

# Candela



## Newsletter of the Swedenborg Association of Australia Inc

Organisational Details are provided on the next page

May 2017

ISSUE 88

### PRESIDENT'S MESSAGE



Hi Everyone

### CONNECTEDNESS

Welcome to the time of year when we're all making the most of the beautiful, slightly chilly days before we snuggle down for winter and spend more time with loved ones. Our recent SAA meeting spent a lot of creative time discussing what you could call "connectedness" and how as a committee we could enhance that for our members.

While the world is busy getting wirelessly connected these days, many people are reported to feel more alone and isolated than ever, even as they have more and more "screen" contact with the world. So as a committee we're making a conscious effort, not only to ensure that we provide

our members and others with easier access to information through the SAA website, books and E-news, but also direct person to person contact too.

\* \* 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 – August 2017

Please keep the short (or longer) articles coming. Especially for the Member's page and always feel free to ask questions which we will give answers about.

The deadline is **20<sup>th</sup> July 2017**

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



# SWEDENBORG ASSOCIATION of Australia Inc

ARBN 109 811 985

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Wayne Kasmar

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Public Officer: Joe Vandermeer

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 \* \*

Many of you will be aware that Joe Vandermeer has started a discussion group which is held at the Swedenborg Centre at North Ryde every month. While Joe facilitates the group, it is a very informal discussion on a wide range of topics and questions brought together by the participants. Swedenborg in reference to Tolkien and George Orwell was recently discussed !!

Likewise, Julian Duckworth hosts a Swedenborg reading group once a month with informal discussions around the Swedenborg passages read "in a round" by the group. And we're allocating a considerable amount of time during and at the end of the main SAA talks each month for audience comments and questions.

You'll also find elsewhere in this edition an open invitation to call Joe at the Centre at any time should you wish to ask any spiritual questions (I'm always pestering about one of my favourite topics, correspondences). A number of Committee members have offered our time should Joe feel that we could assist

others as well and he may suggest that you might like to contact us too.



A range of other new connecting ideas were floated at the SAA meeting, many of which the Committee will work to bring to fruition in coming months. Watch this space :) After all, Swedenborg wasn't just the most amazing intellectual, he taught

us that use was one of the most important purposes of knowledge.

So from myself and the committee, wishing you warmth, love and true connection in your daily lives.

Kindest regards

*Jan*



*Everything that is in the heavens, on earth, and under the earth is penetrated with connectedness, penetrated with relatedness.*  
Hildegard von Bingen 1098-1179

If you would like to call Joe to have a chat about anything his number is:-

02 9888 1066

If he is not there, leave a message and he will get back to you. He will also put you in touch with a different member of the committee if you would like to speak to someone on a particular subject that they have experience in.



## A QUESTION – DO PEOPLE STAY IN HELL FOR EVER?

By Wayne Kasmar

A couple whose friends told them of a restaurant that served truly heavenly food phoned to make a reservation there. It was explained that due to its popularity the restaurant did not have an opening available for at least two months. The couple was prepared to wait the time and eventually the day came and they turned up at the appointed hour. It was the only time given for them to attend and now they found that it was actually the restaurant's opening hour. Many other customers were arriving simultaneously and taking their seats, and shortly the restaurateur introduced himself and welcomed everyone. He went on to explain that the aim of his establishment was to serve every diner with the best meal they've ever had. Eyebrows raised at this ambitious announcement. "To achieve



each of you to taste each item on the menu so we can be sure which is your favourite. If we are to succeed in our aim we need to know what that is.

Also by having an extensive menu we can be sure to cater for everyone's tastes, so we ask for your patience during the process."

At this the staff began bringing out numerous bite-sized samples of food, and also stainless steel buckets. "So as not to spoil the integrity of the taste test we ask you not to swallow the samples. When finished tasting each item please spit them into the buckets provided. If we did not ask this of you, your appetite would rapidly lose its edge and testing the later samples, and, more importantly,

enjoying your meal will be spoiled. There is water provided to clean the palate between samples, so once your mouth is thoroughly rinsed would you please again use the buckets. I'm sorry if under the circumstances you find this somewhat undignified, but because there is such demand for reservations with us, we are forced to be efficient by holding these tasting sessions in large groups such as this one."

