



Candela

Newsletter of the
Swedenborg Association of Australia Ltd.

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PRESIDENT'S MESSAGE

The Swedenborg Association of Australia is still a fledgling organisation, having held our second Annual General Meeting only last August. We have managed to successfully run a number of public meetings, workshops, celebrations and groups in Sydney, Melbourne, Perth and Adelaide; and with the enthusiastic support of our members we fully expect to build on this success.

The Annual Meeting went very well, although it would have been nice to see a few more members in attendance (see separate article on page 5 for more details on this important event). The Board of Directors remains largely unchanged but with one vacancy. If any member is ready to roll up their sleeves to do a bit of work with or to support the Board we would love to hear from you.

Some interesting and original ideas came out of the AGM **Brain Storming** session. We will be looking hard at the many ideas with a view to implementing them in some form as soon as possible.

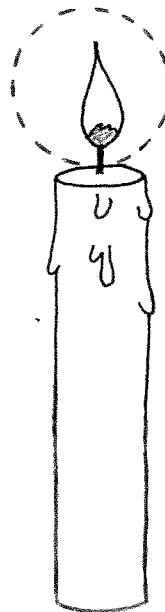
Our monthly presentations at the North Ryde Swedenborg Centre continue to be encouraging in quality and attendances. This should also be seen as encouragement for Branches in other centres and States to prepare similar programmes of public meetings.

Some fascinating and exciting talks and workshops are coming up in Sydney so would those living in Sydney please keep yourself up to date with what is happening and support these events wherever possible.

With Love and Light,

Kevin B. Attwater

A NAME FOR THIS NEWSLETTER.



Some 18 months ago the LOGO shown above, and which now appears on all official Swedenborg Association documents, was selected by the membership. It has gained wide approval. Joe Vandermeer's design is based on a candle flame neatly incorporating the initials of S.A.A.

The Directors have now carried through this idea in selecting **CANDELA** as the name for this newsletter. It is the latin for "candle", which is a means for creating light in the darkness. Our hope is that this newsletter will be, in some small measure, a help in encouraging readers to search for more light along the path of spiritual regeneration, in all its dimensions.

"Lighted candles signify truths of faith from the good of love." and "Lighting a candle signifies self-examination from affection."

(Swedenborg in **Apocalypse Explained** paras 252 and 765 respectively).

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HOMOEOPATHY AND SWEDENBORG

Bernard S. Willmott

It is possible to trace the influence of Emanuel Swedenborg in the writings of Immanuel Kant, Carl Gustav Jung, Rudolf Steiner, Christian Science etc., to name but a few. But in the case of Samuel Hahnemann, the founder of Homoeopathy, there is no such evidence whatsoever, apart from one very flimsy and almost negligible suggestion that in his later years as a physician, Hahnemann had among his patients, Wolfgang von Goethe and Heinrich Heine, both of whom are known to have been interested in, and affirmative to the teachings of Swedenborg and may have mentioned this to Hahnemann. But as I have indicated I think such a suggestion is too flimsy to be given any weight. And it is, I think, undeniably true that Hahnemann developed the philosophy of Homoeopathy quite independently and without any prior knowledge of the spiritual teachings of Swedenborg. What is of intense significance and interest is the fact that the more one enters into a serious study of the writings of both Swedenborg and Hahnemann, the more does it become evident that Hahnemann's principles of **The Rational Art of Healing**, which he named **Homoeopathy**, so closely parallel on a physical level, the principles of spiritual health revealed in the Writings of Swedenborg.

It is interesting to note that in very large measure the initial acceptance, development and practice of homoeopathy was nurtured among Swedenborgians in Great Britain and America. It was these men who had been led to perceptively acknowledge the essential nature and content of the Writings of Swedenborg as being a new revelation of truly Divine origin, who saw and accepted the principles of homoeopathy as being a necessary, rational and corresponding corollary, both of them being "God given" as Hahnemann himself claimed for his philosophy.

Dissimilar Upbringing

The environment of Swedenborg's early upbringing was very different from that of Hahnemann. Swedenborg was born into a wealthy family and into a theological atmosphere and from his earliest years was on familiar terms with royalty and the nobility. Hahnemann was born into much poorer and humble circumstances. His father was a painter of Dresden china for the Meissen potter. Yet, there are clear signposts that point to a closer similarity that helped to shape their later lives. Both were endowed with an insatiable quest for knowledge: both sought to probe and enquire and search for what lay below the surface of human life. Both were gifted with great intellectual capacity. Both were great linguists, each having an impressive knowledge of many languages: both were deeply religious in the highest sense of the word, having an unshakeable belief in God or a Divine Being whose Love, Wisdom and Life is universal and all-embracing, extending into every detail of creation. And - as we have already observed - both claimed in sincerity and humility that their philosophies were God given. And both rebelled against what they saw and believed to be the false premises of established orthodoxy in the Church and in medicine respectively. Swedenborg, as a scientist and philosopher and from his study of the bible and other sacred writings, challenging the dogmatic theology of his day, and Hahnemann the crudity and ineffectiveness of the then current practice.

