We all have spiritual bodies, unconscious of them though we are, that are currently



alive on that plane. Our unconscious awareness of them is explained by Swedenborg when he tells us they are in a state of slumber.

But spirits there, both heavenly and hellish, whisper into the ears of our spiritual bodies suggestions which in our waking experience on this plane come to us as urges to think, speak and act either heavenly or hellishly. Depending on the



choice we subsequently make between good and truth on one hand, and evil and falsity on the other, our sleeping forms will be either automatically facing God, or automatically turned away from him.

This requires that in the spiritual world we should be sleeping on our sides. Only this position would allow us to be facing one direction or the other. And this actually makes sense if we view our life before physical death to be a kind of gestation period in preparation for the afterlife - something that wouldn't surprise me if Swedenborg actually says somewhere in his writings, so strongly is the analogy descriptive of his ideas. The foetal position - a side-on arrangement of the body - would naturally be the most appropriate one for our spiritual forms there to assume.

And though we are in a slumbering state as to our spiritual being, we can still feel the benefit in this world of facing God in the spiritual one and receiving his brilliant light shining on our faces and the front of our bodies. The glory of the Divine shining through our closed eyelids will be going straight to our brain and filling our mind with wonderfully intelligent optimism.

Contrast this to the spiritual body turned away from God's light. It will be receiving only the slightest reflection of that light from the world towards which it is turned. It would be darkness in comparison to the sunny aspect of those who are turned towards God. That would certainly have a negative effect on the mind of anyone who in this way looks at things from the shadow

side. They must have been heeding the hellish spirits to be assuming this orientation in the first place, but now these spirits can easily implant pessimistic thoughts that will make life seem miserable and hopeless. Such is the lot of those who revere the world and nature, and consequently feel compelled to follow their natural desires.

When a person orientates himself towards God, he sees the shadow side of the world in its dull and disappointing fullness. He sees it for what it really is. It possesses no light in itself, and so as to itself is clearly dead. Only God is the source of light and life.

#####

The Individuation Process

By Claire Dunne

From her book

CARL JUNG - Wounded healer of the soul

"People," Jung observed, "live on only one or two floors of a large apartment building which is our minds, forgetting the rest." The individuation process puts us in touch with "the rest." Our conscious "I" is not the total psyche. There is an unconscious background that operates subliminally, whether we realize it or not. Plugging into those undertones and making them conscious can be guide, friend, and adviser to the conscious. It speaks to us in the language of symbols, usually in the form of dreams.

Going inward means looking for the signs and symbols the unconscious dreams up for us naturally and spontaneously. Analyzing, interpreting, and synthesizing them into our being is the work of our conscious selves. The world of the unconscious is essentially an ambivalent one, with both negative and positive aspects at all its levels, which doesn't make it easy to understand. Often it begins to make itself felt out of a negative state, such as boredom or stagnation in life, or a blow to the ego, a wounding of the personality.

The first layer we encounter in the unconscious is what Jung called the shadow, usually those parts of ourselves we don't like, don't know, or don't want to know. The shadow can be repressed in us like a cancer or projected outward onto others as qualities we dislike most in a person or group. The negative shadow can



present us with a shortcoming to be overcome. The positive can show us a meaningful part of ourselves we should recognize and live out. Either way it's a tricky element to deal with, as Jung himself knew.

You may shake your head incredulously when I tell you that I would hardly have been able to form the concept of the shadow had not its existence become one of my greatest experiences, not just with regard to other people but with regard to myself....

My shadow is indeed so huge that I could not possibly overlook it in the plan of my life; in fact I had to see it as an essential part of my personality, accept the consequences of this realization, and take responsibility for them. Many bitter circumstances have forced me to see that though the sin one has committed or is can be regretted, it is not cancelled out. I don't believe in the tiger who was finally converted to vegetarianism and ate only apples. My solace was always Paul, who did not deem it beneath his dignity to admit he bore a thorn in the flesh.

