

Candela



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

MARCH 2011

ISSUE 63

Issue Theme ~ Accepting the Shadow Side

PRESIDENT'S MESSAGE

Shadow is our mental storeroom in which we hide things from the view of our ego's consciousness. Things which we don't accept as being part of ourselves, things we dislike or regard unacceptable, like weaknesses or undesirable feelings and tendencies. The arbiter of what gets rejected is our ego. Rejection is usually based on our religious upbringing and beliefs or behavioural norms espoused by parents, educators, peers or society. *Ego* forms from a collection of features we like to identify with, those aspects of ourselves we find acceptable to be associated with 'I,' 'me' and 'self.' But in doing so, ego filters, selecting only what it prefers to be conscious of, what is favourable. Ego defends and sanitises its view of self by keeping unwanted aspects from mental awareness. If desperate to retain its integrity while under threat, ego may even appeal to drugs, alcohol or other mind-altering addictions to provide courage facing its demons or help soothe its pain. But ego's view is biased and incomplete. Things rejected are relegated to our shadow storeroom and become neglected.

Hidden uses and potentials in the storehouse remain unrealised like treasure in a dim cave guarded by a slumbering dragon, that creature projected from fear and ignorance.

If we are able to weaken the dominant hold of the ego we can reduce the extent of the shadow it casts in us and allow our consciousness to glimpse what is hidden in that storeroom. Suppressed states consume emotional energy in their quest for attention and expression and will hungrily leak or lash out and unconsciously rule our lives. Living without full awareness is 'sleep', a mechanical life (see Emanuel Swedenborg's spiritual experiences in *The Word Explained*, n. 187).

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

Next Issue – June 2011

Theme : "Age : maturing in wisdom"

As we grow older we should grow in wisdom. Have you found that this is the case in your life? Do you have any thoughts on this process and would you like to share any wisdom that you feel has helped you on your path? Perhaps you might also like to send in a question that we could try to answer for you.

I was very happy to receive a number of good articles, letters and thoughts for this last issue. Keep up the good work so that Candela really is the members' magazine.

The deadline is the 20th May

Email to rduckworth@optusnet.com.au or by post to the registered office.





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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, call (02) 9888 1066 or browse www.swedenborg.com.au, go to 'Organisation' in the menu and click on 'Membership.'

Secretary's Report:

Since December we have been happy to welcome into membership the following:

Ms Elena Perla (Kingsgrove, NSW)

Mr Robbie Lloyd (Nightcliff, NT)

Mr Mike Frenda (Staffordshire, UK)

Your Committee met recently and were given the outline of some interesting talks lined up for the first few months of the year. We are delighted that Ursula Groll, author of "Swedenborg and New Paradigm Science" and "Spiritual Unity of East and West" will be visiting Australia in March and will give a talk at the Swedenborg Centre, North Ryde on Friday, 1st April. The Committee also discussed some changes to the Membership Card and decided that from now on each member would be allocated a unique number which would be printed on the card. If for some reason your membership lapsed and then was renewed at a later date, your

number would be reinstated. The Committee also decided that a receipt would be issued at the time of renewing, but the membership card would be sent out with the June issue of *Candela*.

With best wishes,

Alexis Jarvis

President's Message cont....

Dreams are often the revealers of uncomfortable rejected aspects in our shadow, bringing them into our awareness in such forms as same-sex figures who appear as an enemy, evil stranger, or hostile foreigner who evokes feelings of distrust, fear or anger.

To integrate our shadow into our life requires us to courageously seek out all aspects of ourselves. Soberly swallowing this bitter pill of who we really are can be painful to accept at times so it's essential to ask higher help in this work. We need to listen to our dreams. In addition, we require a ruthless honesty with ourselves in order to sincerely see and admit the uncomfortable things in us without filtering. To know those hidden things, we also need a form of frequent impartial (non-judgemental) observation, such as taking mental snapshots of our states at frequent times of the day over a long period to catch our thoughts and feelings mid-flight. From this mental photo album we may gradually build a collection of evidence from which we see a state's true origin and cause. But above all, we need to find and work against our chief feature or chief fault, which is that love in us which is dominant and around which all other loves of ours revolve like a hub. A key clue can be to watch what you love doing and thinking when alone. George Gurdjieff, founded a school for inner work and indicated that Chief Feature is the main characteristic which defines a person, forming the hub or axis of their ego structure. The most important aspect of inner work is to struggle against this chief fault (P.D.Ouspensky *In search of the Miraculous*, p228). Emanuel Swedenborg indicates that "one's chief love is like the ruler of a kingdom, or like the master of a house, the other loves being like subjects or servants. This chief love, moreover, resides in the highest and inmost regions of the mind, while the mediate loves are beneath and apart, and are subservient to its control." [Emanuel Swedenborg, *True Christian Religion*, n. 801]. It is also worth noting these passages from him: - **Passages are on back page**



