



Free to Members Cost \$2.00

Swedenborg Association of Australia Ltd.

A.C.N. 056 529 769

Secretariat & Registered Office

The Swedenborg Centre

1 Avon Road, North Ryde, 2113

Tel. (02) 888 1066

June 1994

Issue 4

PRESIDENT'S MESSAGE

Our monthly presentations by a guest speaker at the Swedenborg Centre have been most encouraging. Varied but reasonable attendances have listened to some enlightening talks from Joe Vandermeer, Julian Duckworth, Philip Groves and Terry Schnarr - see inside for more details of these talks. Although most of our members are unable to attend these presentations, they are all being recorded for the benefit of all members. We look forward to your continued support of these talks in the hope that in the future we can expand on these, both in frequency and in location.

We sincerely hope that you enjoy our fourth edition of this Newsletter. As with previous Issues, we are providing each member with a second copy specifically to hand on to someone else for their enjoyment.

Our Annual General Meeting next August is fast approaching. It is most appropriate for each member to consider what it is that they want the Swedenborg Association to be doing and what it is that they personally want from the SAA. If each member reflects on this matter and then communicates their thought to our Secretary, then a measure of your support, constructive comments and even a draft motion or two to be put to the AGM will come to light.

Some fascinating and exciting talks and workshops are coming up, so please keep yourself up to date with what is happening and support these events wherever possible, or order the recordings for listening to.

With Love and Light,

Kevin B. Attwater

1994 BOOK DISTRIBUTION TO MEMBERS

freebookfreebookfreebookfreebookfreebookfree

The SAA Board has decided to issue free to every member a copy of the book **Emanuel Swedenborg: Essential Readings** edited by Dr. Michael Stanley. This handsome volume, with Foreword by Dr. Philip Groves, is an easily readable introduction to Swedenborg, the man, and anthology of his spiritual thought. It is known that this book has helped a number of individuals to take up a detailed study of Swedenborg's theological writings.

The Board does realise that the book received much attention in 1993 during Michael Stanley's visit to Australia and that some SAA members already have their own copy. However, the real purpose of the distribution is to provide members with material which can be given or lent to friends/acquaintances etc. who they consider would have an interest in learning about Swedenborg. Alternatively, it could be donated to a private library or left somewhere with public access.

Distribution will commence in early July so watch out for your copy.

What's Inside:

The Mystical Life of Emanuel Swedenborg	p.2
Financial Donations	p.4
Group News	p.4
1994 Activities in Sydney	p.5
Ancient Egyptian Hieroglyphs	p.6
Exhibition - Man Going Forth	p.6
Membership News	p.6
Books Review	p.7
Quotation to Contemplate	p.7
What's Happening	p.8

THE MYSTICAL LIFE OF EMANUEL SWEDENBORG

Julian Duckworth

In a book in which celebrities in their own field select their top ten people in the same areas, there are two lists of celebrated mystics, but only two are mentioned in both - Gautama Siddartha Buddha and Emanuel Swedenborg. Swedenborg in several ways is an unlikely subject for mystical experiences. We build up the picture of Swedenborg as a scientific investigator, rationalist, rather left-brain presenter of spiritual laws and principles. He worked in concepts and structures mostly. But if you immerse yourself in his writings, you soon find that this is only the veneer. His scientific mind - estimated to have one of the highest IQ's - is always seeking to give expression to visionary experiencing, or mystical levels, which in themselves are inexpressible. So when you read Swedenborg, you will find him suddenly shifting into higher perception, and in the middle of dry statements and Biblical references, the most penetrating and universal truths come forth, almost, perhaps, as if Swedenborg had to crank the machinery of enlightenment to arrive at these beautiful insights. It is in this way as well as all the wealth of spiritual world consciousness, and range of clairvoyant episodes, that it is correct to label Emanuel Swedenborg a true mystic, if an unusual one. It is worth mentioning that the vast majority of mystics seem to have lived around the time of what, in Europe, is called the "Dark Ages" between the end of the Roman Empire and the birth of the Renaissance; whereas Swedenborg was relatively late in the day of mysticism, a contemporary of Jacob Boehme and William Law.

The Mystical Experience

It is useful to say precisely what we are talking about when we say the 'mystical experience' in life. The word itself comes from a Greek root *mustes* meaning an *initiated person*, and it is linked derivatively with mystery. It carries a whole range of associations. For some people it is confused, irrational thinking. To some it is bound up with visions and revelations. And finally it is often seen as a synonym for other-worldliness or to describe an outlook or religious attitude which does not care for dogma or the usual religiosities, and the rare state of consciousness which is found in the contemplative saints. If you begin your understanding of existence from the position that man is a set of atoms and chemical processes, then mysticism will annoy you, but if you believe that there are more things in heaven and earth, Horatio, than you dream of, then you will begin to see the mystical experience as a valid part of the age-long effort of mankind to penetrate the ultimate secret of the universe. The ultimate mystical experience of all is to be transported or opened up into sensing and knowing that all is inseparately one.