Jung letter to Theodor Bovet

Psychotherapist Elizabeth Howes retained this personal impression from talks with Jung:

This man did in fact accept the shadow and... this acceptance brought problems and tensions but also aliveness, reality, integrity, and depth of being.

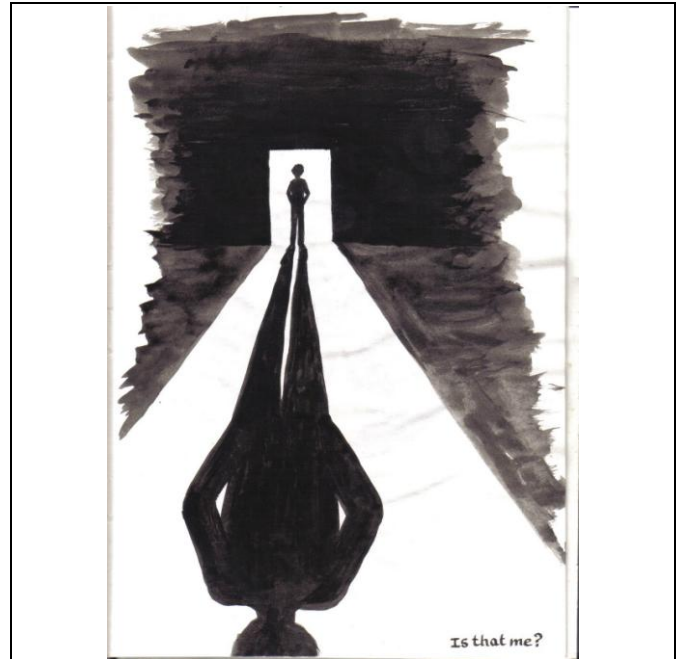
#####



By photographer ALEXEY BEDNIJ

**Man stands in his own shadow
and wonders why it is dark.**

Zen Proverb

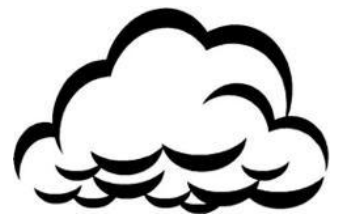


By Joe Vandermeer

Correspondences

CLOUDS

Clouds drift across the sky, blown by the wind. On a sunny day they make intriguing shapes and bring us brief respite from the hot sun. On a rainy day they cover the whole sky with leaden greyness, making us forget that the sun is still shining above them. Clouds are part of beautiful sunsets, reflecting the colours of the fading sun.



The correspondence of clouds comes in both their splendour and in their obscuring of the sun. Swedenborg says that a bright cloud tinged with sunlight pictures the beauty and power of the literal sense of the Word, in which all the spiritual truths are being held in the words and ideas we are reading.

When a sizeable cloud passes across the sun it partly obscures the sunlight and the colour of everything goes dull for a while, until the cloud has passed and the sun comes out again, bringing back the vibrant colours. This is telling us that our lives have their times of uncertainty as well as confidence, doubt as well as faith, to keep us growing and learning. In both their splendour and their blocking out, clouds are up there above us in the heavens where we experience the presence and activity of the Lord.



ME AND MY SHADOW

By Joe Vandermeer

Sitting here, at home, as I look around I'm trying to count the things I have acquired and am therefore responsible for maintaining. There's so much stuff. The house, furniture, linen, clothes, numerous appliances, gadgets, car... No wonder I dread moving house. I never heard a Viking speak (I am not THAT old!), but they apparently said that owning more than ten possessions means things begin to possess you. I know what they mean! Just today I had my iPhone replaced for the second time in as many years - a maintenance burden I didn't sign up to when I first acquired it. The responsibility of maintaining possessions seems like a bit of a shadow side of my desire to live comfortably. Of course, I could choose to live with much less. The benefit of that shadow side? The effort and cost of maintaining things (applies to relationships too) is that it teaches me to know all the consequences and duties associated with my choices. I'm learning the full consequences of my lust for acquiring, and that lesson curbs my passion to look for yet another shiny new thing.

