



Issue Theme ~ *Healing, Health and Wholeness*

PRESIDENT'S MESSAGE

Greetings fellow travellers. I find exploring a spiritual subject often daunting without first examining and understanding some physical and literal aspects that might be associated with it. Like interpreting a dream, parable or folk tale ~ spiralling inward on each revision ~ first comes the familiarity with its elements, then an appreciation of the relationship between those elements, then deeper meanings begin to emerge. And so on.

So let's begin from the outside, with physical health. Origins of the terms 'health', 'healing' and 'wholeness,' relate them closely to ideas of 'whole' and 'sacred'. Contemporary definitions refer us to what is undivided, robust and secure, vigorous, free from invasion and decay, and a state of physical and mental soundness, happiness and prosperity. Wow! Don't we all yearn for that?

But something strikes me as worthy of note here: to define health as being 'free from' invasion, attack and decay assumes we have our health from the outset, that it is our natural state to be healthy, well and whole. Okay, true enough, so let's assume we start with our health intact and look at the immune system in terms of our maintaining physical health.

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

It protects and defends us like an armour protecting the life of its bearer. To 'be immune' is to be free from influence, from harm, disease and unwanted biological invasion (infection). At times our health naturally fluctuates and the restoration of our well-ness may need knowledge, effort, vigilance and quick action. Our bodies face many challenges when assailed by biological hazards, each of which has its own form to promote and defend.

* * * continued on page 2 * * *

Grateful thanks to everyone who provided items for this issue. Available space required minor editing to some plus the omission this time of a few more general contributions and regular 'features'. Do keep them coming, though.

- Neville Jarvis, Newsletter Co-ordinator.

Next Issue - December 2009

Theme: *Becoming Angelic - God has a message for You*

People are born to become angels (Swedenborg: *Heaven & Hell* #416). We participate in this process all our lives. We can come to understand it, experience it directly and indirectly, and begin to show it through our thoughtfulness and actions. But listening to the good, positive counsel which comes from higher and inner sources is an invaluable part.

From your own knowledge and experiences, maybe with the Christmas message as a backdrop, why not make a contribution on becoming angelic for the benefit of everyone who reads this newsletter? Submissions, either your own or something you have seen that strikes a chord - angelic qualities of others - will be gratefully received. However, contributions don't have to be on the theme; anything which is spiritually-based will be welcomed. Please direct material by mail, fax or email to the registered office (page 2). **The deadline is 14th November.**



PRESIDENT'S MESSAGE (contd)

Our immune system has a very profound collective intelligence shared by all its specialised parts. It knows what biological bits belong to us and can be accepted and which bits don't and should therefore be destroyed. It learns from experience, too - from the cold we get as a toddler, ingesting dirt, insertion of braces etc. - and retains this in the immune system's Memory B cells. On the other hand, it can itself get sick by becoming overactive at times - dealing too harshly with intruders such as pollen; or confused - start attacking self instead of non-self as we see in rheumatoid arthritis; or might underperform - causing a susceptibility to colds, chronic fatigue, cancer even. If it breaks down altogether we become very vulnerable indeed to a range of viruses. Overall, the body acts on the wisdom of how to heal itself and when.

Next we can attempt to look for some correspondences (a term used by Swedenborg to indicate how external things - their form, behaviour or function - illustrate something spiritual or internal) between our physical health and its meaning from a more spiritual perspective. Swedenborg tells us there are vast communities of people like us who love performing uses for the good of their community. They collectively appear as the form of a person known as the 'Grand Man' or 'Universal Human'. In *The Worlds in Space* (para. 9) he relates:

The whole heaven is in the form of a single human being, who is therefore called the Grand Man. Every detail, both outward and inward, in the human being answers to that Grand Man, that is, to heaven . . . 'a human being has in every detail a correspondence to heaven, so that in the Lord's eyes heaven is a man on the grand scale, and may be called the Grand Man.

Heaven is formed of individuals who lovingly perform an infinite variety of uses for the benefit and harmony of all. From gardening, to twittering and train driving, their variety is so rich we are bound to find something we dearly love to pursue which also provides a unique service in promoting the welfare, integrity and health of the whole community. Carrying out such useful service is what binds a heavenly community together, like the body held together by skin, ligaments, tendons, muscle and connective tissue, or like the immune blood cells which dutifully carry out their highly specialised function to make the whole system work effectively.

We can all continue this line of pondering, and to explore what we might do to enjoy and promote the health and integrity of our 'Grand Man' community that is heaven, and how we might come to play an active part in that. The beauty is that we don't have to wait until we die to participate.

Wishing you all good health and well-being.

Joe Vandermeer

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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.

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, please refer to page 12.