The Word and dealing with the Shadow side
A Swedenborgian view of the shadow side.
By Wayne Kasmar, Sydney

In Swedenborg's writings there is one thing that assumes paramount importance in relation to our lives and our efforts to achieve happiness and fulfillment. This particular thing is the 'Word of God'. Conventional Christianity has treated the Bible as though it is quite separate from God and consequently is behind Him in terms of importance. It has therefore come to be seen as something less than the main event; more an aid to us in finding our way to the heavenly life.

This is an enormous mistake. In every way it deserves to be regarded as the 'main event'. Without it we cannot become the truly spiritual beings that we were created to be. Swedenborg's answer to the question, "What exactly is the Word of God?" is a fascinating one. Through correspondences he shows that the Word is a fantastically detailed and epic description of the personal process through which every person goes who chooses to accept the invitation to experience the happiness and fulfillment in life that God Himself experiences. But it is actually much more than that. In the first verse of John's Gospel – the spiritual starting point of the New Testament – the Word itself tells us that the Word **is** God.

How do we properly understand this statement? How can God be nothing more than a bunch of words? It is actually not that difficult if we see that the Word completely and perfectly expresses God's whole being. Everything He cares about is outlined therein. All He is interested in is blessing people with the happiness for which He created them. Nothing else matters. And the only way a person can experience that happiness and fulfillment in life is by personally undergoing the process that results in spiritual regeneration. And that as Swedenborg tells us, is purely what the Word is all about.

So everything that goes through God's mind relates to the making of every person He creates into a true human being – not just someone who follows his natural instincts to look after and care for only himself and his

own. Correspondences allows us to see that the Word has such depths and heights of meaning that it is virtually infinite in extent – something that logically has to be the case if it is, the full expression of everything that makes up the life of God.

Obviously, experience makes it clear to all of us that putting away the impulses that come to us through our natural instincts is not at all easy. Once we see the light ("let there be light") and we decide we want to live a more spiritual life, we soon find that we are going to need a great deal of help from God. God Himself, in the person of Jesus Christ demonstrated how we are to look to the Word in order to receive such help. After spending forty days fasting in the desert (in

correspondences the number forty represents temptation) the devil suggests to Him to do some subtly evil things to which He replies with words from sacred scripture. By quoting the word of God in response to natural urges that the hells were stirring up in Him, He destroyed the power of the devil to influence him there and then. This also weakened its effects on Him in future encounters.

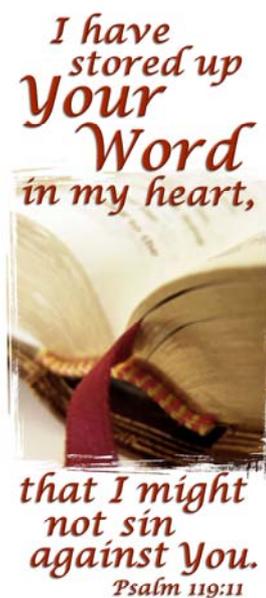
Now in each instance Jesus was able to respond specifically to a suggestion from the devil with an appropriate verse from the Word to counter it. For instance, when the devil suggested he use his miraculous powers to turn a rock into a loaf of bread in order to assuage his forty day hunger, His

reply was, "Man does not live by bread alone, but by every word that issues from the mouth of God." The hells wanted him to rely on himself to supply his own needs and not trust in God his Father to do it. "You don't need God. Forget about Him. You can do it yourself" was the message.

"You don't need God to tell you how to live your life" was the basis of it.

Without turning his mind to the Word, Jesus, who at such times was oblivious to his inner divinity because it was thoroughly covered by his human nature, would not have been able to resist the temptation to follow his natural urges.

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Understanding the Shadow ***by Joanne Southcombe, Victoria, BC Canada***

(It is wonderful to have a contribution from one of our overseas readers. Ed.)

"We are like blocks of stone, out of which the sculptor carves the forms of men. The blows of His chisel, which hurt us so much, are what make us perfect."