Samuel Hahnemann was born in Meissen in 1755 - one

year before the publication of the final volume of Swedenborg's "magnum opus", **Arcana Caelestia**, or **Heavenly Secrets**. His parents, though poor, were both well-educated and they encouraged him in his favourite subjects - botany, mathematics and geometry. He received his medical degree in 1779 and was appointed Medical Officer of Health in Dessau, an industrial city in East Germany. But he became increasingly disillusioned with the medicine of his day and in 1790 gave up his practice and concentrated solely on translating.

Like Cures Like

It was at this time that he was commissioned to translate Cullen's **Materia Medica**. Professor Cullen was an eminent Scottish Physician but Hahnemann, in the course of translating his work, questioned his explanation of the action of quinine, or Peruvian Bark, in the treatment of malaria or ague. He decided to test the drug on himself and took 4 drachms of cinchona, from which quinine is derived, twice a day for several days. As a result he discovered that he exhibited all the symptoms of ague. And they recurred whenever he repeated the experiment. And this was the turning point in his whole medical thinking that triggered off his discovery of the essential basis of homoeopathy. The thought came to him that if this drug could produce symptoms similar to those of malaria, it would also cure malaria. And so the foundation stone on which the whole of homoeopathy rests was laid: the Law of Similars: "**Similia Similibus Curentur**": like will be cured by like!

In his experiments he gave small doses of medical substances to healthy friends and members of his family and carefully recorded their reactions and the symptoms they produced. He then prescribed the appropriate medicine to patients whose symptoms matched those that had been produced in these healthy persons. He diluted these medicines and found that although his patients felt better for a short time they were not cured, and that the disease was still active when the treatment stopped. Quite by accident one of the phials contained some of the diluted drug was knocked over and fell heavily on a hard surface, and he found that when using the medicine from this phial the consequent reaction was much wider and longer lasting. So began his system of what is called "**potentisation**". He added one part of the crude drug to 99 parts of distilled water and shook the container vigorously for several minutes. He called this the "first potency". He then added one part of this mixture to 99 parts of distilled water and again subjected it to vigorous shaking or succussion. This he called the "second potency" and he continued this process until he reached the thirtieth potency. He discovered that although scarcely anything of the original material substance remained, its medicinal qualities were not only actively retained but that they were greatly enhanced, affecting not only this or that organ of the body but the whole person especially his mind. So in homoeopathic treatment the physician regards mental symptoms, idiosyncrasies, fears, personal likes and dislikes etc., as being of prior importance in the treatment of disease. For these have a marked influence on the way in which any particular disease manifests itself in man's body. Hence has come the saying which differentiates homoeopathy from allopathy and orthodox medicine, "Homoeopathy treats the patient and not the disease".

Hahnemann acknowledged the "wholeness" of a person and that healing of disease begins from above downwards and from within outwards. In the **Organon of the Rational Art of Healing** he affirms his belief that all things in nature are living entities and that it is necessary to develop medicinal substances beyond their material state - he called it "**spirit-power**" - in order to deal with disease, having an immaterial cause before the appearances of its visible material symptoms.

The Vital Force

It is here that I find the first and perhaps most striking parallel between Hahnemann's teachings and those of Swedenborg concerning the nature, structure and inner content of the Sacred Scriptures or Written Word of God - **The Science of Correspondences**.

"As man is created in the image of God, the realm of Nature mirrors the faculties of the human mind. This correspondence which exists between Nature and the Divine and spiritual things of God and man provide a language by which Divine Wisdom can be imparted..... The wisdom of God is infinite and must needs be expressed in terms and ideas commensurate with human understanding. It is adapted first to angelic minds for their use in the heavens, and these spiritual teachings find their embodiment for mankind on earth in a body of inspired writing contained in the Bible."

(Rev. Eric Sutton M.A., B.D.)

Swedenborg teaches and illustrates that as these historical or quasi-historical (Biblical) events, and the characters involved in them, are looked at and examined from true doctrine and a knowledge of the science of correspondences, the inner, spiritual and dynamic truths embodied within them are made known: and the more one enters by successive steps into the indwelling - and infinite - spirit and life, the more potent and the more far-reaching its effects in the restoration of man's spiritual health and vitality.

