

Candela



Newsletter of the Swedenborg Association of Australia Inc

Organisational Details are provided on the next page

SEPTEMBER 2013

ISSUE 73



WHOLISTIC HEALTH



PRESIDENT'S MESSAGE

Dear Friend and Reader,

Welcome to this latest edition of the Candela. This edition of the Candela coincides with the coming of spring and the riotous re-growth of life, especially where the climate is less temperate.

Winter is now behind us and the spring days are getting longer. This time corresponds to those times in our lives which come after events or states within us when things haven't been all that good. As warmth and love flow back into our lives we experience a lightness of being and sense that things can only get better. Swedenborg's writings provide us with an abundance of material to help us navigate through this time. We have the opportunity to fill vacuums in our understanding and enrich our lives by reading and assimilating his works

and exploring what best sits with us at this time.

Spring and the morning are synonymous. So we can listen to the gentle joyous chortle of the magpie during the pre-dawn darkness as if it is calling out to the sun to rise over the horizon. We too can be joyous in our calling out to the Divine to infill us with warmth and light. We can do this in many ways but hopefully this edition of the Candela will assist!

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

Next Issue – December 2013

Theme – Personal Values

In this coming issue which is also our Christmas one, I am going to use the topic of Personal Values and how they become an important part of our spiritual practice. So ask yourself what values and qualities matter a lot to you, which ones should always apply, and do we need to bring any back which have dropped by the wayside? Perhaps make a list and see if that inspires you to get creative and write an article or poem. The deadline is **20th November**. Thank you to everyone who wrote for this edition.

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 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 * *

We shall shortly be holding the Annual General Meeting of your Association and I warmly invite you to attend and contribute to the workings of the SAA. Good progress is being made in updating the Association's web site and we are looking to further enhance the quality of the audio-visual recordings of the scheduled SAA talks. Your committee is very conscious that we must seek to improve the way that we support you and the new opportunities of social media is one avenue we are exploring.

Ruth Duckworth and Joe Vandermeer are both stepping down from the committee at the next AGM, in accordance with the SAA's rules. Both Ruth and Joe have made significantly large contributions to the workings of the Association and the committee over the last six years. On your behalf I would like to express my heartfelt thanks to them both and hope that they will remain active contributors to the Association.

In closing I would like to wish you a spring of renewed exploration of what the Divine has provided us the through the works of Emanuel Swedenborg.

With love and best wishes

Robert

Secretary's Report

By Ruth Duckworth

Well it is time for our next AGM. I hope you will read the reports and send in your proxy voting form if you are unable to attend the meeting. I want to say a personal thank you to Joe Vandermeer for all the work he does in supporting the Association in many ways. Although he and I are coming off the committee this year because of our six years of continuous service rule we will both still be doing work for the SAA.

Since June we have been happy to welcome **Zuzy** from Queensland into membership. I hope you enjoy being part of the community of friends who read and study the writings of Emmanuel Swedenborg.



Cartoon by Joe Vandermeer



Prayer, church and diet

By Geoff Forster

Here are a few ideas on what can help us with our health and wellbeing.

Prayer

Prayer for Healing is a tricky, complex topic. Peter Fenwick, former office-bearer of the UK scientific and Medical Network, and leading expert on Near Death Experiences, has reported on various double-blind randomized control trials involving prayer for groups of people. One example, as regards *in vitro* fertilization: 8% for the group not prayed for, 16% for those who were. 26% the conception rate for the control group, but for the prayed-for group, 50% – a highly significant result.



There is also the famous San Francisco cardiac experiment, where one group of patients was prayed for, and the other wasn't. Striking differences emerged. Of course it can be objected that there is something rather unseemly about such investigations. Moreover, those in the control group may well have been engaged in prayer quite independently. At all events, such explorations are thought-provoking.

Church

In *The handbook of Religion and Health* (OUP) by Koenig *et al.*, various studies have shown that regular churchgoers as a group have significantly better records than those who seldom or irregularly did so. For instance with a sample of 500, regular churchgoers had 4 days in hospital in the previous year, while the others had 12. Various factors are mentioned associated with churchgoing that are beneficial for health, such as mutual support, shared sense of purpose, and discouragement from alcohol and tobacco.

Diet

An aspect of diet worth considering is *vegetarianism*. Numerous comparative studies have shown that vegetarians have significantly better results than others for a variety of health issues, such as cancers, osteoporosis, cardiac problems and kidney disorders.