I love standing in the sunlight and feeling its warmth on my face. Perhaps my light-deprived youth growing up in the dark of the northern hemisphere should be thanked for the joy of feeling warm sunlight. Okay, I'm not alone in that, judging from the crowds on Bondi Beach on a warm summer's day. When I was a kid living in the low lands of Holland we suffered some signs of ill-health, so our doctor recommended a weekly session under an ultra-violet (UV) tanning lamp to provide us with more vitamin D (nicknamed the "sunshine vitamin" because of its synthesis by the body on adequate skin exposure to light). The high energy of light at the UV end of the spectrum provides enough energy to break molecular bonds in skin tissues, plastics, paints, and other materials, so we were told to wear UV-shielding goggles. Imagine us four kids in the late 1960's sitting indoors in our swimmers while it was minus ten degrees in the snow outside, like ducks against the wall looking as if we're waiting our turn for a

dip in the nearest olympic pool (there wasn't a pool within cooee). At the same time we were also occasionally exposed to the other end of the light spectrum whenever we had muscle sprains and pains. The infra-red (IR) heat lamp served to speed up tissue recovery on those occasions. Now I am fortunate to receive both ends of the spectrum in glorious doses without the aid of lamps thanks to this sunburnt country that our family so lovingly adopted.

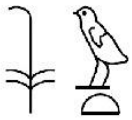
As we all know, bathing in the light produces a second effect in addition to the vitamin D, namely a shadow. I say "a shadow" rather than "my shadow" because I don't feel responsible for the existence of the physical shadow. It is God's providence which affirms that it should behave as a function of the behaviour of light rays. I am not a light-emitting being (yet!) so my presence denies the light its continuing path when it encounters my body. By observing and pondering this natural phenomenon we may begin to glimpse a reality within us. Our Divine Creator made the behaviour of nature outside us 'correspond' to important aspects inside of us.

Shadows are incomplete representations of a greater reality. Silhouettes are only a sketch, a hint, an outline of something but as representations they lack the full detail. Plato

in his writings has his teacher Socrates describe a group of people chained up in a cave all their lives, only able to stare at a blank wall ahead of them. On that blank wall they see moving shadows caused by things which pass behind them that cast silhouettes from a fire at the very back of the cave. The prisoners even begin to give names to these shadows as they seem to provide some limited view of reality. Socrates explains it's possible through philosophical pondering to

become freed from this cave, once you can grasp that the shadows on the wall do not make up reality at all. You are liberated once you perceive the true form of reality rather than the mere shadows seen by the prisoners.





swt wt

Our shadow seems separate from us. For example, we can look upon it without the need for a mirror. The Ancient

Egyptians called the shadow 'swt' or 'shut' and saw it as a necessary component which formed part of a complete functioning human being. The shadow was thought to be an important part of an individual alongside the body and the life force (ka) and the soul (ba). One Coffin Text papyrus contains this prayer to the all-seeing Eye of Horus:

"O keep not captive my soul. O keep not ward over my shadow, but let a way be opened for my soul and my shadow, and let them see the Great God in the shrine on the day of the counting of souls, and let them hold converse with Osiris, whose habitations are hidden, and those who guard the members of Osiris, and who keep ward over the ba, and who hold captive the shadows of the dead, and who would work evil against me, so that they shall [not] work evil against me."

Thus, their idea of the shadow was as a component and useful companion to their soul, but one which was not permitted to cause their souls to become captive to evils in the next life.

I often ponder the juxtaposition of the Divine's aim (wish) for Creation pitted against the extensive personal freedom of expression He allows us. This naturally causes us as people to drift from intended outcomes and be tempted to get distracted from the highest states emanating from the Divine.

