

# Candela



## Newsletter of the Swedenborg Association of Australia Inc

Organisational Details are provided on the next page

November 2016

ISSUE 86

PRESIDENT'S

MESSAGE



Dear Friends

Welcome to our last Candela for the year. What a year of change and growth, challenge and triumph for so many of us. At the Swedenborg Centre we've been sad to say farewell and thanks to Michael Chester after his many years of dedication and glad to say welcome to Joe Vandermeer with his creativity and wit which we hope will direct and conduct (which is apt for Joe) the Centre for many years to come.

Our program of talks and bright ideas for the Swedenborg Association has moved to a new venue, the Swedenborg Church at Roseville. And what a delightful venue - if bricks and mortar can have energy, this building radiates it. The lofty ceilings, spacious seating, the cosy "tea room",

easy parking, close to the railway station - it's a great venue for presenters, the audience and the audio visual for recording the talks.

\* \* continued on page 2 \* \*

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Please Note: The views expressed in this Newsletter are those of each contributor and do not necessarily reflect any particular position of the Swedenborg Association of Australia or its Committee.

### Next Issue – February 2017

A very blessed and happy Christmas to all our readers. Please consider writing something for our SAA Member's Page. It can be on any spiritual idea or how the writings of Swedenborg help you in your spiritual life. The deadline is **20<sup>th</sup> January 2017**

Email to [ruth@duckworth.me](mailto:ruth@duckworth.me) or post to the registered office. *Ruth*



# SWEDENBORG ASSOCIATION of Australia Inc

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Membership of the Swedenborg Association of Australia Inc. is open to anyone who wishes to pursue an interest in Swedenborg, the man, his science and his spiritual teachings.

For details on how to join, call (02) 9888 1066 or browse <http://www.swedenborg.com.au/membership>

\* \* continued from page 1 \* \*

The Swedenborg Association has also said "So long and thanks for all the fish" to our beloved Julian Duckworth who has masterfully shepherded the Association as President for the past year and will continue his guidance on the Committee for, we hope, a goodly time to come yet. We also extend our huge thanks to Carl Sarelius who has provided much insight over the past seven years of his tenure on the Committee. We welcome Ruth Duckworth, erstwhile editor of this publication, and Tracey Glendenning back on board the SAA Committee and hope they enjoy their time on the Committee as much as we enjoy their input and company.

At this point in time I should introduce myself, Jan, as your new President of the SAA. It is exciting and a bit nerve racking to take on this role, following in the footsteps of many esteemed people and knowledgeable teachers. However when one is given a nudge to do something this worthwhile, one really shouldn't say no :) I first encountered Swedenborg's writings

through the works of Dr Philip Groves. His lectures about Swedenborg's writings on correspondences were the proverbial light-globe moments for me. It made sense of so many of the insights and perceptions that I encounter. A number of years later, again seeking like-minded people, I found to my delight that there was a Swedenborg Association close by and many of the friends of and from Dr Groves were there. The SAA has since then provided a rich source of knowledge and teachings to enable me to continue learning... and hopefully polishing that rough diamond that is within us all.

Those of you who know me are familiar with my love of books (understatement of the year!). One of my current favourites was recommended to me by Elizabeth Kemmis (huge thanks Liz). She said, "read this one, you'll find yourself somewhere in it". How right she was - another light-globe moment!

It is a collection of short writings by Swedenborgian women from around the world, called "Rooted in Spirit - A Harvest

of Women's Wisdom" edited by Alice B. Skinner, the forward of which includes this delightful description "*Spirituality is part of the divine pattern for humanity, the essence of our being, yet it must be discovered and chosen by each person for him or herself.*"

And there I was, in "The Celtic Woman

Sings an Old Song" by Ethelwyn Worden which starts -

*"To a Swedenborgian...the overlap of the natural and spiritual worlds, one of symbols and correspondences, is as comfortable as it was and is to the ancient and modern Celts, people who work, farm, and know the earth and sea. I am of Celtic descent through the Scottish families of (my father's parents) and that overlap has long sparked an interest that is a driving force in my life. Part of that*





*interest is in Celtic spirituality and its strong relationship to nature."*

Wishing you all much joy in the unfolding knowledge of who you are and what you become and achieve. It has been an absolute joy for me to find such an encouraging, loving spiritual family among the people of the Swedenborg Association. Our meetings, talks, informal gatherings and wonderful friendships, provide spiritual sustenance and enlightenment amidst the daily workings of our lives.