Other issues here are:

Physiological, Anatomical. Alkaline saliva, length of intestine, weak stomach acid, shape of teeth - all such are arguably related to vegetarians than to carnivores.

Dietary. Meat is deficient in fibre and hydrocarbons.

Economic. A meat-based diet is significantly dearer than an equivalent vegetarian diet, in terms of proteins per 100 grams or proteins per 100 calories.

Environmental. It has often been pointed out that one of the most effective ways to reduce greenhouse emissions and so curb climate change is the adoption of the vegetarian diet. Significantly, less space is need for foods production and significantly less water consumption. It takes 20 times more water to produce 1 kg of meat than to produce 1 kg of vegetables.

Ethical. Cruelty is not infrequently involved in the raising of animals for meat production, and during the actual slaughter.

Answers to crossword on the last page.

Across

5. COLERIDGE 6. WILSON 7. WEBS 8. WISDOM 9. BELLS

Down

1. KELLER 2. JERUSALEM 3. BED 4. NEW CHURCH 7. WOMB



Correspondences

Saliva

Saliva is a liquid in your mouth, keeping everything lubricated and soft, and when you eat, it blends in with food and also coats it so that it can easily and safely be swallowed. Saliva is continually being replaced by glands in your mouth. It also contains various enzymes to start the process of digestion.



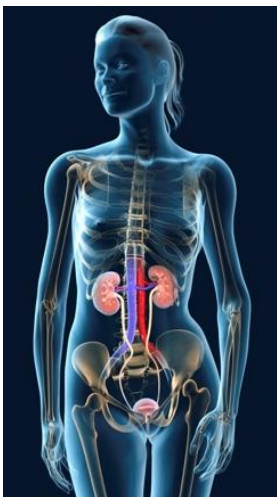
Because of this, its correspondence is linked with the initial stages of taking in new ideas to be able to understand and consider them – we compare what we have just heard with our own understanding of

what is true, which infuses and surrounds it, like the activity of saliva – Do I accept this to be true? Does it fit my view of things? Will I take this in (swallow it) or shall I spit it out? Note the general correspondence of water to truth.

The other area of saliva's correspondence is with those who have recently died and who are waking up in the afterlife. Angels who are with this person gently examine him or her – like the saliva – and begin to see what the person's state is, what his needs may be and what should be explained or revealed or given to help him safely pass on further into the spiritual world. So saliva is like this early process of investigation. And once again, note how water corresponds to truth.

Kidneys

These two small bean-shaped organs with a lot of tubing to them have the job of separating out waste products from the liquids in our body while at the same time keeping essential elements the body needs. They are master chemists, keeping the balance of salts and acids and producing hormones and enzymes and regulating many of the body's systems.



Blood enters the kidneys through the renal artery and it is filtered through nephrons to clean it – each kidney has about one million nephrons. Surplus water and toxins and waste is passed to the bladder.

The correspondence is very clear. It is to do with maintaining what is balanced and beneficial for the welfare of our spiritual life and separating out what is harmful to it. It is a key part of the work of regeneration and involves us in self-examination. We're also told that the kidneys correspond to those in the spiritual world who feel the need to see the state of others, to see their faults or what they feel ashamed about. Yet in heaven itself, angels love to separate out any pretences, or whatever might cloak a bad intention, in order to help spirits to be able to be in heaven.

Swedenborg's words and terms

Wisdom

Seldom used to refer to possession of great knowledge, this term is usually predicated only of life.

It consists of perceiving, willing and doing what is true from love. A wise person has a constant desire for doing good based on truth.



Nelson Mandela

"For to be free is not merely to cast off one's chains, but to live in a way that respects and enhances the freedom of others."

Devil

"The Devil" for Swedenborg means the totality of the hells. A devil is an evil person after death.



Hell contains 'satans' who intellectually confirm lusts of evils in themselves and 'devils' who will and live them out.



ILLNESS - IS THERE A MORAL DIMENSION?

by John Maitland **PART ONE**

A talk given to the North Ryde Group of the S.A.A. by John Maitland on 23rd November 2007.

We are publishing this in acknowledgement of John who passed into the spiritual world last year.

Sickness and disease imply health and well being. They are the opposite poles of our organic system. Health is not the absence of disease or bacteria but the organism in a state of dynamic equilibrium in which internal conditions change and vary but within relatively narrow limits. An early twentieth century physiologist, Walter Cannon, spoke of the 'wisdom of the body' and coined the term *homeostasis* to describe a body in balance.