**The Swedenborg Association is now offering
a dispersed learning course:**

*Overview
of
Swedenborg's
Spiritual Philosophy*



THE HEAVENLY CITY

Based on Swedenborg's work *The Heavenly City*, it consists of eleven sections and it is anticipated that participants will complete the course over a twelve-month period. There is a \$40 charge to cover materials and administration.

An Information Leaflet is enclosed with this issue of Candela and anyone wishing to participate initially should apply as soon as possible.



The Meaning of Health & Illness

by Wayne Kasmar

Of all the misfortunes that can befall us in the course of our lives, often the most personally challenging, are in the form of illness and disease. Because it is so easy to take good health for granted, when it fails us we can easily be left feeling vulnerable and helpless. And the fact that often it seems to have no reason for happening can be bewildering for us too.

Naturally, people have always tried to make sense of illness and why it happens. In just the last hundred years or so, we've seen a succession of different attitudes to our health woes. When Christianity had a powerful influence on the way we saw things, illness, like all misfortune, was often believed to be punishment from God for our sins. Then, when a more scientific view of things became common, it was generally thought that it had no connection with our attitudes or thoughts at all. And in recent decades, with people becoming more accepting of new-age ideas, there has been a large increase in believing that disruptions on our emotional and psychological levels of being are the causes of disease and illness.

Then there is Swedenborg who doesn't really agree, I feel, with any of these belief systems on the matter. Firstly, he makes it quite clear that God is infinitely loving and merciful, and that God's own nature renders him unable to hurt, let alone punish, anyone. But he does, as the great unveiler of the science of Correspondences, make it very clear that there is definitely a connection between the world of the psyche and the physical world. So certainly he has no time for the views of many scientifically-minded people in this regard.

Thus it might seem strange to suggest that Swedenborg would not agree with the idea of the new-age, especially when he was, perhaps, a great yet largely unacknowledged influence on it. Doesn't he indicate that the inner world of our thoughts and feelings has a major effect on the condition and character of the world that we experience through our natural senses?

I believe the answer to the question is yes and no. Yes, in that some of our thoughts and feelings do, but no, not all of them are in fact involved in this process. Swedenborg does indeed divide creation

up into natural and spiritual levels of existence which affect each other but he talks about the natural level having two subdivisions - the external and the internal. Whilst the external natural is made up of the physical level of existence - the material world - the internal natural is made up of the thoughts and feelings that are connected to that outermost level. These thoughts and feelings are very much part of our lower nature which is centred in our physical bodies. They are concerned with the natural issues of life and are essentially selfish and self-centred in nature. On this level it's all about seeking one's own advantage in a world where it's seen to be a matter of survival of the fittest. The jungle mentality is reflected in the endlessly complicated and tangled nature of our emotions and psychology. It is these times which essentially constitute the internal natural in us and we can never really hope to gain mastery over them by our own powers. Just as it's a never-ending struggle to survive in the natural world, so in the wilds of the internal natural.

But we don't have to be constantly fighting this enormously overwhelming level in us in a vain attempt to tame it. Swedenborg says that even deeper than the level of our emotions and psychology is that of the spiritual level of life, and it is here when things go wrong that we find the real cause of physical illness and disease. Unlike the more superficial psychical levels of our lives, there is no complexity here to confuse and bamboozle us. It is simplicity itself, for here we have a completely straightforward choice of answering 'yes' or 'no' to the question whether we are going to accept the way of life that God offers - the one that leads to eternal happiness and fulfilment - or not. Are we going to be basically selfless and generous in the way we think, speak and act in life, or will we choose to be fundamentally selfish and self-centred? Ultimately we all have to make this stark, fundamental decision in our lives. We might try to avoid it and pretend that life is far too complicated to be reduced to such a black and white situation. But we cannot prevent the inevitable, and eventually all the confusion of the emotions and complexities of psychologies will have to fall away to leave us with the simple decision of whether or not we're going to accept God and his ways, or reject them.

*God is infinitely
loving and merciful...*

*God's own nature
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to hurt, let alone punish,
anyone*



It might be a simple question we must confront, yet it is not an easy one. Both our higher and lower natures are tremendously powerful and we feel the truth of this fact as they successively tug us in one direction and then in the other. But the overall effect is that we are left perfectly balanced between the two and by virtue of such a state, we are granted pure free-will. The choice is entirely our own.

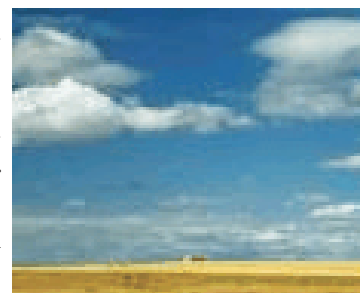
Choosing to live the way God urges allows the order of heaven to now come into our spiritual level of being and permeate outwards from our centre. As it enters the internal natural it can deal effectively with the emotional and psychological disturbances with which we have been struggling. With the removal of these stresses, the physical body will certainly be now less prone to physical disease and illness.