I can't encourage you all enough to join us whenever and however you can, whether it be attending our stimulating talks, borrowing or buying the videos, contributing anecdotes to Candela or joining in some of the many and varied gatherings associated with the people of the SAA. I look forward to reacquainting with old friends, making new ones and keeping true friends close to my heart always.

Blessings and enlightenment to you all

Kindest thoughts

*Jan*

*With respectful acknowledgement to Alice B. Skinner and Ethelwyn Worden*



## **S.A.A. MEMBERS'S PAGE**

### **A FORTUNATE LIFE**

By Lillian King

My dear mother died on June 26<sup>th</sup> 2016, at the ripe old age of 89. In the last years of her life I enjoyed a closeness with her that was unattainable in my younger years. I had longed to help back then, but had my own life to live having picked an unusual path for someone on **either**

side of my family. There was very little support or understanding for what I was doing. My mother throughout backed me, as well as she could with her own commitments. It was her intervention that led me to the best aid available in 1991 for someone with my type of illness, who was also working within a community. I was struggling to understand my illness, and carry out my life, yet knowing that I had guidance from the Lord. "Fortune favours the bold." And so it was in my case.

Now I can look back at my life and be thankful for being able to work at all, especially in the field that I loved best. To have a career, however imperfect, as a professional musician was a dream from childhood days. By talking



freely to Mum, I healed over many sore spots for both of us. It was obvious that I was becoming much happier. My mother died with the knowledge that I was at last freed from too much responsibility and heading into a new future. I am now in that future with new and old friends, interests intact, music still to the fore and a new era ahead to which I can look forward with real pleasure, peace and the right kind of freedom.





## THE TWO CHRISTMAS STORIES

By Wayne Kasmar



Each Easter, since first noticing it, I've pondered the fact that the Crucifixion story as told by the three synoptic gospels is nothing like that told in John's gospel. The differences are so stark that you start wondering whether Jesus may have died twice, or there might have been two of him who died. For most people the exact details of his death may not be of that great an interest. But should they learn that a similar question surrounds the story of his birth, they may well feel differently. In the popular imagination the much-loved Christmas story is a seamless whole. But the fact is there are two versions presented in the Bible that differ greatly. And at one point they seem to be in outright disagreement with one another.

Before investigating this anomaly, it's important to explore the different approaches that we find in the accounts in the gospels according to Matthew and Luke. These two are the only parts of the Bible that relate the Christmas story. The whole feel of each version is completely different. That's not at all surprising when you realise how little of what we think goes to make up the Christmas story is shared by both gospels. That which is in one or other of the gospels and is not mentioned at all in the other, includes: The journey to Bethlehem and birth in the stable; the Magi and the Star; the shepherds and the Heavenly host; King Herod, the flight into Egypt and the slaughter of the innocents; the Annunciation and other angelic visitations; Mary's relatives Elizabeth, Zachariah and the birth of their son John the Baptist; Joseph's quandary over Mary's pregnancy; providential dreams that act to warn and direct; the presentation of the baby at the temple and the prophecies made there.

After seeing such a list you may well be wondering what is left of the story. The answer is precious little.

The only parts of the story common to both gospels is that Jesus was born in Bethlehem to the virgin Mary who was betrothed to Joseph. After the birth they went to live in Nazareth. And that's about it.