The above quote is from the play "Shadowlands" by William Nicholson. The play portrays a chapter in the life of the great writer C.S Lewis. It focuses on his personal struggle to understand God and how Lewis comes to terms with suffering in his own life. His journey is a near perfect description of the recipe of life – one part pain, one part joy.

Lewis states how God wishes to wake us up to our selfishness. He wishes us to go beyond our states of self-love and focus on others in the world. At the same time, He wants us to awaken from the dream that all is well. All is not well! Lewis recognized that the one and only mechanism to do that is suffering. It is, Lewis wrote, God's megaphone to rouse a deaf world.

All human suffering is a result of our "Shadow", those inherent demons within! Psychospiritually, the Shadow is that part of our being totally asleep to the presence of the Divine. And we will suffer as long as the Shadow dominates and our true spiritual Essence remains dormant. That Essence is pure Divine Love and Good.

We know who we are when we understand what we are. From a biopsychospiritual perspective we are "vessels" for an influx of both good and evil influences. Evil enters through the outer self (Shadow) and love (purely Divine) flows into our Essence, our eternal heaven. To recognize one, we must know the other.

The Shadow is everything within us that makes us human and externalized. This includes our "personalities", which we so easily identify with on a daily basis. Our understanding of this part of our being in relationship to our psychospiritual make-up is increasing almost daily. Through the emergence of the New Biology and the insights we are receiving through quantum physics, we are beginning to understand that our ordinary daily emotions and thoughts are

biochemical, therefore biological (not spiritual). They belong to the outer self. Our personalities die right here along with the physical body – merely dust! In other words, that "Great Pretender", the personality, has no spiritual home in eternity. And we spend so much time and energy in a part of us that has little genuine spiritual substance!



The Shadow also hides within our subconscious minds. The subconscious, or the personal unconscious as it is sometimes called, acts like a computer/tape recorder imprinting on our minds every detail of our personal experience and history – including learned negativity. At the same time, other negative Shadow influences get passed on via our phyletic inheritance and the collective unconscious. So, spiritually, we are fighting a plethora of negativity within our psyche. We've got a real war on our hands!

But we need the battle. Without it we would not be able to make conscious choices of who we want to be. We are not puppets here and it is with our free will that we can decide what we want to identify with. Our choice is love, good, and understanding which are Essence energies or evil and ego, the Shadow influences.

If we identify with the Shadow, we are lost. "It" is negative, full of self-love and a desire to be noticed, vacuous and temporary. "It" is not the Real Self. When we identify with Divine love, we are found. We are whole and truly alive. Our Real Self is in filled with pure joy, love of others, and a blissful state of calm.

Dickens wrote: "Subdue your appetites and you've conquered human nature". That says a lot about the Shadow. Although we are probably stuck with it, by accepting the Shadow, and recognizing that only the Divine has the power to fight its presence in our



lives, we can call upon the Divine to fight the fight for us. Only then does real life await!

The Shadow may be our source of suffering, but God loves us, so he gives us the gift of suffering. As Lewis said, "Through suffering, we release our hold on the toys of this world, and know our true good lies in another world."

Lewis viewed this world that seems to us as so substantial, no more than the Shadowlands. He believed that real life has not yet begun. And that this life is only a shadow of real life.

As difficult and painful as the struggle may seem, the pain is all part of the joy. We can't have one without the other. To quote Lewis, "That's the deal."

Letters to the Editor

It was only the other day that I 're-discovered' Arcana Coelestia. At nearly 760 pages it's a hefty tome and one that, after flicking through the contents, soon found myself absorbed by the writings of Emanuel Swedenborg as he explained his time spent in the Heavens (and Hells) of various Spirits. Once separated from the Earthly body, the Soul reveals its true self and can no longer hide behind falsities which are part of human nature. This made me think of my own 'shadow side' and of others I deal with through work.

Reading Swedenborg and having faith in his experiences helps me reflect more on my own thoughts and behaviour when dealing with life's various vicissitudes, particularly other people. I'm almost at the point now where I'm quietly grateful for life's 'little problems' that come my way as I see them more as a test of character - I'm happy to say that more often than not, my shadow side takes second place, though after reading Arcana Coelestia, I don't want to contemplate too much on what sort of fate awaits me on the other side! For now at least, I keep Swedenborg in one hand and my conscience in the other.

*Mark Bell,
Darwin, NT*

"Did Swedenborg say anything about rebirth as in 'You must be born again' to see the Kingdom of God? I take this to mean, not reincarnation, but an experience of rebirth in this lifetime."