In Swedenborg's words, creation's ultimate aim is:

"... a heaven from the human race. ... heaven is made up solely of individuals who have been born as people on earth; and since these are the only inhabitants of heaven, it follows that the ultimate purpose of creation is a heaven from the human race. ... (a) Everyone is created to live forever. (b) Everyone is created to live forever in a blessed state. (c) This means that everyone is created to go to heaven. (d) Divine love cannot do otherwise than intend this and divine wisdom cannot do otherwise than provide for this."

(Divine Providence 323.1)

The freedom which the Divine grants me leads me inevitably into temptation, resulting in 'evil', i.e. a wandering away from the Divine and His intention for us, until I have strayed

so far from knowing the Divine Reality that I even claim the power to do and to be as my own power. Such selfishness is the shadow side of my existence, which is to 'miss the mark'. In selfishness I hide from self and others the realisation of Higher Reality in its pure integrity and completeness, thus I obscure and fragment that reality, like a dirty window. Heaven is the state of expressing uses out of love for the benefit of others, for the enjoyment of all, not abrogating uses for self or pretending they are derived solely from my own power.

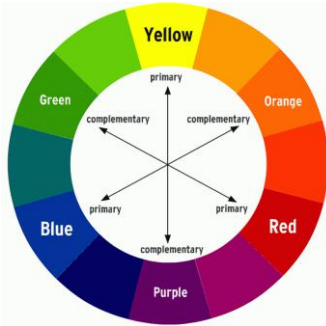
Swiss psychiatrist Carl Gustav Jung recognised the operation in us of a law of compensation. Not the sort of 'compensation' resulting from a raised paving stone being used to raise some money for oneself by 'accidentally' tripping over it, but the observation that something provides a corrective or balancing guidance to our experience:

"It has been established for some time - by experience - that a certain one-sidedness of the conscious (in other words: a disturbance of balance) brings about a compensation from the side of the unconscious." (Jung, xi, 1971).

We all have a shadow side, a part of us we hide. And we all have a conscious part, that part we willingly like to put on display to the world. These twin aspects of us often capture the popular imagination, such as the famous Oscar Wilde's story of The Picture of Dorian Grey, or Robert Louis Stevenson's story of the Strange Case of Dr Jekyll and Mr Hyde.

The nature of my conscious outlook is what leads to the way I hide and overcompensate for my shadow. E.g., I try too hard to convince another person because deep down I don't believe myself. My anger might cause me to put others down, making them feel fearful - yet, too much rage and my shadow will feel the fear. My two sides are in a compensatory dance until a dream or an illness symptom, or my conscious attention sees the bigger whole which allows the balance to be adjusted and the see-saw cycle to be broken. So my shadow attempts to tease me into an awareness of the avoided shadow area.

The shadow can only be diminished by seeing it and endeavouring to deal with its negative influences, otherwise it remains an unknown and unutilised or untamed tantrum power in us like a sleeping fire-breathing dragon or a hoard of dormant treasure from our full store of potential uses.



What Jung described as a law of compensation inside ourselves is not so far removed from a corresponding outer experience first described by Johann Wolfgang von Goethe after he stared at a yellow

daffodil for a time then looked away and remarked that a purple after-image of the flower remained in his sight. On experimenting further, he noted that the colour yellow calls for violet as its opposite, red for green, blue for orange, etc. This pair of colours are exact opposites of each other on the colour wheel. Normally a 'shadow' is thought of as the complete absence of something, particularly the absence of all light. But partial shadows also occur, e.g. when white light falls in a leaf, it reflects green because that is the colour frequencies it rejects. It absorbs (uses) the blue and red ends of the colour spectrum to manufacture its food and so subtracts the latter two colours from white, leaving green behind. So the absence of colour from white is like a partial shadow.