But the difference of tone isn't just due to the fact that they share so little by way of plot. There is a sharp divide in the type of events described in the two gospels and the style in which they are presented. Anyone familiar with Swedenborg's analysis of spirituality will be aware that when something is presented in a double form, it always refers to truth and wisdom on one hand, and good and love on the other. And so it proves with these two versions of the Christmas story. Matthew is clearly the wisdom version, and Luke clearly the love one. To help establish this they've even got a clear gender bias, with Matthew telling the story as it relates only to Joseph, whilst all along barely mentioning Mary; and Luke doing exactly the same, but this time with Mary featuring and Joseph all but ignored. The traditional connection of maleness to wisdom and the emphasis on truth and mental rationality, on one side, and femaleness with love and emphasis on goodness and intuition on the other, is very strong here. These sorts of associations are redolent throughout the respective versions, and there are many details which more or less subtly underline the message.

And that message is about the importance of both love and wisdom, both good and truth, in our lives. But if you are starting to feel that this kind of presentation of anything, let alone the Christmas story,



sounds to be lacking a healthy wholism, then have a look to see how frequently and cleverly an element in one version is linked with an element in the other version. By means of establishing clear counterparts the two versions are tied to each other in a kind of married relationship. Probably the clearest example of this device is the similarity of the Magi -the wise men from the East- in Matthew's version, to the shepherds in Luke's.

Both are a group of men who travel to see the Christ-child, having been alerted of his arrival in the world. But there the similarity ends. The learned Magi with their costly presents are nothing like the humble uneducated shepherds. One group has a lot to offer, but it's the other one that is first to find the long-awaited Saviour. The Magi may have completed a long heroic journey and have announced in Jerusalem the coming of the Messiah, but the shepherds are heroic in a more basic, down-to-earth way. The fields where they kept watch by night over their sheep were dangerous places. At that time the wild animals that could well attack the sheep included lions and bears. They were risking their lives if they were going to do their job properly.

What they represented, in their courageous service, is a love of innocence. Protecting creatures that are harmless from the hellish forces that would tear them apart is the very picture of the



saviour God's love. So it was no surprise that they should be in God's proximity when he came on Earth. Consequently, they are rewarded by being the first to be with him. The Magi, by contrast, don't

come to him until they've completed a long journey from foreign parts. The way of wisdom, which they represent, is marked by the need of preparation before embarking on actual travel. It all takes time, unlike the shepherds who spontaneously and immediately decide to go see the child that the angels have just told them about. And once the Magi are on their way they need to keep their eye (understanding) fixed continually on the Star(instruction on Heavenly living).

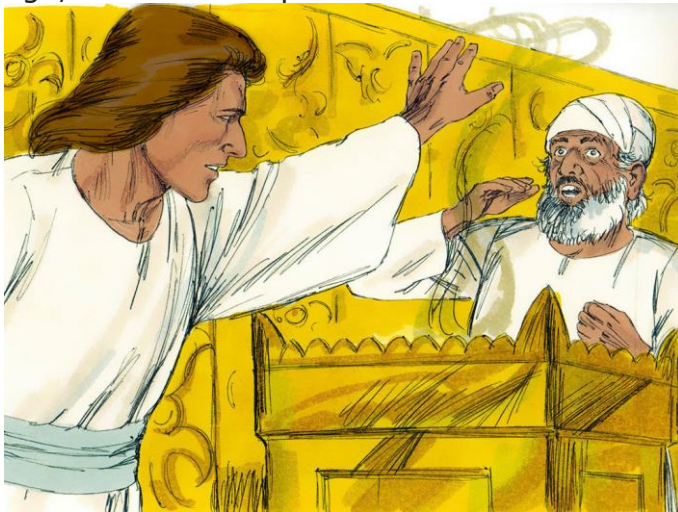
Another aspect of the Magi is their worldliness. On reaching Jerusalem they cause a stir when they report that they've seen the Star of Christ. Matthew's story occurs much more on the public stage than does Luke's. This is the traditional realm of the affairs of men. Luke has a much more domestic feel to it. The home is traditionally the domain of women. A counterpart to the Magi's arrival in Jerusalem is found in Luke when Mary, who would now be pregnant with Jesus, journeys to the home of her relative, Elizabeth. Her arrival causes a stir as well, but not in a big outward way as in Jerusalem; quite the opposite. On hearing Mary's voice the unborn John the Baptist jumps in Elizabeth's womb, and Elizabeth is immediately filled with the Holy Spirit.