On the other hand, should we choose to reject God's way of life, we are given every opportunity to reconsider our decision. Swedenborg says that the angelic spirits with whom we are associated will now be feeding deeply into our minds all the good reasons under the sun why we should do so. In his mercy, God prefers to appeal to reason in his efforts to persuade us to return to right living. At time, though, we may actually find it helpful if some personal misfortune like illness or disease befalls us. That often has the power, like no other, to bring us up short of ultimately confirming ourselves in hellish living.

Whilst God, in his compassion, suffers along with us whenever we experience misfortunes, I believe he always has a plan that allows the best to come out of any and every situation, wherever and whenever possible. According to correspondences, the misfortune will be able to communicate to us on a deep, normally subconscious level, the precise nature of our spiritual misdirection. Understanding and accepting this allows us to face life with all its reverses with an assurance and confidence that whatever may befall us, there is some fundamental sense to it with an intimately personal message, and thus has the power to profoundly benefit us. Life is far less frightening when we see that the bad things that happen to us are never meaningless and arbitrary, nor ruled by blind fate.

Nothing happens without there being an eminently good reason for it. In fact, when it comes to the deeper levels of our lives we are usually oblivious to the wondrous nature of God's creation. If we think, for instance, that God uses illness and disease only to bring recalcitrants into line, then we have a vastly restricted and grossly negative understanding of the subject. We are not seeing the big picture at all.

To understand how God has a much more constructive and universal application for this aspect of his creation, we have to properly picture in our minds how God creates us. The physical world in which we live is made up of the ground below us and the airy regions above it. Correspondences allow us to identify our lower, selfish nature with the ground and our higher, self-less nature with the atmosphere and sky above us. The first verse in the Bible (*In the beginning, God created the heavens and the earth*) shows that he creates us with these two natures and that our lower nature is most definitely part of the proper order of creation. It serves a purpose in that it allows us to be able to automatically look after our basic needs while allowing us to be able to consciously turn our attention to truly spiritual living, which is to say, being a blessing in the lives of others.



But this is also where our selfish and self-centred inclinations lurk. And they are as numerous and extensive as the whole of the earth beneath our feet. Swedenborg says we have all eternity to progressively dig further and further down to unearth those ever more deep inclinations, and by bringing them to the light of day, that is bring them up out of the subconscious mind into the light of God, our spiritual Sun, we can see their true nature. They can then be put under the yoke of our higher nature and in this way be made to serve a good, wholesome use in our lives.

Disease and illness are invaluable to us in this never-ending process of spiritual regeneration. Because we are so ignorant of our deepest spiritual states, covered over as they are with the density of our outer material existence, we are constantly in danger of becoming complacent and lax. From time to time we all, including the most saintly amongst us, can use the benefits of misfortune to help spur us to tackle the ever-more challenging and deep-seated inclinations of a spiritually negative nature that are always there in our lives. By this means God affords us the best possible chance of securing our personal salvation and making an eternal home in heaven both here now and later in the hereafter.

Wayne Kasmir (Sydney, NSW) is a Foundation member of the Swedenborg Association of Australia and currently a Committee member. He has been an avid reader of Swedenborg's spiritual writings for more than 30 years.



ADMINISTRATIVE MATTERS

Something that constantly inspires me about the Swedenborg Association of Australia is its commitment to personal spiritual growth and to the development of mutual understanding. I can't think of a single person involved in this organisation who is not personally motivated by the ideas of love, faith and action that are so clearly and compellingly detailed in the spiritual writings of Emanuel Swedenborg. There is a general consensus that among us all there is a freedom of thought and belief that augurs well for our future, and for our potential contribution to a changing society.

Membership

It is with great pleasure we welcome into membership:

Anastasia Dominguez (VIC)
Gwen Grew (NSW)
Teodor Kurciov (NSW)
Allan Swift (NSW)

We all trust you will gain much from your membership. Sadly, though, I note the passing of Michael Tobin (NSW) after a long battle against leukemia. When health permitted, Michael attended our North Ryde meetings always making very thoughtful contributions to discussions.

Annual General Meeting

The short annual business meeting was held after an inspiring session at the Swedenborg Centre, North Ryde, when four members as a panel skilfully shared their personal thoughts for living spiritually in a sterile world. Audience participation enriched the whole event. A more detailed account will be published in Candela later. Appreciative greetings from a number of members unable to attend the AGM were read out. The pre-circulated Reports were approved and it was decided to leave subscription rates at current levels. The current officers and committee were all unanimously re-elected with the addition of Neville Jarvis returning to the Committee. Those present were delighted to hear two pieces of news. Firstly that Michael Chester had been appointed Director of the Swedenborg Centre from 1st January 2010 when Neville Jarvis retires; good wishes were expressed to Michael in his new role. Secondly that the Swedenborg Association was a beneficiary under the estate of the late Mrs Margaret Haine of Brisbane, the amount being in the vicinity of \$20,000 (more details will be provided in a subsequent issue).