The mention of group size prompted the couple to note that whilst there had been initially a large arrival of people, and the venue was supposed to be wildly popular, the restaurant was in fact only half full. But soon they were deeply involved in concentrating on the tasting process and not thinking of anything else.

Eventually all the customers had tasted everything on the menu and they were ready to order their meals. As the waiters were taking their orders other customers started arriving and before long all the vacant tables were filled. The couple were wondering if these people would presently be put through a tasting session of their own. If so, they imagined themselves trying to enjoy the best meal of their lives while the neighbouring tables were inelegantly spitting into the metal



buckets. Mercifully, no such trial eventuated. The latecomers waited patiently and the couple wondered if these people were there to dine at all as the waiters were failing to present them with menus. In fact, they seemed to be ignoring them altogether. But in

due course, after the early customers had been served their meals, the waiters started to bring out meals for them as well.

Any puzzling aspects of the whole experience were soon forgotten once the couple started their meals. Their host had succeeded wonderfully in his stated goal. The taste experience of the meal was the best that they had ever had. And going





through the unsettling and rather unpleasant experience of the tasting session now seemed worth it.

As they rose to leave, the restaurateur came across to ask how they had enjoyed it. After telling him what he was hoping to hear and thanking him profusely, they thought to ask him about the latecomers and the fact that they didn't participate in a tasting session.

"They are return customers." He replied.

"They underwent such a session when they first came here, and as we keep a record of everyone's favourite dish there's no need for them to go through it again."

"Do you mean to say that they were served the same dish tonight as they were served their first night here?"

"Yes, that's right. In fact whenever they return, no matter how many times that may be, we always serve them the same dish."

"But wouldn't they perhaps want something different from time to time?"

"It's as I explained earlier. Our aim is to serve people with the best meal they've ever had, and we can do that only if we give them their favourite dish. So we're not prepared to ever serve them anything other than that one."

"But aren't they going to become tired of the same meal all the time?" the couple asked, astonished.

"Well. That's just it. They aren't having it all the time. We do not make a further reservation for a customer unless their return date is at least a year after their previous visit. In that way there will be no problem with the patron being overfamiliar at all with their favourite meal, and once again, at its end, they will be able to say that it was the best meal they've ever eaten. If you should wish to now make a reservation, so we see you again here a year from today, we can accommodate you at reception on your way out. Thank you for coming and I'm delighted you enjoyed so much your visit



with us this evening. I very much look forward to seeing you again. Good Night."

The couple did indeed book a reservation on the

way out. They returned on the same date the following year and every subsequent year for many years to come. And wonderfully, each time it proved again to be the best meal they've ever had.

ooOoo

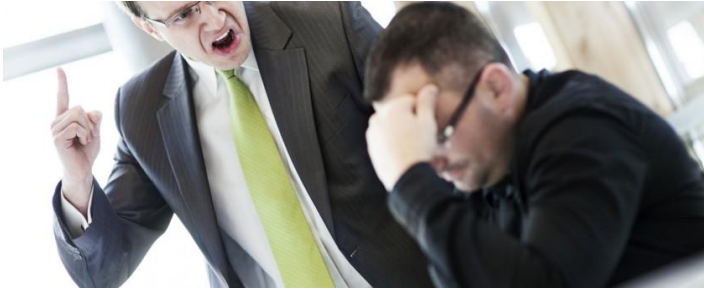
This little story came to me as a kind of response to a question someone asked me over coffee after an S.A.A. talk a few months back. The question was to do with spirits in hell and if they ever eventually leave there. Swedenborg gives us what's perhaps a unique idea of hell where the inhabitants are there willingly and that it's not the kind of prison that it is usually portrayed as being. This makes us think that should they so desire, these spirits would be free to leave whenever they want.