This may illustrate best the distinctly different concerns and interests of the two versions. One is looking out to the world and the influence that rational thought has on it. The other is more inwardly focussed, more personal and intimate and where feelings and intuition hold sway.

This quieter, more private tone was set earlier in Luke when we read of Elizabeth's husband, Zachariah who is the priest officiating at the Temple in Jerusalem at that time. He, like Herod the Great ( the king of the Jewish nation and, as we'll see, clearly our corresponding figure to Zachariah in Matthew's version of the story), is a public figure of authority in the story, but he represents love since he is dedicated to and leads the worship of God. And this entails him being locked away alone in the Holy of Holies at the sacred heart of the Temple, to perform the ritual whilst a crowd waits outside. It



is here in this intense state of privacy that he encounters the angel Gabriel. Since the Jewish nation is spiritually at this time at an all-time low, both he and Herod are not responsive to heavenly news. Herod as king is supposed to represent Divine Wisdom and Zechariah is supposed to represent Divine Love. We all know how Herod responded on hearing of the birth of Christ from the Magi; on hearing from Gabriel that Elizabeth and he were to become parents despite their advanced age, Zachariah responds with disbelief.



This contrasts sharply with the response of Mary when the same angel appeared to her to announce similar news regarding herself. A humble girl who may well have felt all the accrued evils of human heredity that Swedenborg said was concentrated in her, she responded positively. Zachariah, on the other hand, probably felt a great deal of self-importance just at that point when Gabriel appeared to him. He had been specially chosen to perform this annual ceremony and it was likely to be the proudest moment of his life. Feeling himself to now be a real man of standing he was not able to show humility in God's presence. Because of this he was struck dumb.

Happily, it was only a temporary lapse on his part, and when his power of speech was returned to him, he used it so eloquently that his spontaneous hymn of praise is recorded by Luke as are two others that pour from the mouth of the faithful in his version of the story. Whilst Matthew pretty much gives us the story

factually and objectively, Luke describes the emotional reactions of people to the good news. By contrast, Matthew is much cooler as he cites Old Testament prophecy as testimony to the truth of what's being said. It's powerful assertion that carries us along in his version. To strengthen this sense of purpose, no-one is quoted or given dialogue to utter unless they are an authority of some sort or are giving direction. All throughout, it builds the sense that truth and God's wisdom is speaking. It's altogether different in Luke where it's given the lowly and those who are receptive to express most beautifully and memorably the truth that is emerging.

There are many other aspects of the two versions which strengthen the dichotomy that exists between them yet at the same time ties them together quite marvellously. It is the last one of these that is the most intriguing. Here is where we begin to sense that Matthew and Luke actually disagree about something that happened. Each ends the story with Joseph, Mary and Jesus going to live in Nazareth, but before that happens, both state that the family went somewhere else first. In Luke it was to Jerusalem, and in Matthew it was Egypt. Whilst this seems like a straight contradiction, it's possible that the family went from Bethlehem to Jerusalem to Nazareth and then for some reason later returned to Bethlehem, thus setting up the scene for the visit of the Magi and the flight to Egypt. This interpretation is hard to support, though, because when with the family is returning from Egypt, Joseph learns that Herod's son Archelaus was the new ruler in Judea and it was probably still too dangerous to go there to live. So "he withdrew to the district of Galilee, and he went and lived in a town called Nazareth." This makes it sound as though Joseph and Mary had never lived in Nazareth. Perhaps they had never even been there before. When you realise that Matthew's version of the story mentions nothing about the trip from Nazareth to Bethlehem, it makes it seem like they were originally from Bethlehem, and not



Nazareth after all.