Expanding Internet Involvement

I have been excited about developing our first blog - swedenborgaustralia.blogspot.com for those with Internet access. We have also set up a Facebook Group for those of you who have moved into the realm of social media. If you do a search on "Swedenborg Australia" you will get straight to it. We are also experimenting with uploads on Youtube, and are keeping an open mind about other, newer ways of promoting the writings of Swedenborg to those who might be interested.

One hears occasionally some hostility toward these new ways of communicating, but I think it's worth remembering that Swedenborg himself was a scientist and innovator, and at the vanguard of the new. I think it's thrilling that new ways of connecting are opening up constantly, and they have now thoroughly moved beyond national boundaries. Worldwide communities of like-minded people are a reality, and will only grow in strength. Exciting times indeed.

And a reminder. Committee meetings are open for any member to attend should they wish. Participation in discussion is most welcome although voting on any matters is limited to Committee members. The next one is at the Swedenborg Centre, North Ryde, on Wednesday 4th November at 6pm.

With Blessings,

Walter Mason



GROUP'S NEWS

Melbourne:

Our speaker in May was **Claire French** and she spoke about the work of Pierre Teilhard de Chardin. His work provided some parallels with Swedenborg and at the conclusion of the talk the Convener outlined the similarities and differences. A lively discussion and question time followed.

In June, **Julian Duckworth** spoke on the topic of *How do we feel the Divine*. Julian provided us with the opportunity to think about how God is felt in our life rather than just having a knowledge of the Divine.



Our speaker in July was **David Miller**, an experienced speaker who regularly presents to the Existential Society and has spoken on other occasions to the Group. David's topic was *The Problem of Evil and the development of the idea of God and good and evil from Zoroastrianism to Christianity*. At the conclusion the Convenor set the talk in the context of Swedenborg's idea of God being a God of Infinite Love.

In August our speaker was **Maureen Buckley Fox** and she provided a very thought-provoking talk on the way the concept of God being masculine had overtaken ancient thought that the female in God was also present. She concluded her talk by putting the proposition that God was above gender and the Convenor commented on the fact the Swedenborg sees the essential qualities of God being Love and Wisdom.

Chris Skinner



North Ryde, Sydney:

A talk titled *Differences between Religion and Spirituality* was presented by **Chris Skinner** in May. There has been a trend away from organised religious practice such as attending church services and relying on guidance from ministers, priests, the Pope etc. to seeking answers to deeper questions from a larger range of spiritual teachers, and growing in a better understanding of ourselves and how we can be happy (e.g. the popularity of Eckhart Tolle). What was adequate for a previous time is no longer satisfying in these times. Chris highlighted how Swedenborg's teachings are wholistic and can help us grow spiritually by making room within for a greater flow of Life to touch us. When we have this connection with the Divine our experience of everyday life changes. Chris stresses that there are dangers in going it alone on our spiritual journey and that teachings that have withstood the test of time are important foundations to one's life and that his journey has benefitted very much from Swedenborg's inspirational insights.

In July, **Edmond Beniacar** gave a presentation on *Jewish Spiritual Practices*. He spoke about being a Jew and what that means. Here are some significant ideas presented in the talk:

- ★ Judaism is primarily a rationalistic as opposed to a mystical religion
- ★ Judaism asserts that a Jew's relationship with God is a one to one affair and not anyone else's business

- ★ The prophet says 'What does the Lord require of you but to deal justly and walk in His way.' We are concerned about actions rather than belief
- ★ If anything can be said to define Judaism, it is the principle that we have a covenant with God, we have agreed to adhere to his commandments and He in turn has undertaken to do a number of things.

During the talk Edmond showed us the prayer shawl with tassels, the phylacteries (boxes with the words 'Hear, O Israel: the Lord God is One') and their significance. This session is a very good coverage of Jewish ways and is recommended for those wishing to know more about Jewish practices and beliefs.