*In general, the body is said to be in homeostasis when its cells' needs are adequately met and functional activities are occurring smoothly. But maintaining homeostasis is much more complex than it may appear at first glance. Virtually every organ system plays a role in maintaining the constancy of the internal environment. Not only must adequate blood levels of vital nutrients be continuously present, but heart activity and blood pressure must be constantly monitored and adjusted so that the blood is propelled with adequate force to reach all body tissues. Additionally wastes must not be allowed to accumulate, and body temperature must be precisely controlled to ensure proper conditions for metabolism. An unbelievable variety of chemical, thermal, and neural factors act and interact in complex ways – sometimes bolstering and sometimes impeding – to help the body to maintain its 'steady rudder'. (E.Marieb, **Human Anatomy and Physiology**, 1992, p.12)*



When a human being's systems are operating as they are designed to operate, we are *at ease*, and we are not aware of the seething movement of our functioning systems. When

one or more of our systems is out of balance we are in a state of *dis-ease*, or as we commonly say, we suffer 'disease' and our symptoms are the signallers of this state.

Certain states of disease are characterized by groups of symptoms given medical labels. Some examples are: bronchitis, asthma, arthritis, eczema, allergic rhinitis, conjunctivitis. The number and variety of

diseases fill medical dictionaries numbering hundreds of pages. The puzzle about all diseases, however, is what causes them. Whenever we seek medical care for serious chronic conditions we rarely fail to ask what has caused our condition. This is especially so with cancer for it seems to be no respecter of persons and upon its diagnosis we may be given a timetable for our time on this earth. It is one of those diseases which strikes fear into our hearts. Its diagnosis almost invariably brings the questions, 'Why me?', 'What's the meaning of this?'

Whatever the private beliefs of contemporary medical practitioners, their methods of practice imply that sickness and health are material, not spiritual or mental. Larry Dossey expresses this point clearly:

*Health and illness, we're told, are a function of what the atoms and molecules in our bodies happen to be doing at any given time. They follow the so-called blind laws of nature, which are inherently meaningless. This implies that meaning is something we read into nature, not something that can legitimately be read out of it. (M.Schlitz, T.Amorok with M.S.Micozzi, **Consciousness & Healing: Integral Approaches to Mind-Body Medicine**, p.144)*

If health and sickness can be explained in purely physical terms, our sufferings have no significance beyond their physical description. When we are diagnosed with a serious illness it is as if we have won a black lottery. Time and chance happeneth to all mankind. That's all! Yet to share this idea with one another in such circumstances seems almost obscene. We crave more meaning than a materialist philosophy can provide in expounding the nature of sickness.

Is a materialist philosophy of health and sickness the climax of human thought? Is the concept of matter-in-motion expanded into a vast medical encyclopaedia the greatest breakthrough in the history of medicine? Is matter all that matters? If so, then our craving for finding meaning in our sicknesses is merely an expression of emotional weakness. But this craving is so deep within us that it is wise to ask whether there are valid arguments for it, and if so, what form they take. We may also ..



note in passing that a materialist philosophy also needs to answer an even more fundamental question. How is morality derived from matter?

One can spend a lifetime researching these issues. A presentation such as this one can only place a map before you that points to some destinations and the routes by which they may be reached.

It is not possible to describe in detail the mindspace through which we pass on our journey of discovery. In fact, the map is even so large that I can only place a small part of it before you. I will briefly outline

some aspects of contemporary thinking on the subject; then I will examine Swedenborg's understanding of sickness and health; and finally, I will attempt to deduce some of the implications of Swedenborg's ideas about the nature of illness and health for healthy living.

CONTEMPORARY THINKING

It is helpful to examine whether there is meaning in illness by considering the question as a subset of a more inclusive question: is there meaning in nature?