Whilst this would represent a major problem for anyone who insists that the literal sense of what is in the Bible is of ultimate importance, those of us who are more inclined to be influenced by Swedenborg are better able to take this in our stride. We can see that these two views are similar to the slightly different perspectives that our two eyes have when they are looking at the same object. Each eye is seeing the one thing from a different angle, and when they come together that's what gives us our perceived sense of depth. But sometimes at the edges of the object there are things that one eye sees but the other does not. This is, I believe, what we have happening here. At both 'edges' of the story-at the beginning and at the end- we seem to have an obstructed view for both Matthew and Luke. Matthew doesn't seem to recognise the importance of striving to get to Judea, which represents love and goodness; whilst Luke doesn't relate at all to the epic journey to Egypt, which represents the learning of natural things that later forms an important basis to our spiritual life. These blind spots are limitations in us that, if we're not careful, can cause us to become unbalanced if we should allow them to creep in from the edges of how we can legitimately see life. But this is a minor problem when compared with the advantage that stereoscopic sight of the Word of God affords us when we incorporate within our lives the views that both our spiritual eyes so valuably provide us with. Once we have that wonderful sense of depth that results, we could never go back to seeing the higher things of life in a flat one-eyed way.

Happy Christmas.

*Before his Coming into the world, the Lord was of course present with the people of the church, but indirectly, through heaven; whereas since his coming into the world he is directly present with the people of the church.*  
Sacred Scripture 99

## FROM OUR SECRETARY



As we celebrate the 24<sup>th</sup> year of the Swedenborg Association of Australia, we offer our thanks to Julian Duckworth, our President for the past year and welcome Jan Primrose, who was elected as our new **President** at the AGM on 30 September, 2016.

At this meeting, the additional following nominations were received:

**Treasurer:** Joe Vandermeer

**Committee Members:**

Julian Duckworth, Ruth Duckworth, Wayne Kasmar, Tracey Glendenning

**Secretary:** Jennifer Danckert

We offer sincere gratitude to Michael Chester for his many years of excellent work as the Director of the Swedenborg Centre and although having recently retired from this position, we look forward to his continuing presence as a member of the SAA.

Joe Vandermeer is welcomed as the new Director of the Swedenborg Centre and although some changes have recently taken place, we wish to extend the invitation to our members to visit the Swedenborg Centre and feel welcome to use the reading room which is available.

The Swedenborg Association hosts a monthly meeting, with interesting, thought-provoking, diversified topics relating to a spiritual connection, so please feel free to come and join us on these evenings.

With very best wishes,

*Jennifer Danckert*

Secretary

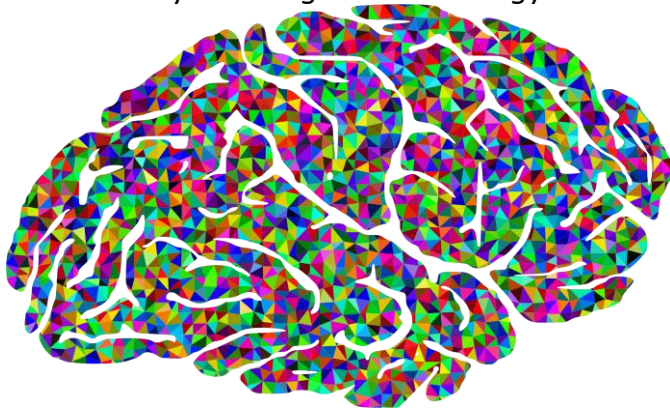


## WHAT SWEDENBORG FOUND OUT ABOUT THE BRAIN

By Julian Duckworth

### Introduction

Books are coming out about the Brain at a rapid rate of knots, staying up in the best seller lists for ages. 'Brain Rules' by John Medina is a well-known one, offering 12 principles for surviving and thriving at home, work and school; 'The Brain that Changes Itself' by Norman Doidge, giving stories of personal triumph; 'A Whole New Mind' by Daniel Pink, telling us why right-brainers will rule the future. Susan Greenfield kicked things off in 1997 with 'The Human Brain: A Guided Tour' followed by 'Tomorrow's People' (2003) exploring human nature and its potential vulnerability in an age of technology.