DVDs of these two talks are available for free borrowing or sale from the Swedenborg Centre (contact details on page 2)

Michael Chester

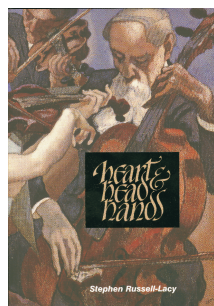
Wayne Kasmar introduced his own ideas about the nature of creation and God's involvement with it, at the June meeting. He firstly talked about the traditional idea of God creating everything and setting and keeping it going - the generally understood view. Then he spoke about the different way he now sees the relationship between God and creation. He used the illustration of God being the Divine Author, and creation being the Story that the Author must allow to unfold. To help everyone understand this he likened Creation to the characters in an author's novel who, in the writing of the story, take on a life of their own almost independently of the author's own ideas. He mentioned how Charles Dickens, for example, was emotionally affected and surprised by the outcomes in their lives of some of his books' main characters. This original view of Wayne's brings God into direct involvement with his creation. God does not stand back from it but is continually keeping it in existence as its Author. As far as we are concerned, our part in creation is freely felt as our very own and we are writing our own story. This helps bridge the paradox between God being an all-knowing divine being and us necessarily having the sense of our own life and freedom, like characters taking part in the story. Wayne's presentation gave everybody a helpful insight into how we can see and appreciate our part in existence.

Ruth Duckworth





NEW PUBLICATION



Heart, Head & Hands

Stephen Russell-Lacy

175 pages, paperback
Seminar Books, UK
\$27.50

Reviewed by Brian O'Neill, co-director of the *Illawarra Gestalt Centre*, Wollongong, and a Counsellor with *Relationships Australia*.

I approached this book with some misgivings I must admit, as the author is described as a cognitive-behavioural psychotherapist who has trained as a clinical psychologist. The exciting juxtaposition though, which intrigued and interested me, was that this was also a book related to Swedenborg and that Stephen is also a tutor at the Swedenborg Open Learning Centre in Manchester. While I have taught behaviour therapy and cognitive behaviour therapy at university myself, I had found it somewhat overly reductionist in its orientation and not overly open to a wider holistic perspective, particularly to the extension of spirituality in general and Swedenborg in particular.

I need not have worried about that with this book being thoroughly open minded and holistic. It includes all the major therapies within the discussions of the various chapters and the author demonstrates a wide understanding of the various approaches to psychotherapy and schools of psychology, as well as a range of religions and spiritual disciplines. He also effortlessly integrates these with the writings of Swedenborg in a way that is enjoyable and practical. Far from being a narrow approach to life and spirituality this is a remarkable book in its ability to cover so much territory in such a short space of time.

The book is also by no means for the narrow academic audience and while it is written with an erudite and knowledgeable style, the author tackles a range of real life issues in a direct and matter of fact way. The topics range from love and sex; being acceptable, gaining self control and finding forgiveness; through to working with anger, our flaws, learning to trust; and then for good measure attends to such issues as dealing with death, surviving a catastrophe, and even coming to terms with Voices. Then for good measure he presents material on shaking off unhappy moods, reacting to wrong doers and overcoming obsessions. And if that

isn't enough, there's more! He finishes by considering how to discover confidence, live through crisis and receive hope through despair.

If this seems encyclopaedic don't be too concerned. Many of these chapters are short and brief. Some are only three pages long and the average is probably 6-7 pages. Yet in the brevity of each chapter he covers a surprising range of territory and in a very practical way. He is clear on discriminating between what he believes, what he recommends and what is more scientific opinion and Swedenborgian perspective, so that one is aware of our choice between what the author believes himself as compared to what is recommended as a professional. This is refreshing and makes the book easy to read.

Are there drawbacks to the book? The only one apparent to me are that some of the chapters are rather brief for the topic concerned and so this may be less than expected for the reader who might like a more thorough coverage of some of the issues at a more in-depth level. However for those who do require this there are admirable chapter notes with references which link the reader to further resources and more in depth reading, if required. This does not take away from the range and scope of the book for while the author may deal succinctly with each issue in each chapter, he obviously has read wide and far himself and is able to distil this knowledge and understanding into a very readable and useful collection of ideas and comments.

I would suggest an alternative use of this book, rather than that of an extensive scoping of each topic. It strikes me that, with the relative brevity of each chapter, it would be perfect for those who like to dip into a book each day and find thoughts and considerations for that day. Each chapter is complete in itself allowing the reader to seek out topics at will and of interest. It is thus the sort of book which we can pick up for help in troubled times and find answers to these troubles that are both sound in psychology and spirituality. It is also a good book for those who like a daily meditation or contemplation around relevant life issues – offering a sense of how to turn the theory presented into practical exercises for the “hands” as well as the heart and head. The book presents ideas which might help us gain a more positive perspective on life and relationships, with some new ways of seeing life and the choices open to us.

So I thoroughly recommend this book, whether you are a lay person, a person interested in psychology or spirituality or all these together. There is, I guarantee, something in this book for everyone – as the author says at the beginning – “Everybody is in the same boat”.



HEALTH, HEALING AND WHOLENESS

by Hew Dalrymple

Wholeness: *an ultimate “state of robust good health, undivided, and not lacking in quality; totality without wanting.” (as defined on the Web)*

Perfect health, like the Holy Grail, is out of reach in a relative concept of life where mind is an individual's perception and thought enters the 'equation'. Every day, with our greetings, we touch on our propensity for *health and healing*, together with an implied preference for *wholeness*. How many times in a day does some well meaning person greet you with “How are you?”. Just try and tell how you really feel, then watch the eyes glaze over.