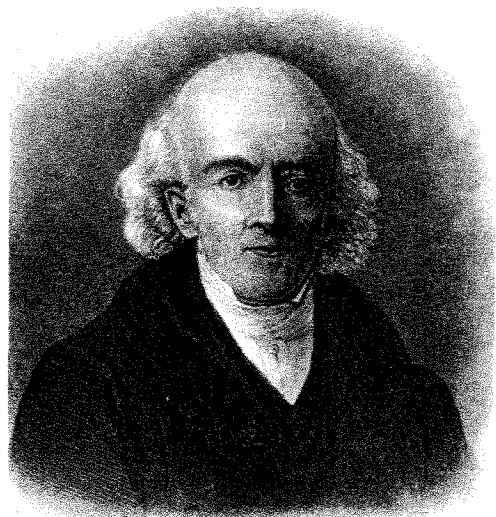
Is it fanciful to suggest that we see herein a close and corresponding parallel with Hahnemann's principle of potentisation?

"It is the same also in your actions, affections and thoughts. I can assure you that every grain of your thought, and every drop of your affection is divisible to eternity, and that so far as your ideas are divisible you are wise. Know then that everything divided is more and more multiple, and not more and more simple; for when divided again and again, it approaches nearer to the infinite in which are all things infinitely A single natural idea is the containant of innumerable spiritual ideas, and a single spiritual idea is the containant of innumerable celestial ideas. Hence the distinction between celestial wisdom, in which are the angels of the third heaven, and spiritual wisdom in which are the angels of the second heaven; and as between the latter and natural wisdom in which are the angels of the ultimate heaven and also men."

(Swedenborg **Conjugal Love**: 329)

I suggest again that it is herein that we see the most striking similarity or parallel between the teachings of Swedenborg and those of Hahnemann, and one from which all other parallels are derived. Hahnemann maintains in the "**Organon**" that "*energy is never divided to the point where it would cease to be something and would cease to share all the properties of the whole*". He also affirmed his conviction that there were three

degrees in what he called "the vital force", present in everything created, and that all objects in the natural world correspond to them.



Samuel Hahnemann (1755-1843)

Rejections by Orthodoxy

The main objection against homoeopathy and the essential cause of its rejection by so many orthodox medical practitioners is due, I suggest, to the all-pervading sphere of materialistic fundamentalism that believes in nothing that cannot be seen or touched by the physical senses.

- This is shown also in the realms of orthodox Christianity in its instant dismissal of Swedenborg's teachings concerning the essential spiritual content of the Sacred Scriptures as the product of his own fertile thought and delusions. Yet such materialism itself is the effect of the corrosive misconceptions and falsities introduced into and developed in orthodox Christianity concerning the nature and purpose of God. Swedenborg affirms and reveals that the very Essence of God is Divine Love and Divine Wisdom which is present and operative by influx within the whole of creation - universally and in every particular. The operation of such Divine Love and Divine Wisdom is primarily and essentially concerned with man's spiritual health and spiritual well-being to all eternity. Hahnemann's writings show his acceptance of such purpose, and he relates it to man's mental and natural health and well-being. He calls it "the vital force" present universally and which in man himself is forever operative in the effort to restore order and health individually and universally. **James Tyler Kent** - acknowledged as one of the most leading homoeopathic physicians, and also a man steeped in the Writings of Swedenborg - affirms in his **Lectures on Homoeopathic Philosophy** Hahnemann's recognition of Divine Providence and comments:

"It was the very recognition of Providence that enabled Hahnemann to become a man, and being directed by Divine Providence enabled him to finally perceive the law."

Hahnemann acknowledged that it was not the medicines or drugs themselves that effected cures, but their action when given in the appropriate or corresponding potencies, in stimulating and restoring this vital force.

It is again interesting and significant that this again is parallel to Swedenborg's teaching that sicknesses correspond to the evil desires and cravings of the lower mind and that these are the origins of those sicknesses (not from heaven but from those in the hells). And essential cure of these is from the Lord in His Divine Humanity causing the infernal spirits to recede, but this does not make it impossible for a person to be healed by natural remedies, for the Lord's Providence works in co-operation with means such as these. (see *Arcana Caelestia* 5712/3).

Gold and Silver

It is worthy of note for example and certainly a stimulus to further study, that Swedenborg affirms the correspondence between gold and the heart or love: and silver as relating to the mind or the understanding of spiritual truth. And in homoeopathic treatment, potentised gold is mentioned as a specific in cases where the heart or a persons love is affected: and potentised silver in the many cases where the mind or the intellect is affected.