Two hundred and sixty years earlier, Swedenborg wrote an extensive manuscript on "The Brain: Considered Anatomically, Physiologically and Philosophically." Later, there was a short additional "Supplement to The Brain". The manuscripts lay around (whatever that might mean) for a hundred and forty years and were published in book form (in 2 volumes) in English in 1882, Swedenborg having written them in Latin.

This manuscript was one of his last scientific treatises before the internal world and then the spiritual world became his primary consideration. It is important at this point to say that what Swedenborg deduced about the brain was original, prophetic and to some degree has been confirmed by later neurological studies.

He himself said, "The defects are mine; the verities are not." We are going to look at them, at their science and their spirituality, and at the way these studies of anatomy and the brain quickly began to give shape to his understanding of the structures and even his terminology of spiritual reality and divine creation.

### His method

Swedenborg used an excellent method for his own purposes, and an ethical one too. He studied the anatomical studies of others, and drew conclusions. He quotes from them in detail and names his source in each case. Having done that and gone through the findings of the expert surgeons, dissectors and 'lab technicians' of that time, then Swedenborg sees and relates connections to the psychological and spiritual level. He used this method in some of his other scientific works of that period.

### Our Brain

It will help if we quickly run through the basic anatomy of the brain. The average adult brain weighs about 1.3 kgs. It is like a committee of experts; all parts of the brain work together but each part has its own function. The largest part of the brain is the **cerebrum** and the structures lying underneath it. This is divided into two spheres by a deep fissure. The cerebrum is also divided into different lobes. The **midbrain** sits at the top of the spinal column and goes into the interior where the hypothalamus, thalamus and hippocampus are, dealing mainly with our emotions. The **cerebellum** sits behind this, a wrinkled mass of tissue. The cerebrum is covered with the **cerebral cortex**, which comes from the Latin word for "rind". With some exceptions, the cortex was largely ignored before Swedenborg, and seen as the brain's rind. And there are some other important parts of the brain.



Here, tabulated, is roughly what each section takes responsibility for;

Cerebrum	intellectual ability, memory, planning, recognition, language, imagination
Mid Brain	some reflex actions, co-ordinating eye and other voluntary movements
Cerebellum Hind Brain	respiration, heart rate, movement, learned rote movements like, say, tennis

The left and right cerebral spheres cross over to co-ordinate the other side of the body. The cerebral cortex with its many folds, if opened, would be about as big as a pillow case.

#### A few recent discoveries about the brain

More things have been found out about the brain in the last 10 years than the sum-total of everything that was known in all the centuries before. Here's just a selection.

The number of brain cells is the same in children and adults. Development is in the connections or synapses. As many as 2 million of these are formed every second in an infant brain. By age two, a child has over one hundred trillion synapses – DOUBLE the number an adult has. From then on, some pruning is done. 50% of our synapses will be pared back, but which? When a synapse takes part in a circuit, it strengthens; if not it weakens and is eliminated. So we become who we are, not because of what grows in our brain but because of what has been removed.

In sudden emergencies, such as falling from a height, survivors often report that everything in that actual short two-second space of time happened in slow motion. What actually happened is that one area of the brain – the amygdala – is geared up to call on the rest of the brain in such situations, to supply ultra-information and sensation, which becomes a secondary memory to our normal one, full of intense

richness. Because of the richness, the impression is of a longer period of time.

Sleep – a wonderful area for brain study and activity – has shown that a cleaning-up rather like street-sweeper trucks – physically takes place. Inside our brain are many cavities which would be ideal for silting up. As we sleep, but only while we sleep, various brain fluids literally flow into these cavities to give them a good wash down, night after night. And for this to be done effectively, we need the number of hours sleep that we do.

A very recent one, on the radio only some weeks ago, was the finding that it is not only Sudoku which might ward off encroaching dementia. Equal to any mental gymnastics we might put our faith in, a healthy well-exercised body will counter mental decay and loss.