James Baillie's from Maldon in Victoria wrote to me and asked this question. I asked Julian Duckworth to respond.

Yes, he did, and the idea of personal rebirth in some way or other runs through the whole of Swedenborg's spiritual writings. I think one way of putting it is the ideal that we are intended to end up being a different kind of person from what we first started out being, hopefully a better person, wiser, someone more aware, and if it can happen, someone who has changed or been reborn because they recognise their great dependence on God.

One complication could be about what we mean when we use the words being reborn. Birth itself is a 'moment' but the process of being pregnant and then becoming an independent person is not a 'moment' like that but is over a period of time. Being born again to some people means a major moment of conversion or change, which may be how we experience it, but rebirth is usually a more gradual process of becoming less like this and more like that.

Swedenborg's word for that is 'regeneration' which actually means rebirth (re-generating). His sense of how we regenerate is broadly that we get going on personal repentance or seeing and turning away from our natural loves or selfish intentions when we see that they are there affecting our life. As we consciously do that, then the Lord can begin to reconfigure our inner life and put things into a better order. This is a regular co-operative activity. Our experience of it will probably be that we feel more at peace, kinder and more in connection with life and with God.

There are probably hundreds of quotes in Swedenborg that talk about being born again or being regenerated. One that I like says, "When we are being regenerated we become completely different from before and we are made new. Once we have been regenerated therefore we are called someone who has been born again and created anew. At that point our face and speech stay the same but not our mind. It is our mind that makes us a person who is different and new." (Arcana 3212)

Positive attribute	Shadow side
analysis	judgement
emotional	drama
vulnerability	manipulative
ambition	scheming
friendship	interference
respect	aloofness
management	dominating
directness	rudeness
flexible	indecisive



SWEDENBORG

A MAN OF HIS TIME, A MAN FOR ALL TIME – Part 2

By John Maitland

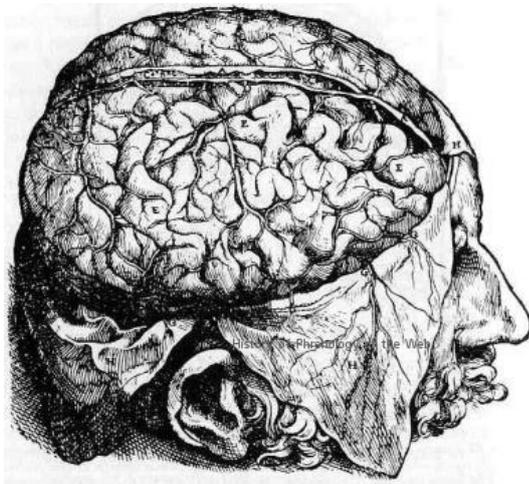
(Delivered at the Swedenborg Association of Australia, Sydney, 16th July 2010)

Continued from previous issue

SWEDENBORG AND SCIENTIFIC ENDEAVOUR

I will now highlight aspects of the Age of Reason which Swedenborg embraced and sought to retain in his reflections on the nature of religion during the last twenty-eight years of his life.

The power of observation and experimentation to increase exponentially the understanding of natural phenomena was extremely attractive to well educated young men in the eighteenth century. Descartes was influential in Sweden where he died. His mechanistic view of the universe was anathema to most theologians but the power of the scientific method to solve so many practical problems was a serious challenge to scholastic and Protestant theology.



Swedenborg threw himself into scientific studies. For forty-five years he sought to master the scientific knowledge of his day. However, his studies gradually drew him to the great philosophical problem of the mind/body relationship. In 1739 he finished his work *The Economy of the Animal Kingdom*. A more accurate translation is *The Organization (or Government) of the Soul's Kingdom, that is, the body*. This work is very significant in Swedenborg's life. Toksvig's assessment is memorable:

But the Economy is a bridge. Its colossal arches span most of the distance between

the mining engineer and the mystic. The latter can be understood by those predisposed in his favour even if they do not try to understand Swedenborg's science and philosophy, but if they give up this effort they will certainly have to be content with a house that has no foundation. [Toksvig, p.96]

This is the work in which he formulated his Doctrine of Series and Degrees. However, I do not wish to follow the development of the route by which he arrived at this doctrine. I want to draw attention to a different point.

Hindsight tempts us to think that whatever happened or whatever is thought was inevitable. Swedenborg was such a logical thinker and so learned it is easy to think that he is almost giving geometrical demonstrations of spiritual truths.