Sir Arthur Eddington, the English astronomer and astrophysicist who was one of the first scientists to understand relativity theory and who became a leading exponent of it, wrote amusingly:

The materialist who is convinced that all phenomena arise from electrons and quanta and the like controlled by mathematical formulae, must presumably hold the belief that his wife is a rather elaborate differential equation, but he is probably tactful enough not to obtrude this opinion in domestic life. If this kind of scientific dissection is felt to be inadequate and irrelevant in ordinary personal relationships, it is surely out of place in the most personal relationship of all - that of a human soul to a divine spirit. (quoted in **Consciousness & Healing**, p.149)

Ken Wilbur argues that

[whereas] classical physics was theoretically hostile to religion, modern physics is simply indifferent to it Physics does not support mysticism, but no longer denies it. It is a monumental and epochal turning point in science's stance towards religion; it seems highly unlikely that it will ever be reversed, since it is logical and not empirical in nature. (quoted in **Consciousness & Healing**, p.150)

If science has no opinion as to whether there is meaning in nature, what evidence

is available to support the presence of meaning in our sicknesses?

A most interesting piece of evidence comes from a study done in 1991 by Ellen L. Idler, a sociologist at Rutgers University, and Stanislav Kasi, in the Department of Epidemiology and Public Health at Yale Medical School. It involved 2800 men and

women over 65.

The study suggests that how we perceive our health is a better predictor of who will live and die over the next decade than physical symptoms and

objective factors such as in-depth physical examinations and laboratory tests. These findings were consistent with five other large studies involving 23,000 men and women between the ages of 19 and 94. Apparently how we answer the question, "Is your health excellent, good, fair or poor?" is a significant pointer to our longevity. Dossey notes, for example, that "people who smoked were twice as likely to die over the next twelve years as people who did not, whereas those who said their health was 'poor' were seven times more likely to die than those who said their health was 'excellent'." (*Consciousness & Healing*, p.146) This question is really asking what our health means to us.

However, it is necessary to emphasise that such findings do not imply that we should give physical examinations and laboratory tests second place in health care. What such findings do suggest is that our objective diagnoses are a necessary but not sufficient approach to health care.

There are other studies that reveal the importance we attach to meaning in health and illness. Findings show that

... the meaning of the relationship with one's spouse is a major factor in the clinical expression of heart disease; that the meaning of a job and one's level of job dissatisfaction can be major predictors of heart attack; that attention to the meanings surrounding heart disease, when combined with dietary discretion, exercise, and stress management, can improve cardiac performance and reverse coronary artery obstructions; that the bereavement and mourning following a spouse's death are associated with severe immune dysfunction; that negative perceptions of one's daily job can





increase the risk for heart attack; and that for cancer patients, group therapy in which questions of meaning are addressed can double survival time following diagnosis. (**Consciousness & Healing**, p.153)

A different form of evidence comes from the Nazi Concentration Camps. Bruno Bettelheim was an inmate of the Camps. He was a psychologist who wrote about the experience in a famous book, *The Informed Heart*. He was struck by the fact that physical strength and good health were not the most accurate predictors of survival. Inmates with lower strength and health levels but who possessed a strongly held set of values, such as religious faith, tended to have a higher chance of survival than those who possessed physical strength and health but who lacked a strong value system of beliefs. What we believe is an important factor in determining our health. These are just a few examples challenging the idea that our health and illness can be explained solely in terms of matter.

SWEDENBORG ON SICKNESS

Let us now come to Swedenborg. He does not seem to have published a specific work on health and sickness. Consequently, the immensity of his writings presents us with the problem of how to make a systematic study of his treatment of the subject.

We associate illness with the body. Our language expresses this in the phrase 'our bodily ills'. Swedenborg wrote voluminously about the body, the soul and how they interact. A logical place to begin is therefore with his explanation of the nature of the body. In *Emanuel Swedenborg: The Universal Human and Soul-Body Interaction* edited and translated by George Dole.

The first part of this volume (some 180 pages) is devoted to excerpts from the *Arcana Coelestia*. They include Paragraphs 5711-5726 headed "Continuation Concerning Correspondence, Here Concerning the Correspondence of Diseases with the Spiritual World". The second part, (just twenty-six pages) is a complete work – *Soul-Body Interaction*. The fundamental concept at the heart of both works is of course the Doctrine of Correspondences. The publication dates and the nature of both works is, however, significant.

The *Arcana* was published between 1747 and 1756. *Soul-Body Interaction* was published thirteen years later in 1769 when Swedenborg was 81. Dole describes the *Arcana* excerpts as empirical and the *Soul-Body* as philosophical. The latter work published so late in his life is a succinct summary of his mature thought on

the relationship between soul and body. It is within that relationship that his comments on illness are to be understood.