Two quick surveys of the characteristics of mystical experiencing are useful. The first lists the experience as : *having the quality of ineffability beyond speech, being a feeling-state rather than intellect; but also being a state of noetic knowledge or intuitive awareness of authoritative insights in which the mystic truly knows; they are states which do not last for long but are transient; they also carry the feeling of passivity in which the mystic feels that his own will is in abeyance and he is being given to; and finally Oneness.* The second list adds the additional quality of *the sense of sacredness, the strong sense of the familiar, already-known quality of the experience, and lastly, the sense of expansion of self.*

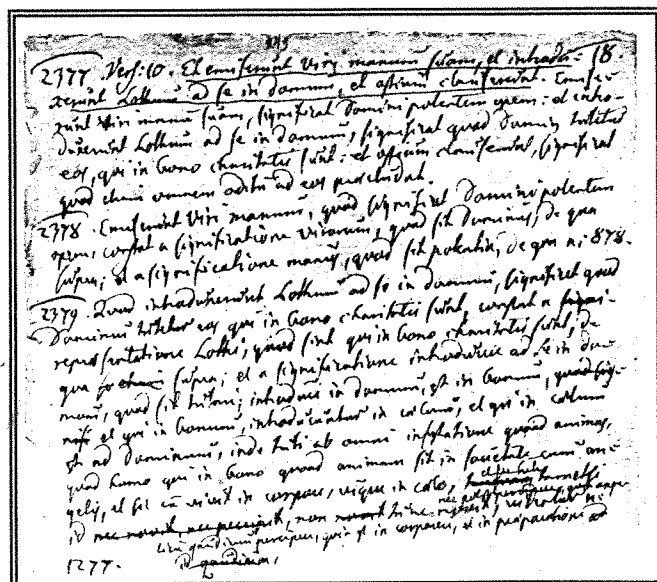
Swedenborg's Mysticism

Swedenborg was an unlikely mystic, and he did not fit into the normal criteria. In fact, many of the subsequent readers of Swedenborg have tried to disclaim this label but if you go to the heart of the meaning of mysticism as the **experience of God** then most of the arguments that Swedenborg was no mystic fall apart. At the mid-life turn of his development, Swedenborg began to keep a diary of his intuitive perceptions or flashes of clarity. When you read the **Spiritual Diary**, which continued well into his major writing, you are head-on in the mystical level of awareness (e.g. see S.D. para. 3605).

Swedenborg himself used the word "mystic" or "Mystical" only fourteen times in his entire output. But he uses it very specifically, whereas he happily uses words like perception and enlightenment thousands of times in very general ways when talking about seeing deeper. Swedenborg uses the term "mystical" firstly, rather derogatively, to describe what is obscure in the Church, such as the baffling doctrine of the Trinity. He also uses the term to describe a level of knowledge that can only truly be known by the angels and be hidden from man, what is arcane or secret. And most importantly, he uses the term "mystic" most of all to mean the internal sense of the Scriptures, the level of relating to revelation, not esoterically or occultly with coded meanings known to the initiated few as it is often put across, but the highly personal level of meaning which depends entirely on one's present state and one's openness to the soul-level and the Divine source.

Swedenborg's Preparation

You can gain an exciting picture of events and manifestations in Swedenborg's development and what he came to believe was his deliberate preparation by the Divine by simply looking through hundreds of references in the Swedenborg Concordance under **Swedenborg**, where he describes things that happened to him from a spiritual world perspective.



Swedenborg's Handwriting
"Arcana Caelestia" 2377/8/9

For example, he says many times about the phenomena of 'automatic writing' that "*My hand in writing is manifestly directed, so much so that the words themselves scarcely appear to have been written by my hand. So also have my hands, fingers, eyes, feet and whole body been ruled sensibly and for long time. It has very often happened to me that when I was writing my hand was directed into the very words by a higher force, even to the sense, and that sometimes quite a manifest one, and therefore I have often said that these things have not been written by me but by someone outside of me. Sometimes, also, it has been granted me to know by what Angel of God Messiah these things have thus been written.*" (Adversaria 3/4105, 3/3895).

Swedenborg's claim to have lived fully and consciously in the natural world and the spiritual world simultaneously is virtually unique, even among the many mystics. He never suggests that this double-consciousness was ever a simple matter of switching between the two dimensions; far from that, he underlines the idea that they were operating simultaneously, and that this intromission was continual. Many people - many mystics - have had their spiritual eyes opened, but they were then either in a vision or in sleep and were not aware of their natural surroundings. They saw, as it were, in their mind's eye or imagination, while their normal thing was in abeyance, and they could do little more than observe what they were seeing in correspondence and try to describe it. The Biblical visions of Ezekiel and John are like this. So in many ways, Swedenborg's experience was of a unique and specialised nature.