#### Swedenborg and the Brain

Swedenborg's scientific work always followed the same bent, the 'exploration and demonstration of the integral underlying unity of science and spirit' (David Fuller). All structures, forms and processes in everything are of God and from God, and exist in the natural world from causes in the spiritual world. So he realised that looking at nature and especially the human form, would help to develop an understanding of the Creator.

To seal this connection, Swedenborg put forward the idea of 'discrete degrees' or to put this simply, that a higher something is within a lower something and they exist together yet they are distinct. Later, Swedenborg would keep this model for much of his spiritual teaching; here, with the human form, it serves to unite the soul, the mind and the body. He recognised that the brain is the vessel which holds the mind and allows close interaction with the soul.

His basic model is fluid and organic: continual intelligent motion from the soul flows into the brain and cerebrospinal fluid activity, showing up in further motion all through the body, in the cranial bones, the dural membranes, heart, lungs, lymphatics, nervous system and all the



viscera. Swedenborg spent a long time trying to find out exactly where the soul is within the body (as others before him had attempted) and he came to the realisation that the soul is present in the whole body in the same way that life is similarly present.

One major evidence Swedenborg put forward for the brain's key role in enabling this unity is with brain motion and its effect on the whole body. The brain expands and contracts in a steady slow pulse, and every artery, vein and nerve fibre is in the very current of the motion of the brain. He detected this through the anatomy of the entire nervous system. There is a global movement throughout the brain. There is a harmonic variation in this motion in individual parts of the brain, resembling a spiral passage, which lets each part to move without obstructing any other. This helps explain the extensive folds of the cortex around the cerebrum.

Swedenborg links this with the respiration of the lungs, saying that brain motion normally coincides with lung ventilation and that even the brain 'respires'. He says that the lungs respire in rhythm with the brain and as the result of it, but we never sense any of this.

His attention turned to the cerebral cortex, that outermost sheath which gives the brain a walnut-like look. Once considered to be only a 'rind' around the brain, today the cortex is understood as key and highly active in the work of the brain. Areas of the cortex take on responsibility for particular parts of the body, for example, the legs are managed by an area of the cortex located at the top of the brain.

This focus of Swedenborg on the cortex sheath suggests something which he later presented spiritually. Think of a screen and a projector. The screen displays what is projected onto it. The created world displays the nature of God. The human mind displays through conscious thought and images the intentions of the heart.

The cortex, as the 'screen' of the brain, manifests the deeper source of the soul.

Swedenborg put forward the notion that the source of brain motion is there in the cortex and it derives from a "spirituous fluid" coming from the cells of the cortex, the essence of this fluid being the soul. Spirituous fluid, he said, is more subtle and refined than other body fluids. It can flash through substance, and expand or compress at will. It gives fluidity to body fluids and moisturises them, and infills other fluids while still retaining its unique nature. The soul breathes into, or inspires, this spirituous fluid which is, he says, *'utterly beyond the ken of the senses'* and which is *'a first determining force, however light'*.



This fluid, produced in the brain cortex and transmitted by nerve fibres and cerebrospinal fluid to the rest of the body, enters the bloodstream, and is then returned to the cortex where it is extracted and rejuvenated by the soul, forming a circle of life.

### Conclusion

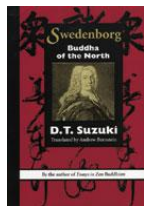
This is fascinating. Today we might talk about electrical charges and neurones. When we look at what is known about the brain today, we can but admire and sense the findings that Swedenborg drew together and managed to convey in his own words. His work led him on to a completely spiritual focus, surely arising from his time with science and anatomy. Well and good. But it is also important to know that much of his work, done around 1743-1744, has since been seen to be corroborated.



## Discounted Items for the Quarter

As a reader of **Candela**, if you order the following titles in the Nov 2016 to Jan 2017 Quarter, you will receive approx. 20% - 30% off the retail price (*while stocks last*).