In 1996 of the *Arcana* Swedenborg wrote:

The most obscure fact in the world ... is that everything in the human body has a correspondence with something in heaven. This holds true to the point that there is not the smallest particle of the body that does not have something spiritual and heavenly corresponding to it, or – which is the same – that does not have a corresponding heavenly community. For these communities exist according to all the categories and subcategories of spiritual and heavenly realities. Indeed, they exist in a design such that they reflect, taken all together, a single person – this in all detail, both inwardly and outwardly. This is why heaven in its entirety is called the Universal Human.... And this is why it is often stated that a particular community belongs to this particular region of the body, another to another, and so on. The reason is that the Lord is the only person, and heaven portrays Him. The Divine-Good and the Divine-True that comes from Him is what makes heaven; and since angels are involved in this, they are said to be 'in the Lord'. In contrast, the people who are in hell are outside the Universal Human, and have a correspondence with waste products and disorders.

This last statement about those who are in hell points to how Swedenborg understood the nature of illness. It is never easy to summarize Swedenborg's thought on any subject both concisely and accurately. His reasoning is so tight that the omission of even one phrase or sentence may easily result in inaccuracy. Nevertheless, I am going to quote from several paragraphs in an edited fashion in an attempt to highlight the core of his ideas about the nature of illness.

First, the source of disease is from spirits in Hell:

*... diseases also have correspondence with the spiritual world; not a correspondence with heaven, which is the Grand Man, but with those who are in what is opposite, that is, with those who are in the hells. ... Diseases have correspondence with those because they correspond to the lusts and passions of the lower mind, which are also their origins; for the origins of diseases are, in general, intemperance, luxury of various kinds, mere bodily pleasures, as also feelings of envy, hatred, revenge, lewdness, and the like, which destroy man's interior things; and when these are destroyed the exterior things suffer, and drag man into disease, and so into death..... All this shows that even diseases have correspondence with the spiritual world, but with unclean things there; for diseases are in themselves unclean, because as before said they spring from unclean things. (**Arcana 5712**)*

To be continued in the December Candela



Physical and Spiritual Aspects of Mental Health

By Tracey Glendenning

Our mental health is tied to our physical and spiritual health, however therapists often fail to adequately address this connection. This article aims to provide you with a number of useful, practical suggestions for bringing out the best in the physical and spiritual dimensions of your life, with a strong focus towards maximizing your mental health.

The Physical Dimension

1. Eat well.

- Eat wholefoods, such as nuts, lentils, fruit, vegetables, seeds and beans. Avoid fried, processed, sugary foods and saturated fats.
- Aim to drink around two liters of water per day
- Eat walnuts, flax seeds, kale, collard greens, soybeans, tofu, spinach, strawberries and fish which are high in omega-3 fatty acids (salmon, tuna, mackerel, trout, sardines, halibut, scallops, prawns and anchovies). Omega-3 fatty acids have been found to help with fatigue, depression, difficulties with concentrating, ADHD, bipolar disorder, and Alzheimer's disease.
- Do not miss meals, especially breakfast. Missing meals causes low blood sugar, which causes a low mood, irritability and fatigue.
- Eat foods rich in the amino acid Tryptophan (found in bananas, oats and most proteins), which has been shown to help improve sleep patterns and improve the mood of people suffering from depression and seasonal affective disorder. Eating some form of carbohydrate with the tryptophan- rich food is important so that the amino acid can reach the brain.
- Avoid intoxicants and minimize consumption of alcohol. Many people who drink to excess try to justify their behavior by saying that the alcohol serves to enhance their mood, relax and relieve stress. In actual fact, drinking excessively is responsible for robbing them of their self-confidence, self-esteem, happiness and ability to view the world clearly. If you do drink to excess, ensure you drink extra water to replace your fluids and take a



vitamin B12 supplement, which serves to protect the brain from developing the damage often associated with excessive alcohol consumption. If you think you have a problem with alcohol, seek advice from your GP, consider attending alcoholics anonymous groups and/or call Lifeline on 13 11 14. There are new medications which have proven to be very effective in enabling people to stop destructive drinking habits; speak to your GP for more information.

2. Ensure you get enough rest and sleep.

Aim to get at least 7 or 8 hours of sleep in any 24-hour period, more for children and adolescents. Seek medical advice if you are consistently experiencing sleep disruption. Sleep disruption has been found to precede depressive illnesses, and has

also been linked to bipolar disorder and schizophrenia.