Breathing

As with many of the mystics and as with many trained in yoga and meditation techniques, Swedenborg describes his own pattern of breathing, or tacit respiration. What is of interest is that he does not seem to have come into the knowledge of this from elsewhere - he would not have known about Eastern religions much - but developed this changed breathing from infancy as a habit and method of his own finding. He says: "*I was first accustomed to breathe in this way, with a hardly perceptible respiration, in infancy when saying morning and evening prayers. Long before I spoke with spirits it was granted me to know by much experience that respiration corresponds with thought as when, in my infancy, I purportedly wished to hold my breath when praying.*" Much later, when he was introduced into the spiritual world, he became so accustomed to the separate respiration of the spirit that he could enter in at will, and if he chose, could at the same time be in the fullness of physical respiration and sense.

Direct Experience

Almost twenty years before his fully-opened consciousness into the spiritual world, Swedenborg experienced two very deep 'swoons', much deeper, he says, than sleep. He believed he was close to death, even though the swoon quickly passed. His view of them at the time was that they were brought about to put his head into order, and cleansed of that which might obstruct these more internal thoughts, as also happened, because "*it gave me penetration, especially with the pen.*" Later, he entered a full dream period over several years, in which he began to analyse what was taking place within himself. But, significantly, it

was exactly in this dream period that he first mentions elsewhere in non-dream writings that he saw the nature of the correspondence and representation between the two worlds, a doctrine hitherto unknown to the world, he says, at the time - "*The physical world is merely symbolic of the spiritual world.*" Almost immediately before his introduction into the spiritual world, Swedenborg had a number of direct visions or manifestations of the Divine appearing to him in Person. This, of course, is a frequent experience with the mystic's path, although it tends to be more with those who believe that they have been given a new final revelation for mankind, such as Mohammed or Joseph Smith. It can be sometimes a crude and rather cruel way of asserting an unassailable path of Divine authority to the revelation. The more common and maybe more credible path of Divine knowledge lies in other ways. St. Athanasius wrote: "*God was made man in order that man might be made God.*" The idea of man becoming or being made God runs through so much mystic literature, such as Brother Lawrence and the **Practice of the Presence of God** but the thought of becoming God is very alien to normal religious concepts of the God-man relationship in which man, sinful, is perpetually standing over against God. Another deep and expressive way of knowing God is through the "via negativa" or way of negation. What we can know about the Divine comes from discarding what we believe we think we know about the Divine. So the **Upanishads** say "*Who says that the Spirit is not known, knows, and who claims that he knows, knows nothing.*"

So was Emanuel Swedenborg truly seeing the Divine in Person? We cannot finally answer that issue. Swedenborg makes no **arrogant** claim, but sincerely believed that it was a true manifestation. He simply says "*The Lord manifested Himself in person before me, his servant, and sent me to do this work. He afterwards opened the sight of my spirit and thus introduced me into the spiritual world, and this constantly for twenty seven years.*" There were at least two if not three such direct manifestations.

Double Thoughts

At around this same time, Swedenborg, in his **Journal**, begins to describe the emergence of what he calls "Double thoughts". It is not the same thing at all as the dual consciousness of both worlds mentioned earlier, but the flowing awareness within him of conflicting thoughts, a lower and a higher self. It was these "double thoughts" which were preparatory to Swedenborg's introduction into the spiritual world, in which the various influxes and activities of spirits and angels became known to him. Four years later when this state had become his usual one, he said that because he was gifted with double thought (one interior and one more interior), therefore, when he was in the company of evil spirits he could still at the same time be in the company of good spirits and perceive the nature of spirits trying to lead him.



Without this observation, he said he could know no other than it was himself who was such and mediating such good or evil things. So even before his eyes were opened to see spirits, he was beginning to see the effects of their influx as thoughts and desires existing in his own mind.

Spiritual Sight

Swedenborg's consciousness into full experience of the spiritual world was certainly not a sudden change, but a gradual emergence, as his earlier preparatory levels began to alter in quality. It is fairly clear that his first visionary experiences of the spiritual world came through dreams. Then another stage occurred in which representations took place while he was fully awake - outwards manifestations with first the voice of a spirit speaking to him; after an interval being able to speak with spirits in return; then the perception of odours and then a complete perception of the spiritual world.

Conclusions

Swedenborg's spiritual development can certainly be classed as out-of-the-ordinary. It is clear that he pursued lines of investigation and self-evaluation to an abnormal degree and pushed the limits of normal experience beyond the usual boundaries of being. What is also remarkable is his manner and method of recording in detail and interpretation what he found happening to him. In this way, he does not fit comfortably into the mystic class. His approach is radically divergent to the path of the mystics of the ages, who, through contemplation, encapsulated the universal truths of human existence. It is perhaps not with his development but with his later calm, whole, theocentric insights that Swedenborg more closely touches or overlaps with the true mystic experience.