The 19th century British Prime Minister William Gladstone, deeply religious and an astute reader of Homer's *Iliad* and the *Odyssey*, noted that Homer used very few colour terms and especially did not use any term to describe the colour blue even though the sky and sea were often mentioned. Thus began the study of the history of colour terms, which shows a very interesting phenomenon. These studies show that the most frequent colour terms to be expressed were black and white: Homer mentions black about 170 times, and white about 100 times. He only mentions red ten times and blue not at all. Words for the colour green did not become common until later, followed by yellow (in some parts of the world yellow came before green). Only later did blue become a more frequent colour term to emerge in our vocabulary, still later came brown, and most recently emerged the more subtle colours terms such as purple, orange, pink and grey. See the fascinating global studies of Brent Berlin and Paul Kay. When we add a Swedenborgian correspondences of these colours onto this evolution in our consciousness of the colours, we find a very interesting story.

Berlin and Kay suggest colour terms evolved worldwide as follows:

1st: [white & black]

2nd: red

3rd & 4th: [green then yellow] or [yellow then green]

5th: blue

6th: brown

7th: [purple, orange, pink, grey, etc]

Swedenborg indicates that in the Word, 'white' corresponds to that which is of Divine truth, as it is genuine and has purity and integrity. In fact, all things and their colours have such corresponding meanings: *"affections for goodness and truth is revealed to the eyes of angels and of spirits by means of colours, specific things being revealed by means of objects variously coloured."*

"The colours which appear in heaven owe their origin to the light of heaven, this light being Divine Truth which emanates from the Lord, the Source of all intelligence and wisdom. Consequently all the variations of that light, which appear visually there as colours, are variations of intelligence and wisdom consisting of truths and forms of the good of faith, charity, and love; and in the measure that colours there are derived from red they are the sign of good, whereas in the measure that they are derived from white they are the sign of truth." (Arcana Coelestia 9833)

"In the spiritual world there are colours of every kind. Red and white are the fundamental colours, and the rest derive their varieties from these and their opposites, which are a smoky fire shade and black. Red there corresponds to love, and white to wisdom. Red corresponds to love because it originates from the fire of the Sun there, and white corresponds to wisdom because it originates from the light of the same Sun; and because there is a correspondence of love with the heart, the blood cannot but be red, and indicate its origin. Hence it is that in the heavens, where love to the Lord reigns, light is the colour of flame."

(Divine Love and Wisdom 380)

Blue is a bright colour at the short wavelength (but high frequency) end of the light spectrum which allows us to distinguish details and so illuminates our understanding (think Blue Ray DVDs, the blueness of the laser beam allowing much more detailed information to be conveyed than the standard red-laser DVDs).

Continued on back page...



Discounted Items for the Quarter

As a reader of **Candela**, if you order the following titles in the August 2014 to October 2014 Quarter, you will receive approx. 25% off the retail price (while stocks last).

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



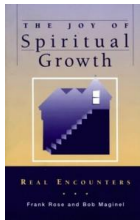
Observing Spirit by Peter Rhodes

2005, 227 pages, paperback

RRP \$20.00

Peter Rhodes presents a practical guide to spiritual progress on the path to Heaven with Gurdjieff and Swedenborg. Stressing personal responsibility for overcoming negative traits, each chapter explains how we can realize our true spiritual awareness by cultivating awareness of our baser reactions and by applying the tools of Gurdjieff's

spiritual method, "the Work", to our everyday existence.



The Joy of Spiritual Growth by Frank Rose & Bob Maginel

1999, 175 pages, paperback

RRP \$20.00

A practical approach to waking up to the spiritual dimension of life whereby our lives can be more loving, peaceful and effective through meaningful relationships with God, self and others. Twelve important life-related issues are covered, and a task offered for assimilating each.

1996, 153
The
compiles
author
chapter



Temptations, by Basil Lazer

pages, paperback

RRP \$15.00

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

To order phone on (02) 9888 1066 and mention the Candela, or
send an **email** to orders@swedenborg.com.au with 'Candela Order' as the subject or
complete the Order Form (you can copy it) and return it to the Swedenborg Centre.