3. Get some form of exercise at least three times per week.

Mood enhancement occurs within five minutes of doing moderate intensity exercise, and within thirty minutes of doing high intensity exercise. Exercise has been found to alleviate the symptoms of depression and is comparable in effect to anti-depressant medication in the treatment of major depression. Research has shown that elderly adults who are more physically fit tend to have better spatial memory than those who are less fit. Exercise also helps to manage anxiety and prevent panic attacks.

4. Get your doctor to check your vitamin D levels at least yearly.

Many people are deficient in vitamin D, which is associated with symptoms of depression, anxiety and panic and the development of Parkinson's, osteoporosis, and rickets. Low levels of vitamin D increases your risk of developing various diseases including multiple sclerosis, some cancers, diabetes, heart disease, autoimmune diseases and poor outcomes in stroke. Vitamin D is absorbed through exposure of the skin to sunlight, certain foods, and vitamin supplements.

Continued on page 10



Divine Creation – Response by Wayne Kasmar

Having taken good time to consider the personal understanding outlined in the last Candela by Joe Vandermeer about the Divine and its creation, I was spurred on to reconsider my own ideas on the matter.

Like Joe I subscribe to the Swedenborgian view of the Divine as a personal deity; a person, complete with a bodily form that is much the same as the human one. And also like Joe, I imagine that there are many intelligent people in this modern scientific world who feel this to be a hopelessly outdated way of conceptualizing the Divine.

In an attempt to reach such people it's natural to present God and the relationship he has with his creation in a scientific light. And that is what Joe has certainly done. Just like an organism in nature that has to deal with external stresses to survive if it's to have a chance to flourish, Joe sees God initially having to come to terms with an environment in which he is alone; in surroundings devoid of any object on which he can focus the love that is his very essence and life. God's response here is to take a decidedly scientific course of action in conducting an 'experiment' in which he creates another being --a Grand Man-- towards whom his love can be directed.

This raises questions whether it's possible for God to be able to have problems at all, or that his knowledge is limited so that he feels the need to conduct experiments. My personal feeling is that he is all-powerful, all-knowing, all-wise, all-loving, and that he is infinite and eternal. In short, he is the perfect Being. I don't really see him personally lacking in any way; he never has and never will.

So you may well ask why did God bother to create anything anyway? For some years now I've entertained the idea that God creates everything within his creative imagination. Rather than putting together a creation out there before himself --a kind of Cosmic Science Experiment-- I think he is powerfully dreaming into existence us human beings and the world in which we live. He is the Cosmic Author. This puts things in an altogether different light. For one thing it means that God did not need a reason to create things, just as a fiction-writer doesn't necessarily need a reason to create stories. God simply chooses to create. In no way is he compelled to do so.

Whilst this clarifies how God is not dictated to by his surroundings, there are many other

advantages in seeing God as the Cosmic Author as compared to a Cosmic Science Experimenter. Unfortunately space constraints prevent me discussing these. But it can be said this radically different way of seeing things allows us to have a far more personal and wholistic picture of God and everything. And it also allows us to conceptualize the way Swedenborg explains how God actually goes about the act of creating.

But before reading Joe's article there was one thing I have to admit I had trouble understanding. If God had a body, how could he be truly infinite? A body has boundaries. How could there be anything beyond an infinite person's body, especially when any such environment seems to put limitations on that person? Whilst Joe didn't tackle this question, I got to pondering how God could have a body and not be subordinate to a surrounding environment in the way an organism is in the natural world.

It then occurred to me that in the spiritual world it is quite different from the natural one. Swedenborg tells us that the surroundings there always reflect the character of the spirits living there. The environments in the spiritual world are representative ones, taking on form and appearance corresponding to the state of the spirits inhabiting them.

Now this reverses the natural order of things. Instead of the person being subordinate to their environment, the spiritual environment is subordinate to the person. And in the case of God this means his surroundings can be seen as an extension of his person. Rather neatly, I think, this solves the problem of his having an infinite nature whilst still having a defined body.

But it also tellingly strengthens the case for the Cosmic Author Theory. If God's surroundings cannot be other than reflective of God's Love and Wisdom, then there can be nothing of a hellish nature existing there. This precludes a creation like the one we inhabit existing outside of God. The only place creation, with all its hellish as well as heavenly aspects, can exist, is within his creative imagination, where he conjures up the stories of human lives and the world and universe in which they live. This is what he loves to do and I imagine him doing eternally. In other words he has never not done it, and will never stop doing it.