We, too, are meant to function mystically, and we do until we learn to block off the intuitive influences and enter the slumber of unconscious wakefulness. Swedenborg's great contribution was to address the western mind with clear-sighted universal truths and to remind us that there are more things in heaven and on earth than you dream of, Horatio.

@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@

This article is an abridgment of a talk given by Julian Duckworth, Minister of The New Church, Roseville, NSW, at the Blavatsky Lodge of the Sydney Theosophical Society on 9th February 1994. A full transcript or an audio tape recording (free borrowing or send \$5.00) may be obtained by writing to the Secretary of the Swedenborg Association of Australia Ltd.

\$\$\$\$\$\$\$\$\$\$\$\$ - FINANCIAL DONATIONS

We must be doing something right! A good many members added a donation to their renewal subscription. The Directors do very much appreciate this thoughtfulness and will endeavour to use these extra funds wisely.

Members will also be very humbled and heartened to learn of an anonymous donation of \$2,500 to be used for continuing the work of making Swedenborg and his writings better known. The Board is most thankful for this generosity and has already allocated part for producing a booklet **Road Map for Reading Swedenborg** for free distribution.

GROUP NEWS

There is little Group news to report as very few members support a group at this stage. Interest in the Group meetings in Melbourne has shown an encouraging increase this year and its convenor, Chris Skinner reports as follows:

*"During 1993 irregular meetings were held at various locations, mostly municipal libraries and attendances varied from as low as five to as high as twelve. The goal is to have meetings every month. The first meeting for 1994 (March 18th) took place in the church hall at 426 High Street Road, Mount Waverley and we had eighteen people in attendance to hear Revd. Julian Duckworth talk on **Science of Correspondences**. The majority present were either SAA members, on the Swedenborg Library mailing list, or who had first attended meetings during 1993. Two came from seeing a notice in a local paper.*

*Our second meeting was held on 20th May at the same venue when again 18 people came along to for a talk **The Many Qualities of Angelhood** also given by Julian Duckworth. Half the people had attended the previous lecture and the remainder came for their first meeting, including several friends of the more regular attendees. We were able to sell about \$40.00 worth of books and again the subject was well received and discussion was good with interest shown in the topic in fellowship afterwards. Donations received at the meetings have been sufficient to cover a small advertisement in the public notices of one of the local papers during the week prior to the meeting plus provide a small amount to cover postage to a selected list of people.*

The challenge at the present time is to ascertain what the interests of the various people are in relation to future topics and whether we are able to continue to maintain support. We do not have a great number of speakers in Melbourne who will be both interesting and informative."

The Perth Group continues to meet on a monthly basis on the 3rd Sunday evening. The average attendance is about 7 and the Group had been basically following the **Suggested Twelve Month Programme for Groups**, but sometimes spending more than one session on a topic or digressing into other questions of mutual interest such as "Numbers in the Word". We will have a full report from the Perth Group in the next issue.

It is good to know that these two Groups continue to meet on a regular basis for the mutual benefit of members in those locations.

Details of the various meetings in Sydney are reported on separately by various members in this issue which should be of wider, general, interest.

An Adelaide group will be launched next July. The occasion will be the 150th Anniversary of the New Church Society in Adelaide. A number of functions to celebrate this event have been organised, including a presentation sponsored by the Swedenborg Association on Friday, 8th July. A small but dedicated band of members in Adelaide are busy organising and publicising this SAA function.

We know that there are many talented members who are quite capable of organising and facilitating a group ... so why not have a go? Write to me today.

Kevin Attwater

1994 ACTIVITIES IN SYDNEY - so far

Northern Suburbs - The Swedenborg Centre, Nth Ryde

This year has seen the SAA expand its activities significantly in arranging regular monthly meetings at The Swedenborg Centre in North Ryde. The fourth Friday evening of each month has been selected for an address to be delivered by a guest speaker and it was SAA Director Joe Vandermeer who kicked off with the first of the talks in January. January 28th in fact, the eve of the 306th anniversary of Swedenborg's birth and appropriately the talk had as its subject Emanuel Swedenborg and his work.

"Swedenborg - A Journey", as Joe entitled the address proved to be quite a winner. On its completion a good number of people immediately indicated that they would appreciate a copy to keep for themselves. **The New Age**, the official journal of the New Church in Australia, was quick to procure a copy for publication. For the New Church to be so interested in a short, general introduction to Swedenborg - something of which it must have seen many examples - is an indication of its quality and a recommendation in itself.

For many in the audience much of what was said would have been very familiar, yet Joe managed to endow the contents of his talk with remarkable freshness. One may imagine he worked very hard to achieve this. Well, if he did there was absolutely no sign of it, such was the talk's easy flow and brilliant clarity. Skilfully weaving the personal events of Swedenborg's life with the political and cultural events of his time, and also observing small, seemingly insignificant things next to the big and obviously important elements, Joe demonstrated in full measure talents of a true storyteller.