Why does social custom appear to encourage deception? The first answer is that we are compassionate at heart, but practical in mind. When the other party doesn't respond appropriately e.g. “Pretty well, thank you”, “Bloody marvellous, mate,” you may regret having asked. Their health may be a serious issue, and the need to discuss personal problems more than you had anticipated.

The time honoured innate wisdom handed down through evolution is born of the *wholeness*, unlike those rules or laws devised by men and women. Perhaps we can look for a hidden reason behind this essential banter of social exchange, as may be found camouflaged behind so many social customs. For instance it is usual to think that holding a “wake” after a funeral is a Christian custom to celebrate the good life in the hereafter, but that's another story¹. Old traditions endure while they have value in a community, otherwise they soon die out. The wake today gives us an opportunity to unite, to share sorrow, to revive old memories, or to bury them with the departed. In short it is an expression of *wholeness*; life being aware as it lives through us.

Our state of health is that of constant change from youthful vitality to decay and death. Within this continuum, our own assessment is subjective. As the great bard said “Nothing is good or bad but thinking makes it so”². As a shy child is encouraged to reply “I am well thank you”, thus affirming the divine (it is not a coincidence that ‘I am’ is used here) presence at that moment, and all is well, so too does the cheerful Aussie idiom of “G'day” echo a positive step towards that wholeness that is always already with us. *The value lies in the opportunity, handed to us by the enquirer, to touch on our True Inner Self and to positively affirm our unity; thanking the other for their essential presence.*

It is by metaphor that we conceptualise our inner wholeness. Consciousness of our True Self, being this oneness outside the ever-changing aspect of me and I, has been explored since Rene Descartes³ famous realisation “I think therefore I am”. It was the enquiring mind of Jean-Paul Sartre⁴ which examined this, found fault and replaced the phrase with “The consciousness which says I am is not the consciousness that thinks.” In spite of this revelation most of our disharmony and unhappiness is drawn from thinking about and for ourselves.

Beyond science, in a culture that has flourished on scientific method; beyond logic in a world where explanations are demanded; beyond proof where proof calls for division and analysis of cause and effect; literally beyond belief where beliefs change with uncanny frequency as life reflects itself through personal experience and justification; beyond all these things the universal consciousness lives in and through us as we search for *wholeness* within. True healing happens with the realisation that what we are seeking is that which is doing the looking⁵, for *wholeness* is without division; without subject and object, and we are always already that.

So next time a friend says “Hi, how are yer” you too can draw on the moment to echo that wholeness within, confidently saying “I am well, thank you”, or just “G'day”

Hew Dalrymple's career has been varied, beginning in communications, through country radio, agency advertising and briefly in finance before turning to Alternate and Complementary Medicine with Blackmores Laboratories. After qualifying as a chiropractor, Hew began his own practice sharing not only his skills with patients but also deeper ideas for contemplation. Now retired, and despite ill health, he continues to communicate with many friends and former patients by email as a group - LALITU - *life always lives itself through us*.

¹ History tells us that the ‘wake’ refers to the period of waiting to see if the departed wakes up, this being a more common occurrence in a time when lead cups were used. The combination of ale or whisky with lead would be sufficient to induce a comatose state for several days

² *Hamlet* - William Shakespeare



³ French philosopher and mathematician; developed dualistic theory of mind and matter.
Ref: *Descartes' Error* by Antonio R Demasio

⁴ French writer and existentialist philosopher (1905 - 1980)

⁵ "The eye can't see itself" (Zen saying)

DR. TANNER'S POEM

Not - "How did he die?"
But - "How did he live?"
Not - "What did he gain?"
But - "What did he give?"
These are the units
To measure the worth
Of a man, as a man,
Regardless of birth.

Not - "What was his station?"
But - "Had he a heart?"
And - "How did he play
His God-given part?
Was he ever ready
With a word of good cheer,
To bring back a smile,
To banish a tear?"

Not - "What was his church?"
Nor - "What was his creed?"
But - "Had he befriended
Those really in need?"
Not - "What did the para
In the newspaper say?"
But - "How many were sorry
When he passed away?"

Author Unknown

Read at the AGM of the Swedenborg Association
and included in *Candela* by request

Audio Recording available on
Website

www.swedenborg.com.au



Recently uploaded are two Talking Books - **The Heavenly City** by **Emanuel Swedenborg** and **My Religion** by **Helen Keller**, both having chapters individually tracked. Also included are a selection of thirty *Talks, Meditations* and *Presentations* by **Paul Eldar, Philip Groves, Michael Stanley** among others. They are available for online listening and free downloading. If you have access, simply go to the 'Services Offered' section and click on 'Information' and follow the links.