For herself my coffee-time companion felt that surely the expansive endlessness of eternity would see them eventually having a change of heart, and thus in the far-distant future they will want leave hell. For myself, I wasn't so sure. In fact, although I recall having briefly held the same opinion as her some time ago, I had given up on having some definitive answer to the question. Swedenborg is quite adamant that those on dying who find their home in hell will be there forevermore. But the thought that this is to be the ultimate fate of anyone sounds so awful it can be hard to accept that it's really as simple and straightforward a matter as that. Surely in an enlightened theology, such as Swedenborg's, there would be more mercy or compassion than that seems to allow for.

But just being asked the question got me really thinking about the matter again, and when doing this in the days following



*Dealing with a problem in a hellish way.*



the meeting, something else came to mind which was powerfully pertinent. This was something of a revelation that I had had a few weeks previously. It came when I was pondering the fact that when problems rear up before us, how easily and readily it is that we can find ourselves wishing that we could escape experiencing life in this world. Suddenly the thought, indeed the conviction, came to me that that sort of thought or feeling is totally foreign to people in the spiritual world. At that moment I realised just how fully, in stark contrast to us, those spirits are involved in living the life that is at their inmost level of existence, and because of that, it is simply impossible for them to wish to be anywhere else.

In my little story about that most unusual of restaurants, the tasting session is like our life here now, and the meal is like life after our physical death. I guess, also, God is represented by the restaurateur. He gives us full opportunity to freely choose what we really want to constitute our life, that is, what it is at our core that we really love, and he is absolutely dedicated to ensuring we get it. Before we can be allowed to go fully into that unhindered experience of our inmost love and in this way come to properly and fully know our actual life, we have to go through a preliminary stage when life is restricted and somewhat uncomfortable.

Because we are withheld from our inmost love, we can taste alternatives to the self-regarding love that we are all born into, and like during the tasting session, can make an objective choice about what that love will be to eternity. We can stay with that selfish lower nature ruling us, or we can take up God's invitation to have it changed to something higher and

*Dealing with a problem in a heavenly way.*



heavenly. It is entirely up to us.

Understanding how this is arranged by God requires us to realise that, unlike those who have physically died, we exist not just on their level, if unconsciously, but also on the outermost level of creation. Our minds are thus engrossed in the material nature of the dense physical world and needs to be occupied with the concerns of living here. But even though on this level our senses and faculties are slow and cumbersome, we go through, unlike the inhabitants of the spiritual world, the full spectrum of experiences in creation, albeit indistinctly and unsatisfyingly. These experiences are very much like the restaurant tasting session. But once we make up our minds what it is we really love, we can, on physically dying, be allowed to go fully into the pleasures and delights of what we've chosen. Swedenborg makes it clear that we experience our senses and faculties much more keenly after death than we do here. Perhaps the best way we can imagine what that is like is to think of peak experiences; times when our senses are heightened. And of course one such instance would be enjoying a meal that in our experience is unsurpassed.

The story highlights well some of the reversal of thinking that Swedenborg introduces us to. The common notion that many people hold is that the world we are currently experiencing is the real one and the next, which we often call the afterlife, is insubstantial and so ethereal that it seems unreal in comparison. Even the word 'afterlife' implies there is nothing of a real nature to be experienced after we die. But if anything, **that** is the real world and it is the one that we are now being



prepared for. Life here and now is insubstantial compared to the afterlife in the way that the tasting session was in comparison to the meal that followed.

Another big and important reversal in thought is to do with the way we think of God. We are used to thinking of him as the Great Master, fully in control of everything in existence, including every aspect of our lives. But in the story, the restaurateur is more like a servant to his customers than a master. His solicitous attitude towards them reflects accurately the picture that Swedenborg gives us of God, someone who is constantly working to ensure we have the full opportunity of our eternal happiness. Just as the diligent and caring presence of the restaurateur is felt by the patrons of his restaurant, we can sense the close care and concern of God in his perpetual creation of everything as Swedenborg explains it to be. This has it that God creates all things moment to moment, and not in the usual way that we think of him doing it, that is, initially creating the universe at some point in time and endowing it with the capacity to continue existing in and of itself. God isn't now just standing back observing his handiwork and being very much hands-off. It is quite the contrary. He is always very much personally and intimately involved with everything that is to do with us and our lives.