And who better than the storyteller to get across a message! Joe gave particular attention to Swedenborg's earlier period, before he produced the theological writings, and drew an easy parallel between all of us in our earlier spiritual development and this time in Swedenborg's life which proved to be an absolutely essential foundation for what was to follow.

With such a hard act to follow Julian Duckworth, SAA member and New Church minister at Roseville in Sydney, was wise to choose as the subject for his talk in February something somewhat more personal; something that addressed itself to an altogether different level. His talk **Getting the most from reading Swedenborg** was designed to get people to look at the actual experience of reading Swedenborg's writings, which is not without its difficulties, to provide some help and encouragement for such people to press on and obtain the enormous benefits to be had in pursuing the practice. Julian presented a subject which has true depth to it. For anyone interested in the deeper subjects of life the way we read Swedenborg's writings seems to be capable of holding as much interest as the writings themselves. Indeed, as Julian presents it, there seems to be no real division between the two. It comes across as being a marvellous picture of divine psychology in action working in ways of which we could not even begin to dream.

This whole subject has considerably occupied our speaker's mind of late. Julian, at our last AGM volunteered to produce a guide to reading Swedenborg which currently is in the late stages of completion. Hopefully, the SAA will be publishing it and soon all members will probably receive a copy.

The March meeting was addressed by Dr. Philip

Groves and will be separately reported upon (see page 6). So I move along to April when the subject was **The Spiritual Origin of the Sexes**. SAA Director, and minister of The New Church in Hurstville, Terry Schnarr, was all prepared for this evening but a day beforehand was literally flat out with the aggravation of a back problem. With all the advertising through leaflets and press notices "the show still had to go on"! All involved were greatly relieved when Julian Duckworth consulted his diary and found that Friday as free in the evening. With only 8 hours for preparation, Julian agreed to give the talk as advertised much to the appreciation of both the organising committee and those who attended. Julian very clearly tied in Swedenborg's explanation that sexual differences are inborn and are present at the very deepest level of being, with findings of modern research such as that presented by Moir & Jessell in **Brain Sex**. He then went on to examine how the complimentary nature of these differences can be seen in responses to situations, behaviour patterns, marriage, etc. Very helpful Julian.

By the fourth Friday in May, Terry Schnarr had fully recovered (well almost!) from his back troubles and was in fine fettle with his presentation **Do Spirits Influence Our Lives?** This is a subject he has been researching in depth for two years but has found it becoming a bigger and bigger task - plenty of material for a book. Terry took us through a whole range of issues very relevant to everyday life and expertly handled quite a few challenging questions/comments.

Thus our monthly talks have started well with thoroughly worthwhile presentations and with more interesting subjects scheduled for the remainder of the year, these evenings are shaping up as a monthly highlight for SAA members and friends able to get along.

Wayne Kasmar

P.S. Don't forget that these talks are being taped and can be borrowed or purchased from the Swedenborg Centre, 1 Avon Road, North Ryde, 2113 (Ph. 02 - 888 1066) so why not get hold of them so that you can share the valuable insights given each time.

Southern Suburbs - Swedenborg Bookroom, Penshurst

It is great to report that Terry Schnarr has begun holding SAA meetings at The Swedenborg Bookroom at 22 Dudley Street, Penshurst (N.B. not Hurstville which has a Dudley Street too but no 22!) as a convenient location for those living in the southern suburbs of Sydney. The intention is to hold meetings on most 2nd Friday evenings in the month and, where possible, repeating the presentation given at the previous North Ryde evening. The first gathering was held on Friday 13th May (an auspicious day) with Terry himself giving the talk which back problems had prevented him from giving at North Ryde in April - **The Spiritual Origin of the Sexes**. Terry drew extensively from Swedenborg's writings, especially **Conjugal/Marriage Love**, to show how the complimentary aspects their natures enable the female-male relationship to have the potential for reaching the highest form of love possible to humans. He was ably assisted by his daughter in the diagrams department. Numbers were small with just six attending but discussion continued well past the expected finishing time. And the super supper provided by Gretchen Schnarr saw everyone go home extra well fed. Thus a start was made on a new venture.

ANCIENT EGYPTIAN HIEROGLYPHS - Symbols of Transformation



HUMAN-HEADED-SOUL

The March 25th talk given by Dr. Philip Groves on the Ancient Egyptian Hieroglyphs was well attended by about 80 people.

He revealed to all present just why the Egyptian myths are so dramatic - to drive home the message of the urgency to get rid of evil states and so to transform. As true then as it is today.

Indeed, Dr. Groves reminded us via a hieroglyph that it is only a great benevolence that enables us to move and to grow.

Christ's words "*Without me, ye can do nothing*" seemed to be there for the Ancient Egyptian who wrote "*I enter into heaven and I sit beside the light God. O I am inert, O I am inert, yet I go forward.*"

To see ones nothingness can spell the death of the erratic ego or proprium, Dr. Groves asserted in his kindly way. To hear this for the first time, as I'm sure some did, or the one hundredth time, should be the cause for a deep and continued self reflection.