Natural and Spiritual Health

Swedenborg's Holistic View

Natural Health. A body is healthy if it is in a state of no pain, discomfort or disease. If it is able to function as a whole with every part contributing to its use. Swedenborg presents an ideal to us: *That we do not die of disease but of old age when our body can no longer serve our spirit* (*Arcana Caelestia* - A.C. 5726).

Bodily Health. Swedenborg places emphasis on the need to care for the body, such as good hygiene, diet, exercise etc. This care, he says, . . . can be a valuable and useful servant of the mind or spirit within.

Spiritual Health. Swedenborg sees this in terms of the state of the two receptacles of life, the will and the understanding. He teaches that a healthy will is filled with love from the Lord and a healthy understanding is filled with truth from the Lord. In this way we become intelligent and wise (not learned). Spiritual diseases are : *Evils which destroy the will for good (kindness) ; Falsity which destroys the understanding of truth (faith)* (A. C. 8364).

A Holistic Approach. All health and disease have spiritual origins. Bodily ill health appears to be caused by external things but Swedenborg teaches that nothing in this world exists which does not have a spiritual cause and connection . . . all states of disease are caused by states of evil and falsity. This may come from specific spiritual states with us or from the general inflowing of evil into the world. *Heavenly inflowing seeks to make connections and heal. Hell seeks to tear apart and destroy* (A.C. 5712).

Causes. Not every disease is due to the state of a person. A state of bodily disorder can be brought about by outside influences, germs, environment, genetics, etc. However, once the disorder or imbalance is created, hell will inflow and try to make it worse (negative emotions and thoughts) prolonging the disease. Evils and persuasions in the mind can close its interiors eg. worry, fear and hatred which cause migraines, ulcers, etc. When this happens, exteriors are destroyed and disease comes and sometimes death. (A.C. 5726)

The above was extracted from an article produced by the Swedenborg Enquiry Centre, Auckland, New Zealand for an Alternative Medicine Exhibition.



Lot's Wife.

(by a student of Dr Groves)

It's been ten years since the passing of Dr Groves. Enough time to have worked out what 'the Work' he taught means for one personally and how to 'do' it, sans a remarkable teacher. For myself, I have spent a good many of those years coasting along and it was not until personal circumstances found me more, rather than less, conjoined to some infernal realms and subsequently ill, that with a great deal of unseen assistance I have found my way, or are *finding* my way back on track.

Initially it was through the simple but remarkable book by Louise Hay--*You Can Heal Your Life*. I read it as I tried to pinpoint what had produced Graves' Disease in me. I had never read this 'classic' of the new age genre and was pleased to discover it did not necessarily run counter to what Dr Groves taught (except perhaps for the bit about constantly affirming one's self-love, although I'm sure Ms Hay doesn't necessarily mean this as love of one's ego).

So, I found the psychosomatic cause to what ailed me and it wasn't terribly surprising. Far more illuminating was the realisation that in order to do the Work one needs to have reasonably sound psychological health. To fall away from the Work bit by bit, aided by suspicious, narky questions, was for me, to fall into psychological dis-ease. Questions such as: was the Work actually alienating me from the world? and: has anyone ever, actually, succeeded in doing this stuff? Questions which by some miracle have been transcended without the need to find the answers.

Many years of self-observation have seemed to be both a curse and a blessing. Once an observing 'I' has been established, it never really leaves. There is a price to pay for observing oneself and it is quite high. Self-observation may sleep at inopportune times, but it is roused into passive action when the inevitable existential crises arrive. It watches while you engage in that blood curdling row, it watches while you dissolve into a fit of tears and bitterness as you rail against God and the seeming injustices in your life. It observes but doesn't really 'do' much. Over time, watching without acting on your findings, can make you feel like Lot's wife. You can't go forward, but you can't go back. You're simply stuck, crystallising.

The blessing part comes with detachment. When you finally declare to yourself that you have had enough of yourself and need to try and 'do' something other than simply watch while your life falls apart around you. It helps when you realise just how easy it is to fall into negative states, impassioned rages, hopelessness and despair. All of which you witness with a sense of horror. It helps when you recognise patterns in yourself that nurture the soil that brings forth these pesky weeds.

Key teachings bubble to the surface of a cloudy mind. Sacrifice your sufferings. Pray (a lot). Don't identify? (Hmm. *Sounds* like a good idea. I used to be able to do that - *needs Work*.) Or alternatively, give yourself a good fright. *Maybe* if I'm so miserable in planetary life, that's precisely what I'm setting myself up for in the spiritual world? Egads! Quelle horreur! More of the same? A *mournful* life? *Ad infinitum*.

A quote by some-time atheist, the late Douglas Adams springs to mind:

If you don't change your beliefs, life will be like this forever. Is that good news?