This should give us a strong sense that if a person finds himself in hell, it is never a case that he is abandoned there forever. God is always solicitous about the situation of every spirit whether they live in heaven or hell. In a sense he is more involved in the life of someone in hell than someone in heaven, as he, like the restaurateur, is constantly working to make that person's experience in life one that is as good as possible. The mere fact that God, who is Love itself and Mercy itself, should actively be creating a person in whatever life the person finds himself, really should ease our concerns about the fact that someone is in hell. And that holds whether they are there for a second or for eternity.

## CIRCLE OF SPIRITUAL PRACTICE



It is very useful for us in our spiritual life and focus to have a regular personal practice that we take part in. Life gets full of distractions and we need to come back in ourselves to its centre. We can do this in all kinds of ways but whatever we do, it needs to be simple and something that we keep going.

We are giving you an example in this issue of the Candela – a circle of spiritual practice. There are two printed circles facing each other so that you can cut them out to make a two-sided circle. On one side there is a seven-day series of something to do each day, each with a heading and some direction and explanation. You do 'Day One' and go round all seven, one each day during a week, and then begin again, and as you keep going, new thoughts, feelings and insights will come to you. Ten minutes is plenty of time for each day.

On the second circle (over the page) there are three Swedenborg quotes about the meaning of the circle of life, and a short introduction to the practice that we are giving. We invite you to try this daily practice for yourself and we hope that you will find the benefit and renewal that it will bring you in your spiritual journey.

## Day One : Being Still

Find a quiet space and allow yourself to become still.

Let any thoughts just come and then go.

Don't concentrate on anything at all.

Feel it.

## A CIRCLE OF PERSONAL AND SPIRITUAL PRACTICE

## Day Two : Renewing

Look back over recent days. Be aware of your current general state and think about something that you would like to develop, change or achieve.

## Day Three : Reading

Read something from Swedenborg. Read it through once again. Let it bring up connections and associations for you and take notice of them.

## Day Four : Reflecting

Go back to the text you read. Think through anything that came up in you as you read. See if these suggest any new or different paths that you might use in your life.

It can be your choice to develop a goal or focus.

Do some good.

Come up with something you would like to try and do or be over the next few days. Give yourself this task.

## Day Five : Setting a Task

Today, do something to help someone in some practical and kind way. It does not have to be connected to anything you previously read, realised or felt.

## Day Seven : Giving Gratitude

From your joyful heart give thanks and gratitude for different things, people, pleasures and good that you know are important and real in your life now.

## Day Six : Being Useful

## SPIRITUAL PRACTICE

This circle is to help you keep up your own personal spiritual connection and practice, and it draws from an understanding of Swedenborg. It has 7 parts.

Swedenborg writes...

"The circle of life is to know, to understand, to will and to do because this sequence is our spiritual life. Knowledge is only in the entrance to life while it is in the memory and it is not fully present until it is in what we do. The more fully it is in what we do, the more fully it is in our understanding and our will." (Apocalypse Explained 242)

Swedenborg writes...

"Things come to us from the world and become thoughts and then things we understand. If we love such things they pass into our will and from there into words and actions. Such is the circle,

The suggestion is to do one part each day for about ten minutes over the course of a week and repeat this each week. Try to commit to keeping it up. As you do so, you will begin to feel the beneficial effect and experience a closer connection to spiritual things, changes in yourself and a growing sense of the Divine presence. This is the effect of spiritual activity.

Swedenborg writes...

"The circle of love to thoughts and of thoughts-from-love to love occurs in all the functions of the human mind; we can call it the circle of life."