(for the **discounted price** and postage see the order form below)



**Swedenborg, Buddha of the North** by **D. T. Suzuki**

1996, 160 pages, paperback

(RRP \$22.00)

D.T. Suzuki, the Zen practitioner who introduced Buddhism to the west and took Swedenborg's work to Japan, says of his motivation for this book on Swedenborg: "Those who wish to cultivate their spirit, those who bemoan the times, must absolutely know of this person. This is the reason for this book." Included are two works, one on Swedenborg's message that true spirituality demands engagement in the world; the other compares Swedenborg's description of heaven to the paradise of Buddhism.

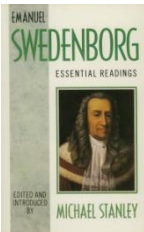


**Swedenborg Researcher's Manual** by **William Ross Woofenden**

1988 (1st Ed), 366 pages, hardback

(RRP \$33.00)

An excellent reference tool which gives a comprehensive idea of the range and extent of both Swedenborg's own work & of the collateral literature on Swedenborg's thought which has been produced in the past two centuries. Contains excellent summaries of the works and concepts presented in Swedenborg's works. Foreword by Wilson Van Dusen.



**Emanuel Swedenborg - Essential Readings** edited by **Michael Stanley**

1988, 176 pages, paperback

(RRP \$15.00)

A selection of quotations from Swedenborg's theological writings presenting holistically the physical and spiritual dimensions of life, including the Divine Nature, man's nature, rebirth, sexuality, the spiritual ages of mankind. Very accessible reading. A good way to familiarise yourself with Swedenborg's writings on themes relevant to the modern age.

**To order, phone** on (02) 9888 1066 and mention the Candela, or

send an **email** to [orders@swedenborg.com.au](mailto:orders@swedenborg.com.au) with 'Candela Order' as the subject or complete the Order Form (you can copy it) and return it to the Swedenborg Centre.

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

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## WHAT'S HAPPENING?

For Group activities, contact your nearest Group Convenor

- **Brisbane:** Ian Arnold on (07) 3841 2552;
- **Melbourne:** Neville Jarvis on (03) 8555 9116; email: anjarvis72@optusnet.com.au;
- **Sydney region:** Joe Vandermeer on (02) 98881066; email: joe@swedenborg.com.au;

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

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

**Melbourne:** New Church Hall, 426 High Street Road, Mount Waverley.  
Occasional meetings – please check website for details.

**Sydney:** Please check website for details of latest meetings.

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## THE TUNNEL

By Brian Kingslake

One April, back in the 'twenties I took a railway journey from Switzerland to Italy.



Switzerland is a beautiful country, but it was very cold when I was there; some of the lakes were frozen, and I still have a

photograph of the deep snow on the tracks. All of us in the train wore jerseys and heavy overcoats and gloves and thick scarves, and had hats pulled down so that only our eyes could be seen.



At last the time came for us to move on into Italy. The train plunged into a dark tunnel, and we were almost deafened by the roaring noise. For some unknown reason there were no lights in the carriage; we were travelling in complete darkness for nearly half-an-hour. For myself, I drifted off to sleep, lulled by the monotonous "bump-bump, bump-bump".

Suddenly I awoke to see the daylight ahead, as the train burst out at the other end of the tunnel. What a sight met my dazzled eyes! We were high up on a hillside, looking down over a smiling land of fields and sparkling streams, blossoming orchards and flower gardens. The roar had stopped and we were surrounded by a deep silence: but through that silence we could hear the chiming of bells from a village campanile. Gaily-



dressed peasants waved to us as we passed, and everybody seemed happy. Off came our gloves and scarves and overcoats! Now we were no longer hidden from one another; we could see each other fully, and it was good to be alive.

Death is like entering into a new life, where we can know one another and be known. There were sad places in this new land we had entered, as there are in every land; but just now I felt a new freedom, and new joy, and a new eloquence, and I was at peace.

### Apology from the Editor.

I was not able to fit the second half of the article by Walter Mason – Swedenborg's Dharma. It will be in the February issue.