ORDER FORM ~ Send to: SWEDENBORG CENTRE, 1 Avon Road, NORTH RYDE, NSW 2113

I wish to buy the following items (please insert Number of copies and Total but see "Freight" below):-

Title	* Freight	Discount Price	No.	Total
Observing Spirit by Peter Rhodes	\$8.00	\$15.00		\$
The Joy of Spiritual Growth by Frank Rose & Bob Maginel	\$8.00	\$15.00		\$
Temptations , by Basil Lazer	\$4.00	\$11.00		\$
Total Payable by Cheque/Money Order/Credit Card #				\$

Cheques/Money Orders payable to "Swedenborg Centre"

* For multiple orders, actual freight cost will be charged if less (maximum cost will be \$14)

Your Details (Capitals please)

Name : Mr/Mrs/Miss/Ms. _____

Address: _____

Postcode _____

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

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



WHAT'S HAPPENING?

For Group activities, contact your nearest Group Convenor

- **Brisbane:** Ian Arnold on (07) 3841 2552;
- **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 <http://www.swedenborg.com.au/meetings> for latest details. Please let us know if you would like to be informed via email.

Brisbane: New Church Hall, 21 Agars Street, Rosalie.

Melbourne: New Church Hall, 426 High Street Road, Mount Waverley.

Last Fridays commencing 8pm.

Sydney: Swedenborg Centre, 1 Avon Road, North Ryde. Commencing 7:45 pm.

Fri 26th Sept ***Our unusual experiences*** by Julian Duckworth

(Continued from page 10)

Red light at the other, long wavelength (slow frequency) end of the spectrum carries warmth with it, which is associated with feelings of comfort, of being wrapped up, healed, held, and loved. Red also happens to be the colour which stimulates seeds in the soil to reach up and grow towards the light source.

So the historical dawning (evolution) of colour terms described by Berlin and Kay are interesting in that they evolve from warm colours (red) which relate to the warmth of love - a celestial state - to the later occupation with the 'cold' colour blue (associated with knowledge and understanding) - an aspect associated with a lesser or spiritual state. When these colour terms are stated in terms of their correspondences, they begin with Divine truth in its purity and integrity (white) and loss and obscurity of that (resulting in black) the guarding against such loss was indeed the preoccupation of the earliest people called the Most Ancient Church. These people perceived that the integrity of Divine truth existed from and alongside the Divine love and good (red) and these people loved and honoured that good. The natural world of living things around us ('green' corresponds to living natural things) began to tempt and interest us more and more in its own right, and gradually took our attention from these early states into the accumulation of knowledge and its corresponding power and application. The response is a Divine mercy to our yielding to states of temptation (mercy signified by golden yellow). Eventually blue was recognised, representing our awareness being occupied with truths rather than good, which sums up the preoccupations of the spiritually focused people of the

Ancient Church. History then tended toward 'grey', a state indicating a final time of a state, as for example grey hair is the colour of hair ('ultimates') in our final state of living prior to extinction (black).

"Black signifies what is not true, because white signifies what is true. ... In the church, in process of time, good [red] first perishes and afterwards truth [blue], and at length evil [black] succeeds in place of good, and falsity in place of truth." (Apocalypse Explained 372)

So, like the children's game *Pass The Parcel*, natural things are like a wrapper around those things within it which gives it shape, the thing more interior and prior to it - the spiritual. That in turn derives its form and nature from a more interior and yet higher quality, namely the celestial, and finally that which is Divine.

So, thanks to the vast labours of Emanuel Swedenborg and his assigned role to uncover the great realities of the enlightened spiritual, heavenly celestial, and Divine realms, we can now see with greater clarity the inwardness of what surrounds us, and tailor our lives in response to that wonderful new understanding.