(Divine Providence 29)

passing from our natural to our spiritual and from there to the world again. This circle is started by our will, which is the inmost core of our life; it begins there and is inspired by it to run its full course."

(Arcana Caelestia 10057)





## THE IDEA OF US AS A CITY

by Julian Duckworth

Sydney, Paris, Beijing, Jerusalem and Vancouver and other major centres are all long-established cities that exist around the world. They are all urbanised and have millions of people living in them at relatively close quarters, with all kinds of systems, services, councils, government, shopping centres, entertainments, red light districts, old heritage buildings and newer high rise, parks, businesses and offices, religious centres, stations, highways and suburbs. They are complex in the extreme and they need to have essential provisions in order to be able to work. While they are different, there is a large degree of overall similarity.

A city is generally made up of its buildings of various kinds. There it stands, impressively viewed from afar. The buildings of course are all man-made which is an essential point when we start to look at



the idea of us being like a city. A city needs to provide the various services which its inhabitants need, like water, electricity, gas, sewerage, rubbish disposal, food outlets, schools, colleges, libraries, hospitals, clean air and today, wifi. Notice quickly that our own physical bodies also need quite a few of these, and some of them are for our minds.

Many cities have grown to be what they are over centuries or even millennia. They may have begun as a settlement by a river and with families growing and people joining, the cluster of houses begins to expand to become a village, then a town and in time a major centre such as a city. There may be the palace of the monarch and the parliamentary buildings for the government. Buildings go up, some get demolished to be replaced by others. A

cathedral gets erected which in some countries entitles the place to be called a city.

The Bible gives us, at the very end of it, the model of perfection in the vision of the Holy City, the New Jerusalem descending out of heaven. It has walls, twelve gates and is basically a cube. Its streets are made of gold, its walls are transparent like glass. But, it is called a city!

If you go to the start of the Bible you see another kind of perfection which is the Garden of Eden. There is so much in it, plants and trees and animals, but there isn't a building in sight. This then is entirely God-given, a joyous paradise except, as we know, that it didn't last, and the two people in it fell from grace by being led by the serpent to eat from the forbidden tree of the knowledge of good and evil. This ejected them out of this garden, never

again to re-enter it.

So what we have, in these 'bookends' of the opening and close of the Bible is the journey that all of us must travel, of creating for ourselves, with labour and intention, our own personal city. Gardens, like city parks, are lovely places but they're only recreational between times of us determining our place in life, which is built over our lifetime like a city that goes up. It's arduous; Rome was not built in a day! And the city, like the world's cities, is one thing, yet made up of many things.

The best way of describing this as something personal is to think about our own set of beliefs or true things that make up our own belief system. There are things that have become important to us over the years, set in place, informing us, helping us, convincing us and reassuring



us, and these become the building blocks of our own view of what life means and what is true for us.

Swedenborg frequently talks about *doctrines* as those teachings which form the body of a particular religion. We understand that, often from our own investigations and discussions with people. But Swedenborg goes further and says that while religious doctrines are helpful because we can learn them and recall them, real doctrine for us is what we have made of this there in our life. Here's an interesting passage: "We are in one state when we are thinking and speaking from doctrine, and in another state when we are outside of doctrine. In the first state we are thinking and speaking from our natural memory, but in the second one, we are in our spirit. Our state after death is as we speak and think in our spirit outside of doctrine, and not from what we did from doctrine we acquired if that doesn't match what our spirit now says." (Apocalypse Explained 114)

So doctrine becomes a very personal thing for us, a 'construction' that we build over the course of our life. This is why it is indeed very much like a city that is established and then keeps developing. Our personal city may be like it is, and it will probably fall short of the ideal vision of perfection of the Holy City at the end of the Bible. But it is also good for us to be given the picture of divine perfection.

Water is the lifeblood of every city whether it is the river it was built around or the underground pipes for every building. So with the flow of truth in us. Yet, just as important is the disposal of the city's waste and garbage which, undealt with, brings disease. That is definitely something we can relate to in ourselves, not only physically but in personally clearing out our various recognised bad thoughts and feelings, which like rubbish collections is a never-ending process not a one-off.