But was his formulation of the body/soul relationship inevitable? In the *Economy*, Swedenborg dissociates himself from those who understand all reality in terms of visible phenomena and those who drown their ideas in the occult (or unknown, mystery) at the outset. Why did he not become a philosophical mechanist like Descartes? An agnostic? Why did he not rest content with God as the eternal clockmaker?

I suggest that the answer is that the religious influence of his childhood, in some mysterious way, drew him to the subject matter of the *Economy*. It was the underground stream that directed his scientific attention to soul/ body relationship and all the issues that emanate from that subject. His vision of Christ in 1744 was this underground stream of religious need bursting above ground again. I believe that this was the climactic moment of his life just as St. Paul's Damascus Road experience was the climactic moment of his life. St. Paul spent the remainder of his life thinking out the implications of surrender to Christ for one brought up and educated in Judaism. Similarly, Swedenborg spent the remainder of his life working out the implications of his vision for knowing and obeying God.



SWEDENBORG AND THE BIBLE

Finally I would like to focus on Swedenborg's symbolic interpretation of Scripture. It is of interest that such a scholarly man as Swedenborg ignores the history of scriptural interpretation. He believed that his understanding and exposition of Scripture was divinely inspired hence it was not necessary to refer to other methods.



He was of course at odds with the Lutheran interpretation of the Bible to which he was exposed in his youth. The doctrine of Justification by Faith came in for constant criticism largely it seems because Swedenborg considered that the doctrine made good works unnecessary.

The symbolic interpretation of Scripture has a long history. The method is most closely associated with Origen, one of the early Church Fathers from the third century. Toksvig maintains that Swedenborg had read most of the Church Fathers including Origen. Origen maintained that Scripture had three kinds of sense: moral, historical and spiritual. This is similar to Swedenborg's divisions.

By comparison with Protestant and Catholic Biblical exegesis to-day, Swedenborg's method is in a category of its own. This alone does not invalidate it but it is interesting to speculate how Swedenborg would respond to Biblical criticism of the last 150 years.

However, it is now possible to see that much of the religious experience of his youth and its sources were retained by

him after 1744. Scripture was the source of understanding God; Truth and Goodness were two sides of the single coin; personal experience of God in our lives is valid and a source of encouragement; there is heaven and hell; good lives end in heaven and bad ones in hell; angels surround our lives.

Swedenborg transformed much of this spiritual legacy but its form and much of its substance remained in his life and work. The need for religious experience never left Swedenborg. He could not accept his father's version of faith uncritically but God never left him.

The DVD of John's presentation is available from the Swedenborg Centre. It covers much more than what is mentioned in the notes, including questions and answers so is worth buying or borrowing if you wish to know more of what was presented on the night.

Sent in by Caroline Neave:
An Old Cherokee Saying:

TWO WOLVES

One evening an old Cherokee told his grandson about a battle that goes on inside people.



He said, My son, the battle is between two wolves inside us all.

One is Evil - It is anger, envy, jealousy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority, and ego.

The other is Good - It is joy, peace, love, hope, serenity, humility, kindness, benevolence, empathy, generosity, truth, compassion and faith.

The grandson thought about it for a minute and then asked his grandfather:

Which wolf wins?

The old Cherokee simply replied,

The one you feed.



Continued from page 3..... Obviously we are no different in this limitation. Often we have a clear sense of what the hells would like us to do. We see that it is definitely against what God advises. In these situations it is best for us to find some verse or verses in the Word which specifically answer the urges that we are receiving. If we have a good knowledge of the Bible we may be able to, like Jesus, say this from memory. Otherwise a bit of research might be required.

At other times though, the hells can get to us even before we know it. Rather than having some alluring prospect dangle before us and finding our mind filling with treacherously false ideas about how nice it would be to indulge it, we can suddenly find ourselves under the control of the hells without having thought about it at all. Somehow they are able to hijack our emotions and before we know it we are thinking, saying or doing something that we are decidedly uncomfortable with.

At such times when our thinking is clouded by emotions I don't think it is possible to clearly work out what specific verse from the Word might best be employed in rescuing us from our plight. Given the urgency of the situation probably the best thing is to initially bring to mind the Word generally and then perhaps think of any story or verse arbitrarily and trust that there is something there which will weaken or even break altogether the grip the hells have on us. Once our emotions have settled down somewhat, and if we feel the need for it, we can then start to look for more specifically applicable parts of the Word that might speak more directly to the situation that caused the problem in the first place. That is how we can deal with the falsehoods that often distort our thinking on particular matters.