The Spiritual Aspects of Mental Health

Everybody has a spiritual dimension, which unites and directs the mind, body and spirit, although for some this may be denied, dormant or underdeveloped. Spirituality can be seen as a developmental capacity for self-transcendence, which manifests through the ways we connect to the self, others, the environment and the transpersonal (referring to God, the unseen or a power greater than oneself).

Qualities that are associated with spiritual strength include forgiveness, love, resilience, hope, trust, and meaning and purpose in life. Spiritual well-being is often evidenced by living in a way that is purposeful and pleasurable, with a balance between one's life values, goals, beliefs and relationships with others. Other indicators of spiritual well-being include:

- compassion for others
- reverence for life
- gratitude
- sense of humour
- generosity
- ability to transcend the self
- a capacity for unconditional love
- relaxed, open body language
- calm facial expression
- relaxed when interacting with others
- communicating in a way that shows an understanding of life.



Spiritual distress, on the other hand, may be seen as the state in which one experiences or is at risk of experiencing a disturbance in the belief or value system that provides strength, hope and meaning to life. Spiritual distress is often reflected through the following:

- feelings of emptiness, despair, fear
- self-esteem disturbance
- dysfunctional grieving and ineffective coping
- sleep pattern disturbance
- decisional conflict
- concern with the meaning of life and death
- questioning the meaning of suffering or one's own existence
- verbalising inner conflict about beliefs
- expressing anger towards God or a higher order/ power
- actively seeking spiritual assistance

So, what can we do to enable healing (mentally, emotionally and spiritually) when we are experiencing spiritual distress?

There are a number of questions we can ask ourselves in order to help us understand our individual spiritual strengths and spiritual capacity:

- * What drives or motivates me?
- * What brings me joy?
- * How do I like to communicate with God/ a higher power?
- * What gives me strength to go on? What has helped in the past?
- * What personal friends and resources are available to me?
- * What nurtures my spirit?
- * What goals have I set for myself? What will help me to achieve those goals?
- * In what way do I forgive others and myself?
- * How do I heal my spirit?

Besides asking ourselves these questions and acting upon them, there are a number of other things we can do to facilitate our spiritual strength and healing. Here is a list of just some of the things we can do.

1. Prayer, and believing that our prayers will be answered
2. Reading religious texts such as the Bible, the works of Emanuel Swedenborg.
3. Seeking to understand the relationship between the spiritual world and the physical world (and developing ways to quickly get over the alien thoughts/ feelings that may temporarily influence us from the spiritual world)
4. Meditation, yoga, deep breathing, relaxation, exercise
5. Therapeutic touch or Reiki
6. Listening to music, inspiring literature and poetry, movies, comedy
7. Alternative and natural therapies such as acupuncture, homeopathy, crystals, flower therapies
8. Journaling
9. Being around nature and animals, gardening
10. Volunteering, helping other people, communicating in a healing way with other people
11. Seeking spiritual care and guidance from pastoral care workers, church clergy, counsellors and other health care professionals.
12. Participating in creative activities

Tracey Glendenning



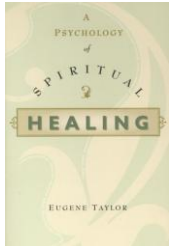
Discounted Items for the Quarter

As a reader of **Candela**, if you order the following titles in the September to November 2013 Quarter, you will receive approx. 25% off the retail price (*while stocks last*).
(see the discounted price and postage on the form below)



Understanding Sickness & Disease through Swedenborg by John Maitland 2007, DVD **RRP \$12.00**

The man-in-the-street's perception of modern medicine is that it is really only his body that is sick; that there is therefore a pill or medication for most ailments. Swedenborg outlines a different model for understanding illness and health.



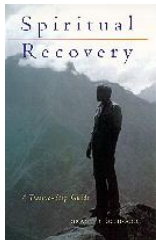
A Psychology of Spiritual Healing by Eugene Taylor

1997, 208 page paperback

RRP \$27.00

Eugene Taylor 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.

"Anchored in excellent science and authentic spirituality, it is a clear vision of the future of healing. Someday soon, the principles Taylor describes will be taught in medical schools for a compelling reason: They work." Larry Dossey, M.D., author of *Healing Words*.