The city then is a graphic description, very familiar to most of us, of something which is deeply personal to us. As we go into any city and see the sights, find our way

round, walk the smaller back streets, enjoy the parks, and take part in the noise of the hustle and bustle of cramped human activity, we can reflect on the idea that we too are very much like this throbbing metropolis.



## MEMBER'S PAGE

I enjoyed reading the President's message in the February 2017 Candela in which Jan referred to birds and spiritual thoughts. As a follow-on here's something I found interesting relating to birds and aspirations.



In heraldry, there is a figure called 'flight' composed of a pair of wings joined together without a body. The 'flight' represents a soul enamoured of a high ideal, which has thrown off the dominations of

matter and dwells in the luminous heights. In religious heraldry, the 'flight' was the symbol of the spiritual being, and above all others, the Holy Spirit.

When the 'flight' is depicted going upwards, it depicts spirits that strive upwards while still attached to bodies, showing the highest aspirations of the soul.

**Michael Chester**

From a wonderfully synchronistic Angel Service, you might like to ponder on some of the spiritual correspondences for these everyday items: **belt, table, flower, slow cooker, shoulder, knee, ant, clouds.** We'll put some of your ideas and ours in the next Candela.

Some hints to start with:

Shoulder - shouldering burdens, shoulder to cry on, Atlas and the world on his shoulders, squaring one's shoulders.

Table - what is it used for? What are its components? Biblical references?



## Special book discounts for Candela readers this quarter

As a **Candela** reader, if you order any of the following titles within 3 month of this issue's publication date, you will receive the discounted prices (plus postage) shown on the order form below, while stocks last.

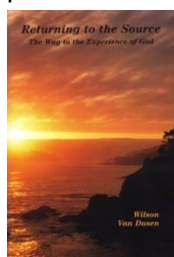
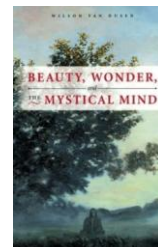
This quarter our book specials focus on a few delightful works of clinical psychologist Dr Wilson Van Dusen who writes with refreshing clarity about all aspects of the path and journey of spiritual awakening. Van Dusen is an expert on Swedenborg and is a master at making those writings accessible to all.

### **Beauty, Wonder and the Mystical Mind**

by **Dr Wilson Van Dusen**

1999, 150 pages, paperback (RRP \$25.00) **now \$20 for a limited time!!**

Some books rise above the rest to become classics. This is such a book. Insightful exploration of the transcendent dimension. Looks at the common characteristics of the mature mystic with a brief history of mysticism. Explains how religion fits within the context of culture and how mysticism fits within religion (or not). A useful chapter introduces a simple, effective meditative practice. Appeals to the general reader with personal anecdotes. Will touch the reader's spiritual heart.



### **Returning to the Source: The Way to the Experience of God**

by **Dr Wilson Van Dusen**

1996, 280 pages, paperback (RRP \$25.00) **now \$20 for a limited time!!**

The elements of human experience that can lead to a direct experience of God are relatively common and easily available to believer, atheist and agnostic. The mystical experience is described so that the reader will recognise and discover their own experience. Covers a lot of useful ground while helping to understand and apply the writings of Swedenborg in a practical and useful way to our own life.

### **Country of Spirit** by **Dr Wilson Van Dusen**

1992, 133 pages, paperback (RRP \$15.00) **now \$10 for a limited time!!**

Through this collection of Van Dusen essays on topics such as dreams, meditation, self reflection, mysticism, reincarnation, and the soul the author is able to convey the wisdom of Swedenborg in a very clear and consistent manner. Most inspiring is the chapter on 'uses' which does much to motivate one to put spiritual notions into action.



**To order, phone:** (02) 9888 1066 and mention the Candela, or **email:** [orders@swedenborg.com.au](mailto:orders@swedenborg.com.au) with 'Candela Order' as subject. Or fill out the Order Form and return to The Swedenborg Centre.