But the hells in which evils are primarily loved above all, as opposed to those where falsities are firstly loved, appeal directly and persistently to our emotions. To combat their on-going powerful negative effects we can bring to mind parts of the Word that inspire an emotional response rather than one that's rational in nature. The stories of the Bible are so human. It's not hard to think of something amongst them that will quickly engage some emotions.

This supposes, of course, that everyone is familiar with what's in the Word. Unfortunately, in this regard, the amount of

Bible reading has declined greatly in recent decades. In order to gain a greater appreciation for what the Word of God really is and therefore come to read it more, people may need to understand the true nature of creation and the central role that the Word plays in it. Swedenborg tells us that creation is not as we traditionally think of it. It isn't something that was achieved in a single act at some point in the past. There was no seven days of creation as a literal reading of the Bible would have us believe. Science has not been able to explain the beginning of fundamental energy-matter, so by default the past-based creation of the Bible has remained strongly in our cultural consciousness.

In contrast, Swedenborg states that God actually maintains creation continuously in existence from moment to moment. And referring again to the beginning of John's Gospel we read that all things are created through the Word. This means that whatever awful or terrible thing that may happen in one's life (and everything evil and false is inspired by the hells) God is both completely and intimately involved in that event as can possibly be so that it is effectively impossible that there be the least departure from the blueprint for our eternal happiness as laid down in His Word. No matter how bad our experiences

may get we can be assured that all-powerful, all-wise and all-merciful God will be engineering and directing things so that they never negate the possibility of a heavenly future for those who sincerely choose for that to eventuate.

So whatever hellish circumstances may befall us, we need to think of the ever-present Divine and its ability to miraculously transform any situations whether spiritual or natural, to something better. And it's all done in accordance within the order of the Word, so if we consciously think of the Word in these situations we can inwardly plug into the mind of God and thereby align ourselves with what is good and true. By doing so we allow the hellish experiences to have less of an effect on us and also position ourselves better to move more quickly and easily into future spiritual states.

Man lives by every word that issues from the mouth of God.

Indeed!

Wayne Kasmar





Many Shades of Shadow

By Nicole Gruel

When mentioning shadow-work, I have been met with a number of responses. Some people are quick to divert the conversation, some are intrigued, some shift uncomfortably, some are ready to dive in, and some want to share stories. A memorable response from one man was 'Sounds great, love, but that's way too scary for me'.

So what is this shadow, this thing that can provoke such a strong emotional and behavioural response, this thing that the mere mention of can have grown men shaking in their boots? What is it within us that could possibly be so "scary"? What is this disowned part of ourselves that we deem so bad, undesirable, embarrassing, and dark to reveal to the outside world? How is it that we can go about our daily lives, covering up a fundamental part of ourselves in a milieu of unconscious and habituated ways – much like we would apply deodorant to 'mask' our own natural scent. And how did we even get thinking this way in the first place?

At times like this, filled with a plethora of questions, I find it useful to turn to the simplicity of observing nature. When you look at any object outdoors in the sunlight, you will see a shadow. Take a statue, for example. It is what it is – a statue. Then there is the sunlight, which shines down onto it, and creates a shadow. Nothing more, nothing less, just a shadow. Notice that the shadow is always present when light is present, though it may dance and skip around a little. As the darkness of night grows, the shadow fades until they become one. None of this is good or bad. It is nature, and it is fact. We accept it as the perfect equilibrium of Ying and Yang.

Yet, when we apply the same fact of nature to our human experience we find the mind creates judgment. The natural "light" attributes become good, desirable, attractive, and something we turn towards. The "shadow" attributes become bad, undesirable, repulsive, and something to turn away from. This dualistic thinking is not just in the individual's mind; it is a collective phenomena. The story of good versus evil is well played out and is intricately woven into the psyche of our social system – our cultures, our relationships, our media, our politics, our legal system, our defense system, our religious institutions. From the time we are born, we cannot help but be shaped by the collective opinion that

teaches us to love and fear parts of ourselves. We come to believe that our shadow is a hurdle to the love and approval we crave from our external relationships and thus, is a force to be rejected and outcast.