Lately I have been spending the occasional evening listening to some of the lectures given by Dr Groves. They have been an absolute boon to my impetus. They are chocker-block full of knowledge, insight, wisdom and instruction. One or two have been recorded at a slightly faster pitch than what Dr Groves actually spoke at. (*Well that's weird*.) A bit disconcerting, but no matter. I am just glad to have them and to have been handed on a plate an opportunity to 'do' something with the knowledge and wisdom they impart. What a relief.

I have uploaded these recordings onto the hard drive of my computer and into iTunes where they sit amongst an eclectic mix of music. At the end of one lecture, fading up as the sound of applause from the group faded away and chosen randomly by iTunes, was Gurdjieff and De Hartmann's *Song of the Fisher Woman*, which tinkled gently and delightfully into the room. At the end of another, the late John Martyn's *The Fisherman's Dream* faded in, as the applause faded out and it struck me with an accompanying tear, that Dr Groves really was one of Christ's fishermen. What an incredible man he was. What an immense store of knowledge, love and wisdom he possessed and put such enormous efforts into sharing with us. And me? A fingerling. At risk of throwing myself back.

What happened to the Fisherman's Dream? . . . Did it fade away?

A most emphatic no. I will not allow it. I have no choice, less I wish to remain like Lot's wife.



Discounted Items for the Quarter

As a reader of **Candela**, if you order the following titles in the September to December 2009 Quarter, you will receive approx. 25% off the retail price (while stocks last). (see the discounted price and postage on the form below).

Complete the Order Form (you can copy it) and return it to the Swedenborg Centre or phone on 02 9888 1066 and mention this notice.

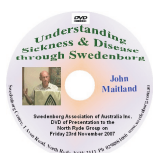


***A Psychology of Spiritual Healing* by Eugene Taylor**

RRP \$27.50

(200 pages, paperback)

The author uses the tenets of modern psychology, concepts from the world's religions, and a lifetime of spiritual experiences and interior exploration to show how true healing comes from within. Drawing from such diverse interpreters of transcendental experiences as Swedenborg, Jung, Frankl, Maslow and William James, divisions between science and religious traditions are explored along with accounts of personal, spiritual experiences shared with him including those of the Dalai Lama & Tenzin Norgay.

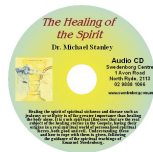


Understanding Sickness & Disease through Swedenborg

RRP \$12.00

DVD of a talk by **John Maitland**

Swedenborg Association member John Maitland gave a fascinating talk to the North Ryde group (November 2007) centred around the question *Is there meaning in sickness and disease or are our chronic illnesses just prizes in life's Black Lottery?* He looked at the relationship between a sick body and the soul from a Swedenborg background. A transcript of the talk accompanies the DVD video presentation.



***The Healing of the Spirit* - CD of a talk by Michael Stanley**

RRP \$9.00

Dr. Stanley's premise for this audio talk is that the healing of the spirit of spiritual sickness and disease, such as jealousy or self pity, is of far greater importance than healing the body alone. Using Swedenborg's science of correspondences, he shows how the healing miracles recorded in the Gospels can help us work through spiritual illnesses here and now. (This talk can be listened to on our website and freely downloaded if wished).

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WHAT'S HAPPENING?

For Group activities, contact your nearest Group Convenor

- Brisbane (Ian Arnold on (07) 33690054)
- 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) 99440497; email: mchester@accsoft.com.au);



It would be good to establish Groups in other areas. If you can help, please contact Michael Chester.

Details of programmes will be advised by leaflet as soon as they are known. Our website is updated when new information comes available - www.swedenborg.com.au

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

Melbourne: New Church Hall, 426 High Street Road, Mount Waverley. Last Fridays commencing 8pm.
25th September ~ *Spiritual Psychology based on Swedenborg & Esoteric Christianity*
Speaker: **Joe Vandermeer**, Sydney

30th October ~ *Panel of Speakers from different faith traditions* - Topic to be advised
27th November ~ Subject and Speaker to be advised

Sydney: Swedenborg Centre, 1 Avon Road, North Ryde commencing 7.45pm.

25th September ~*Hindu Spiritual Practices* Speaker: **Rev. Pravrajika Ajaprana Mataji**

23rd October ~ *In My Father's Country* A film night with film maker **Tom Murray**

27th November ~ *Exploring the Nature of Life* Speaker: **Michael Chester**

When we are being regenerated we love the things of the body and the world not for their own sake but for the higher goals i.e. so that we may have a healthier mind in a healthy body . . . we also love our mind so that we might be wise as to good and understand truth. **(Swedenborg: Arcana Caelestia # 4459 & 5159)**

(Swedenborg: *Arcana Caelestia* # 4459 & 5159)

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