**ORDER FORM:** Send to **SWEDENBORG CENTRE, Suite 3, 1 Avon Rd, NORTH RYDE NSW 2113**

I wish to buy the following items (please indicate number of copies and total, but see note on maximum "freight" cost below):-

Title	* Freight	<b>Discount</b> Price	No.	Total
<b>Beauty, Wonder and the Mystical Mind</b>	\$5.00	<b>\$20.00</b>		\$
<b>Returning to the Source</b>	\$7.00	<b>\$20.00</b>		\$
<b>Country of Spirit</b>	\$5.00	<b>\$10.00</b>		\$
<b>Total Payable</b> by Cheque/Money Order/Credit Card #				\$

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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:** Dates for your diary of notable future Sydney events (check website for details and updates):

Sunday **18th June**, 2pm: **Swedenborg and Ways of Knowing** at the Dowsing Society in Hunters Hill (presented by Joe Vandermeer)

Tuesday **13th June**, 2pm & 6pm: **Swedenborg Open Discussion Groups** (facilitated by Joe Vandermeer)

Friday **23rd June**, 6:30pm the **Swedenborg Reading Group** resumes at Roseville before a **presentation** at 7:45pm (of which more details will be provided later)

Sunday **9th July**, 2pm: world master of the Shakuhachi Japanese bamboo flute **Riley Lee in concert** with harpist Cliona Molins at Roseville

Wednesday **18th July**, 1pm: **Swedenborg and Current World Affairs** at the Blavatsky Lodge of the Theosophical Society, Albany St, St Leonards (presented by Joe Vandermeer)

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### Blavatsky Lodge of The Theosophical Society

1pm-2pm Wednesday, 19 July 2017

8 / 599 Albany Street, St. Leonards

### Swedenborg and Current World Affairs

Many people interested in growing a conscious soul are today at a loss to know how to interpret world affairs. In this presentation we will attempt to shed some light on our human condition with the help of key principles contained in the remarkable works of the spiritual explorer Emanuel Swedenborg (1688-1770) and his unique experiences. Swedenborg was involved in politics as a member of parliament, a diplomatic traveller and in his service to the Swedish King. Besides exploring psychological and spiritual matters, he also wrote about fiscal policy and came up with many useful inventions. He oversaw Sweden's mining operations and purposefully mastered many crafts, as well as the scientific knowledge of his day. So he was no stranger to the world of science, politics and practical uses. His books were deemed important enough to be shipped to Australia on the First Fleet. He reached great minds such as our second Prime Minister, Alfred Deakin and many influential social reformers and authors including Goethe, William James, Carl Jung, Emerson, Arthur Conan Doyle and Helen Keller.

### Dowsing Society of NSW

2pm-3pm Sunday, 18 June 2017

Community Hall, 44 Gladesville Road, Hunters Hill

### Swedenborg and Ways of Knowing

We will examine the unique experiences and skills of 18th century polymath, scientist and seer Emanuel Swedenborg. Like him, we journey from the unknown to the known as we emerge from apparent chaos into the light of understanding to discover order, love and use emerge on our horizon. Flowing underneath our desire to understand and manipulate our surroundings runs the primary question of whether this world is chaotic, destructive and uncaring towards our suffering, or if it is orderly, life-preserving and benevolent to us and our well-being? To answer such ultimate questions we construct tools to expand the tiny windows of our bodily senses. But when we remember to also look inside we realise our mind is the greatest resource for making sense and bringing about change. Self-knowledge is the ultimate key to understand everything better. Our unconscious mind both helps and hinders us. While it provides intuition it also acts on our decisions as a silent unseen master, influencing our numerous perceptions and ways of experiencing as an uninvited intruder. How did Swedenborg's explore and use his mind and come up with such remarkable insights that he influenced so many famous people since? Was he a medium? Was he clairvoyant? How did he arrive at his discoveries, inventions and ideas? How did he gain insights ahead of his time?