We are devilishly good at devising ways to keep our own shadow thriving in the darkness. As humans with ego, we prefer to stand in the sunlight and present only the best part of ourselves to the external world. We work hard to appear pleasant, intelligent, witty, attractive, etc. There is nothing wrong, fake, or deluded about this behaviour, it is how the ego is set up, and it does so for our successful survival. Where this becomes problematic is when we attempt to maneuver attention away from the shadow parts of ourselves when they seek expression. This endeavour takes increasing energy to sustain until we inevitably cannot keep a lid on ourselves. Now



emerges that part that is so "not like me", "out of control", "unnerving" and "scary". This is our internal wild beast who has been kept in its cage for so long that eventually when it breaks out it leaves chaos in its wake – broken relationships, broken minds, broken bank accounts to

name a few.

There are alternatives to this Jekyll and Hyde scenario. By becoming aware of the shadow, its manifestations, its source, and its triggers, we begin to nurture a different relationship with our self. Shadow-work can take many different forms, essentially all with the same goals in sight – forgiveness, acceptance, and integration.

I have found it useful to explore the shadow in three specific ways; the Temperaments, the Chakras, and Archetypal patterns. Each of these are templates for understanding the human condition and the changes we undergo towards a greater connection with the Divine.

Eve Delunas (1992) describes 4 temperament patterns, which when under stress or threatened can turn to particular psychological games to bring themselves back to equilibrium. It is not uncommon for even the ..



most well-adjusted of us to play these games from time to time as this is the ego's way of self-protecting and reducing stress. The usually fun-loving, freedom-seeking and graceful "Improviser" type may resort to blackmailing techniques, with variations like The Delinquent, The Con Artist, and The Binger, all of which come with a high shock-factor, and are a way of exciting the self and punishing others. The usually grounded, practical, responsible and unselfish "Stabiliser" type may turn to complaining, becoming The Worrier, The Doormat, The Victim, among others, in the need to excuse the self and entangle others. The innovative, intellectual, far-sighted "Theorist" type becomes robotically stuck in The Super-Intellect, The Nitpicker, The Mind-Blank, among others, in an attempt to preoccupy the self and distract others when they fear the loss of their competency. And the usually idealistic, optimistic, authentic and empathetic "Catalyst" type turns to masquerading, by donning the mask of Mind-Reader, Martyr, or Grasshopper, among others, in an attempt to alienate the self and deceive others.

Another template to work with the shadow is provided by the ancient Eastern chakra system, a series of energetic centres in the body that regulate one's life force energy. Each of these centres assists in our physical, psychological, emotional, and spiritual development and each centre has specific challenges associated with them which relate to the shadow. Briefly, on the road to union with the Divine, one must meet and overcome the seven shadow forces of fear, guilt, shame, grief, lies, illusion, and attachment (Judith 1996), forces that we often play out or are played by subconsciously. As life is cyclic, it is inevitable that these shadow parts of ourselves will be brought to our attention more than once.

Finally, the world of archetypes can also provide us with insight into our dualistic nature of "light" and "shadow". Archetypes are a marvellous way to capture the essence of patterns that play out in the collective consciousness in ways that the mind can understand. For example, when we look at the archetype of The Lover, we see someone who displays great passion and devotion towards another, but in the shadow may become obsessive or self-destructive in their devotion. The Warrior archetype displays great skill, strength, discipline and heroism, yet in the shadow may seek victory at any cost and

inflict suffering onto others. We all dance with archetypes and through exploring the forces dominant in our lives we are able to shed light on our potentially dark sides.

Along the journey to wholeness, what some may call the mystical path, there comes a point where we not only accept and own our shadow-self, we become grateful to it for being one of our greatest life teachers. We understand that the shadow is an inbuilt mechanism that helps us meet our fundamental needs, that protects us psychologically, and that reveals our childhood wounds so that they may be healed. Through integration we grow, slowly transcending the purely self-serving ego state. Eventually, I imagine we transcend judgment altogether until we become exactly like the statue under the sunlight with a shadow – nothing more, nothing less. Perfect as we are.

Delunas E. *Survival Games Personalities Play*, Sun Ink Publications, 1992

Judith A. *Eastern Body, Western Mind*, Celestial Arts, 1996

Nicole Gruel is a Soul Purpose Facilitator, Holistic Life Coach and Counsellor, and current regional President of the Association of Psychological Type (AusAPT). She owns the newly established Gaia Souls Healing Centre in Mona Vale, which seeks to enhance community mind, body, and soul wellness. More information www.GaiaSoulsHealingCentre.com www.UCreateWorshops.com

Swedenborg Dreaming

Mystic is He
as the Northern Lights shine forth to East and West .
Quill in hand . the Lord's breath O so near .