The two hour talk was videoed and is well worth borrowing from the Library, as many Ancient Egyptian concepts relating to correspondences were touched upon. Also on the same video is Michael Wright's fine exhibition of 12 prints entitled **Man Going Forth** for those interested in Objective Art (see report below).

Guy Patching

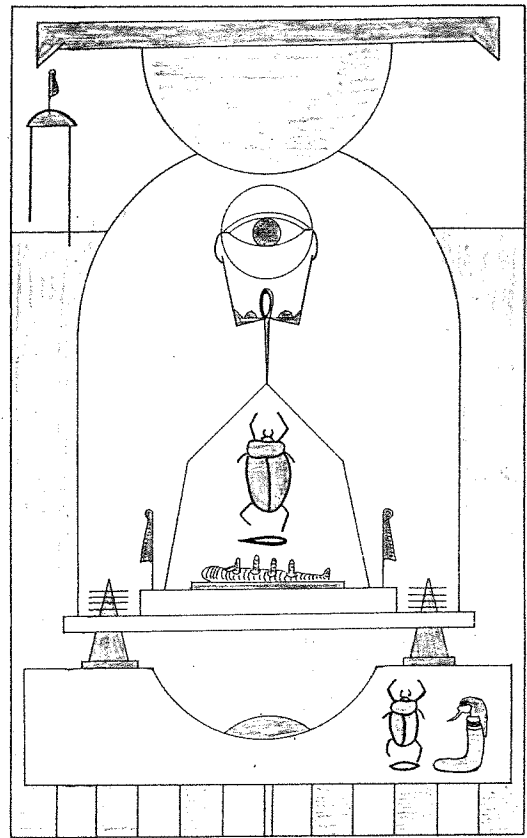
EXHIBITION - MAN GOING FORTH

Again Michael Wright has set forth a work, a series of works, in which there is a depth of meanings, of purpose, of use which accompany, intermingle with and deepen the external beauty of form and effect in this truly Objective Art. If one were to read through the comprehensive catalogue, which gives us a beginning insight to each of the twelve steps of inner transformation, and then to reflect upon the creative effort to produce these works, culminating in the final full colour master work, it may seem fair to say that Michael has thought up something quite marvellous - however, this was not "thought up". This is pure symbol given from a higher level. Michael's search for truth has opened in him a faculty which allowing him to clearly perceive symbolic forms, patterns and images as presented by higher realms. This is pure correspondence designed to help us feel this essential process, of self-transformation, vital to the welfare of our soul.

Through Michael sharing what is presented to him, we are given a privileged opportunity to participate in, respond to and learn from art of the highest meaning - sharing delight with those of finer realms, greatly encouraging us to look behind the appearances and step into experiencing the Ways and Means of Man's Possible Spiritual Development.

This Exhibition is sponsored by **The Swedenborg Lending Library and Enquiry Centre** and will be on display at its Centre until 17th June, 1994.

Lachlan Hinds



MAN GOING FORTH
MICHAEL WRIGHT

MEMBERSHIP NEWS

We welcome the following people who have become members since the last Newsletter was issued:

John Cook, Highett, Vic.
Judy Holding, Balgowlah, NSW
Barbara Turner, Cheltenham, Vic.
Mr. W. Wallace, Killara, NSW

A number of members have decided not to renew their annual subscription for 1994 for varying reasons and we wish them well together with grateful thanks for past support.

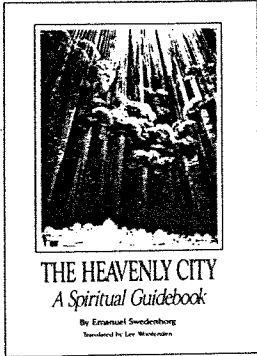
Sadly, though, it is necessary for us to record the passing into the spiritual world of Harry Woods, a long time associate of the Swedenborg movement in Sydney and a dedicated supporter of the Swedenborg Association of Australia Ltd. Harry's life in this physical world was brought to an unexpected close after a heavy fall with head injuries. His funeral was attended by over 500 people demonstrating the high regard in which he was held. His time in the armed services, in the Masonic movement, at work, and through music as trumpeter and band leader, were all fondly remembered. Active in helping and entertaining people right up to the time of leaving this world at the age of 82, he certainly lived the faith he came to know in the second part of his life through his reading of Swedenborg's spiritual teachings. Considered by those at the Swedenborg Library who knew him as the "Johnny Applesseed of Sydney", he happily and sincerely talked to anyone with whom he had contact about these spiritual teachings and freely handed out Swedenborg material which he had purchased or photocopied himself. Ever generous with donations and positive comments, Harry will be greatly missed by his wife and two sons, many friends and those Swedenborg contacts in Sydney. Yet, his influence for good will be widely felt in the spiritual world and will surely filter through to this world.