Spiritual Recovery by Grant Schnarr

1998, 117 pages, paperback

RRP \$18.00

Using a twelve-step approach, Schnarr presents a path to freedom, away from destructive tendencies, toward greater awareness of others, self and God. Filled with practical advice for incorporating the twelve steps into life, the book explains how each step works.

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| A Psychology of Spiritual Healing by Eugene Taylor | \$7.00 | \$20.00 | | \$ |
| Spiritual Recovery by Grant Schnarr | \$3.00 | \$12.00 | | \$ |
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WHAT'S HAPPENING?

For Group activities, contact your nearest Group Convenor

- Brisbane: Ian Arnold on (07) 3841 2552;
- Gold Coast: Jack Benson on (07) 55454115;
- Melbourne: Chris Skinner on (03) 94320322; email: cskinner9@optusnet.com.au;
- Sydney region: Michael Chester on (02) 98881066; email: michael@swedenborg.com.au;

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

Our website is updated regularly. Go to meetings on www.swedenborg.com.au for more details. Please let us know if you would like to be informed via email.

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

Melbourne: New Church Hall, 426 High Street Road, Mount Waverley.
Last Fridays commencing 8pm.

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

27th Sept

Play Reading – two plays written by Julian Duckworth.

25th October

A Spiritual Journey through Cambodia with Walter Mason.

22nd November

A Brief Study of Spheres with Robert Bryce.

6th December

Christmas Gathering.

Go to <http://www.swedenborg.com.au/events/nr2013.htm> for more details.

Crossword puzzle – Robert Bryce

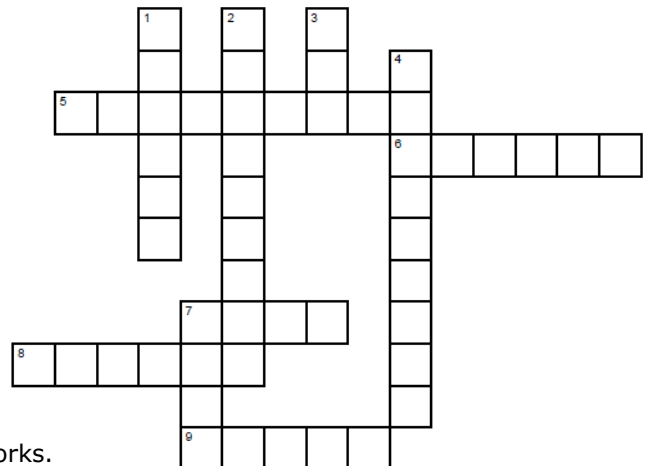
Answers on page five.

Across

5. The poet who wrote "The Rime of the Ancient Mariner" was a student of Swedenborg's writings.
6. Bill, a founder of Alcoholics Anonymous was influenced by Swedenborg's writings.
7. Spider's signifies what is treacherous or false.
8. Love and are foundation elements in Swedenborg's writings.
9. The sound of signifies Divine spiritual truths.

Down

1. Helen an American author, political activist and lecturer was greatly influenced by Emanuel Swedenborg's works.
2. The church is signified by the city of
3. A ... signifies doctrine because as a body rests in it so does the mind in its doctrine.
4. In 1857 an organisation was founded based on the theology contained in Swedenborg's writings. (two words)
7. The signifies where good and truth lies conceived.



CORRESPONDENCE IN DISEASE A quote from Swedenborg's Spiritual Diary

Diseases do, indeed, exist from natural causes among men; but, as often as they exist, spirits corresponding to that disease approach the person. For spirits who are in evil and falsity, produce precisely such things as are perceived by the sense in diseases, as I have most plainly experienced from hypocrites, [namely] that their presence brought on pain of the teeth and gums, and of that part of the skull, and this beyond all mistake. When I suffered with a certain heaviness of the stomach and bowels, spirits, corresponding to that disease, applied themselves there, as I sensibly perceived, and they spoke somewhat. So it is in the other diseases.

Hence it is, since such spirits apply themselves there and aggravate the disease by their presence, that if they should be removed by the Lord, man would at once be restored; for there are evil and false spirits to whom correspond diseases and ailments of every kind.

But, because we do not believe spirits to be about us, all these things are ascribed to natural causes. Medicines help, but still more, as they say, the Providence of the Lord: and marvellous to say, the sufferers pray to God that they may be restored, and declare themselves to be restored by God; but, still every one of them, when out of that state, ascribes it to nature.