Sacred Words on ancient Parchment
Word by Word by Word he is directed So .
Revelations so arcane . deeply . deeply the process flows .

Side by Side the Lord and he .
by simple quell the Word . is set Free .
Arcane to the mob . but they . they with ears within the
heart will feel .
feel the DIVINE throb .

Revelations he wrote down for hunger and thirst .
to quench the thirst of those . who see the Way .
Feel the states of Grace . the celestial . spiritual all around .

Mystic is He
The Lord . the Lord . the Lord
O so near

Michael J Wright 2011



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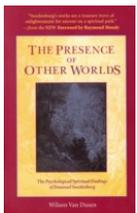
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- Gold Coast (Kevin Attwater on (07) 55452401 and Jack Benson on (07) 55454115);
- Melbourne (Chris Skinner on (03) 94320322; email: cskinner9@optusnet.com.au);
- Sydney region (Michael Chester on (02) 98881066; email: michael@swedenborg.com.au);

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

Our website is updated regularly. Go to meetings on www.swedenborg.com.au for more details.

Please let us know if you would like to be informed via email.

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

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

25th March ~ The Five Spiritual Ages of Man by **Chris Skinner**

29th April ~ On the subject of Jung by **Claire French**

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

1st April ~ *Swedenborg – the universal genius* by **Ursula Groll**

29th April ~ Refer to meeting on website for details. Organiser – **Michael Chester**

27th May ~ *Harnessing Imagery in Healing* by **Martine Negro**

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Quotes to go with President's message from page 2

"... When the mind is generally absorbed in pleasing things, then everything that comes up turns into an aspect of that pleasure, whereas the life of outer sensations, thus that of the body, is mere shadow, and consequently a sleep, compared to the life of inner sensation, that is, of the earthly mind, where fantasy and mental imagery as well as passions reside. Then again, some consider life to consist solely in passions, whereas this is but a sleep compared to the life of a more inward faculty, which must be properly human - and yet which is nothing but a kind of sleep in us relative to our innermost life, or that of our soul. But this in turn is nothing but a sleep relative to Very Life itself, which is of God, Who is Life. So all things down to the very least in us are nothing but shadow and sleep. It is known that human life is sleep. Thus there are levels of sleep, just as there are levels of angels and spirits in heaven; but it is a wonder that people consider the densest sleep to be life, where there is mere darkness, as in the sensations and pleasures of the body. Therefore they do not know that the life which is thought to be life arises from a succession of more inward lives, and that into the innermost life, and then from this into all a person's faculties, comes life solely from God."

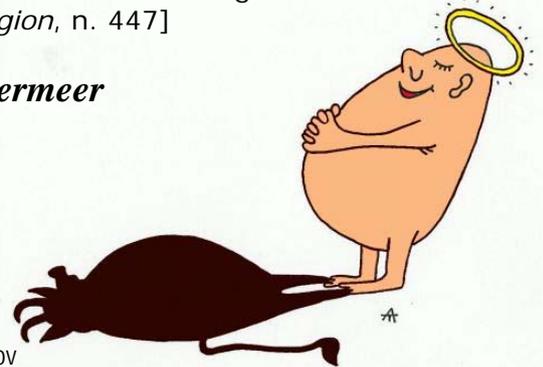
- [Emanuel Swedenborg, *Spiritual Experiences - Word Explained* n. 187]

" ... Heaven is divided into innumerable societies, according to all the varieties of the affections of the love of good; whereas hell is divided according to all the varieties of the

affections of the love of evil. After death a man, who is now a spirit, is at once attached, in accordance with what his life has been in the world, to that society where his ruling love is; to some heavenly society, if he has made love to God and towards the neighbour his chief love; and to some infernal society, if he has made his chief love the love of self and of the world. Immediately on his entrance into the spiritual world, which takes place at death and the consignment of the natural body to the grave, the man enters into a state of preparation for the society to which he belongs. This preparation which takes some time, is effected by the rejection of the loves that are not in agreement with his chief love. During this time, therefore, one person is separated from another; friends are separated from friends, dependants from their patrons, parents from their children, and brother from brother; and each of them enters into interior conjunction with his like, with whom he is to live for ever a life suited to his state and properly his own. ..."

- [Emanuel Swedenborg, *True Christian Religion*, n. 447]

Joe Vandermeer



Cartoon by Alexie Talimonov