BOOKS REVIEW

One of the benefits of SAA membership is a 20% discount on the regular price of all books (excepting large sets), cassettes and tapes purchased through the various Swedenborg Book Centres around Australia. All you have to do when ordering in person, by phone or mail is to refer to your SAA membership. If you have not got a book catalogue and price list, you can get one from The Swedenborg Centre, North Ryde. Below are titles which should be of interest.

The Heavenly City

by Emanuel Swedenborg. Translated by Lee Woofenden. Swedenborg Foundation. 1993
103 pages, paper.
SAA Members Price \$12.00 plus postage.



This is the latest translation, a very fresh and modern one, of Swedenborg's 1758 Latin text *De Nova Hierosolyma* previously titled *The New Jerusalem and its Heavenly Doctrine*. Woofenden's aim "has been to put Swedenborg's simple, readable latin into equally modern English . . . [Swedenborg] explores the states of spiritual growth, examines the deeper structures

of the human mind, and gives new meaning to many Christian beliefs and practices. The thoughtful reader will travel beyond the apparent similarities with familiar religious ideas into a rich and rewarding world of new spiritual insights."

This aim has certainly been achieved. Aptly sub-titled *A Spiritual Guidebook*, this new translation of Swedenborg's own most concise outline of his major theological ideas - God, human nature, spiritual freedom, spiritual growth and life after death - really challenges the reader (and even those very well acquainted with Swedenborg) to think more deeply about their own understanding and practice of a religious life. This book is a **must**.

Today, Tomorrow and Eternity

by Shirley Darby. Rainbow Bridge Publications. 1990.
70 pages, paper. SAA Members price \$10.00 plus post.

This is a book of inspirational writings channelled through Shirley Darby, a Sydney SAA member. There are 34 devotional messages to encourage people to look at and into their own Spiritual nature; look at the beauty of the world; and care for and love their fellows.

Shirley considers herself as 'just the Secretary' of words of comfort and enlightenment. "Open this book in moments of need for inspiration, comfort & guidance & you will find within these words a source of direction in your daily living". Each message has a delightfully simple illustration.

My Religion

by Helen Keller. Swedenborg Foundation. 157 pages, paper. SAA Members Price \$4.00 plus postage.

Most SAA members will probably have read how Helen Keller sets out her religious faith in such a delightfully straightforward and eloquent manner.

Simply a reminder not to overlook a book which is valuable to re-read and also to give away as a gift to introduce Swedenborg's spiritual teachings.

"Each day comes to me with both hands full of possibilities, and in its brief course I discern all the verities and realities of my existence, the bliss of growth, the glory of action, the spirit of beauty".

QUOTATION TO CONTEMPLATE

Emanuel Swedenborg

It took me many months and I am not quite finished with it, but reading the *Apocalypse Revealed* has given me new insights and often great joy. Some passages just have to be read and read again for the meaning to sink in. Once the Truth has registered though, what a truly beautiful feeling! Here follows para 908 of the *Apocalypse Revealed* for your mind and your heart:

"That the good of love is from the Lord cannot be seen and so cannot be known, unless demonstrated.

This is because good does not enter into a person's thought like truth, for truth is seen there because it is from the light of heaven, but good is only felt, because it comes from the heat of heaven; and it rarely happens that anyone considers what he feels while reflecting upon what he thinks, but only what he sees.

This is why the learned have attributed just about everything to thought and nothing to affection; and why the church has attributed all its concerns to faith, and not to love; when nevertheless, the truth, which in the church of today is said to be a matter of faith, or is so called, is only the form of good which is a matter of love.

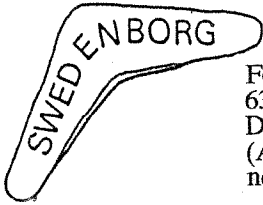
Now because good is only felt, and this under various kinds of enjoyments, and because man does not reflect upon what he feels in thought, but upon what he sees there, he calls all that good which he feels to be enjoyable: and that is how he feels evil.

This is ingrained from birth and comes from the love of self and the world, which is why it is not known that the good of love is the all of heaven and the church, and that in man this is only from the Lord: and it flows from Him only into those who avoid evils with their enjoyments as sins.

That is what is meant by the Lord's saying that the Law and the Prophets hang upon the Two Great Commandments: "You shall love the Lord your God above all things, and the neighbour as yourself." (Matt. 22:35-40). I can assert that there is not a grain of truth, which in itself is truth in man, except so far as it is from the good of love from the Lord; nor, therefore is there a grain of faith, which is a living, saving and spiritual faith, except so far as it is from charity: which is also from the Lord.

Since the good of love is the all of heaven and the church, therefore the whole heaven and the whole church are arranged in order by the Lord according to their affections of love, and not according to anything of thought separated from them; for thought is only affection in form as speech is sound in form."

Submitted by Jack Benson.



WHAT'S HAPPENING

For Group activities, contact your nearest Group facilitator - Sydney region (Kevin Attwater on 634 7808); Melbourne which meets at regular intervals (Chris Skinner on 435 8599 or Gordon Dobbs on 898 7601); and Perth which meets in the evening on the third Sunday of every month (Allan Uren on 271 0226). Efforts continue to be made to establish additional viable Groups in new areas. If you can help, do get in touch with Kevin Attwater.

Director's Meetings

So far the Director's have met twice in 1994 (1st February & 26th April) with once again very full agendas to get through. The Logo and Stationery have now been finalised. The 1994 programme for the Sydney area has taken quite a lot of time and thought, especially the annual Celebration of Spring (see later). Facilitation of local groups in other Centres continues to be examined. The **Road Map to Swedenborg's Writings** (a short guide and introduction) is nearing completion and as a result of a very generous anonymous donation of \$2,500, funds are available to issue this free as a means of helping people over the first hurdle in approaching Swedenborg's theological writings. A bookmark and gift certificate are being worked on. So plenty is underway. The next scheduled meeting is 26th July; do come along if you are interested; meetings are open for all members (please consult the Secretary, Alexis Jarvis - 888 1066).

1994 Celebration of Spring

Saturday evening - 3rd September at The Swedenborg Centre, North Ryde. Please diarise now. The theme for the occasion will be **Dynamics of Ancient Sacred Symbols**, particularly looking at the sacred symbolic processes of Australian Aboriginal and Tibetan sacred art. There is again to be a display of works of art in conjunction with the event and a **Swedenborg Prize for Religious Art** of \$700 is being offered to the person whose work is adjudged the winner. Sponsorship donations of \$50 each have been received from the late Harry Woods and Joe Vandermeer towards the \$700 prize; other sponsorships would be very welcome. If you have not already received details of the competition, please contact The Swedenborg Centre (888 1066) for an information leaflet.

Other Forthcoming Events in Sydney

DIARISE
At The Swedenborg Centre - Friday 24th June "Divine Guidance & The Limitation of Divine Power" (Terry Schnarr); Friday 15th July "Enneagram" with Michael Wright display and Stephen Leeder talk; Friday 22nd July "Colour, Crystals & the Swedenborg Connection" (Shirley Darby & Kevin Attwater); Sunday 31st July "Colour, Crystals & the Swedenborg Connection - A Day Seminar Workshop". Saturday 13th August "1994 AGM" at 2.30 pm; Friday 22nd September "The Qualities of Angelhood" (Julian Duckworth); Friday 28th October "Swedenborg's Writings and Psychotherapy" (Brian O'Neill); Sunday 6th November "From Knowing to Doing", a Day Seminar (Brian O'Neill); Friday 25th November "Swedenborg's Sweden" (Prof. Eric Sharpe).
At The Swedenborg Bookroom, Penshurst - Friday 10th June "Do Spirits Influence our Lives" (Terry Schnarr); Friday 8th July "Divine Guidance & The Limitation of Divine Power" (Terry Schnarr).

Circle Dance Group now meets at The Swedenborg Centre on the 1st Friday and 3rd Sunday of each month starting 7.30pm. **Coffee Shop & Book Exchange** continues on Saturday afternoons also at The Swedenborg Centre between 1 pm and 3 pm. Everyone welcome at both these events. Please ring The Swedenborg Centre on 02 - 888 1066 if you wish to have more details on any of these activities.

OBJECTS OF THE SWEDENBORG ASSOCIATION OF AUSTRALIA, a non-profit autonomous company

- Promoting Emanuel Swedenborg as a scientist, philosopher and religious visionary through personal contact, advertising, meetings, lectures, and other functions
- Making available literature in the written and electronic forms encompassing a broad range of topics, drawing on Swedenborg's own contribution, to stimulate interest and discussion
- Establishing, operating and supporting Swedenborg Association branches around Australia
- Providing material on Swedenborg and Swedenborgian thought for the purpose of maintaining local libraries

Membership is available to everyone wishing to subscribe to these objects. There is an annual subscription of \$25.00 and a once off joining fee of \$10.00.

BENEFITS OF MEMBERSHIP include:

- + Ready access to pursuing areas of interest in Swedenborg through the availability of books, tapes, videos and films to members and a network of individuals with expertise in particular issues
- + A free newsletter that will give not only the latest information on all organised activities, book releases, new translations, etc. but also quality articles on life-related subjects with a philosophical insight
- + Participating, at minimal cost, in lectures, seminars, workshops and specific events which will be taped or video filmed for those living at a distance
- + A 20% discount on all items purchased from the various Australian Swedenborg book distribution centres
- + Joining together with other members living in close proximity as a group providing an opportunity to discuss matters of mutual interest bringing personal development and new friends
- + Once a year, a Swedenborgian based book, tape or video will be sent free of charge to each financial member

If you are interested in joining the Swedenborg Association of Australia Ltd., contact the Secretary at the Registered Office: The Swedenborg Centre, 1 Avon Road, North Ryde, 2113 (or telephone 02 - 871 1904) to obtain a membership leaflet.