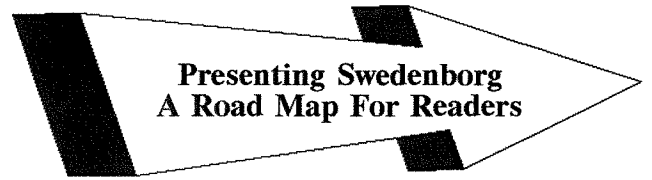
I mention just one further indication of the parallel between the spiritual philosophy of Swedenborg and that of Hahnemann. Both maintain that had mankind lived in the order in which, as with animals and all other living creatures, they were created, sickness and disease would not have come into being. Hahnemann attributes the origin of disease to what he calls Psora which first manifested itself in leprosy.

Swedenborg affirms that the origin of evil was found in the fall of what he calls the Most Ancient Church. In this Church or what is known as the Golden Age of mankind, man lived in the open acknowledgment of God or the Lord as the source of all that was good and true. Though they lived in simplicity, theirs was a truly God-centred life. And it was the departure from such a state as it gradually and increasingly became a self-centred life that introduced evil. In the words of Divine Allegory this is pictured in the ancient record of Adam and Eve, cast out of the paradise of Eden. It was from this profanation (to which leprosy corresponds), the dethronement of God and the Enthronement of Self-Love, that hereditary tendencies to evil and falsity were successively and increasingly passed on to subsequent generations.

Both (Swedenborg and Hahnemann) claimed their teachings to be "God-given", both would ask that such a claim be considered and either accepted or rejected solely on an unbiased and rational examination and on its effectiveness.

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The above is a very heavily edited version of the paper delivered by Reverend Bernard Willmott to the 1994 Annual gathering of members on Saturday 13th August. Bernard told this gathering that he had been introduced to the teachings of Swedenborg 68 years ago at the age of 11, his interest in homoeopathy being awakened some 50 years ago. We trust that the above conveys the essential thrust and clarity of the original paper, copies of which are freely available to members from the Hon. Secretary. Also, an audio tape-recording of the talk is available for free borrowing or purchase (\$5 post free) from the Swedenborg Lending Library and Enquiry Centre.



This new booklet, the very first publication by the Swedenborg Association of Australia, is ready for distribution. Following on from his suggestion at the 1993 Annual General Meeting, Rev. Julian Duckworth has provided us with a very helpful tool to offer to potential and interested readers of Swedenborg's spiritual writings to find their way around the many different works.

Where do I start? In which order were the books written? What is this book about? What are the key principles of spiritual life addressed in these books? What does Swedenborg mean by ? How do I get the most from my reading?

The thirty 14cms x 21 cms pages are packed full with valuable information to help answer these and other questions. SAA members will be able to judge whether **Presenting Swedenborg** does achieve its objective as stated in the Introduction "to provide a bridge for the would be reader who wonders where to begin and where to find the central concepts in Swedenborg's writings" as it is being issued free to members with this Newsletter. Further copies can be obtained to give to interested contacts by writing to the SAA Hon. Secretary.

This project was made possible by a very generous anonymous donation to the Association for which the Board of Directors, and the members, will remain forever thankful.

MEMBERSHIP NEWS

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

- Murray Burns, Eastwood NSW
- Robert Davis, Cheltenham VIC
- Grace Horner, Dungowan NSW
- Michael Klei, Sydney NSW
- Joan Nelson, Woodgate, QLD
- Alan Parker, Tamarind Gardens QLD
- Ron Yates, Inverloch VIC
- Diane Yates, Inverloch VIC

*We are again sending each member a extra copy of this Newsletter and a spare Membership Brochure with a request to pass them on to someone who you might be able to encourage to join - or at least who would give it some thought. Show them **Presenting Swedenborg: A Road Map for Readers** at the same time.*

Alexis Jarvis, Hon. Secretary.

"There are five classes of those who read my writings. The first reject them entirely, because they are in another persuasion, or because there is no faith. The second receive them as scientifics, or as objects of mere curiosity. The third receive them intellectually, and in some measure are pleased with them, but whenever they require an application to regulate their lives, they remain where they were before. The fourth receive them in a persuasive manner, and are thereby led, in a certain degree, to amend their lives and perform uses. The fifth receive them with delight, and confirm them in their lives."

Recorded by Swedenborg in *Spiritual Diary* 2955 after speaking with good spirits.

GROUPS NEWS

We are very pleased to report details of the Perth Group activities over the 18 months to September 1994 as provided by the Convenor, Allan Uren:

"In March 1993 a group of people gathered in the home of Esther and Allan Uren, in Bayswater, Perth, and following discussion decided to form a "Group" under the umbrella of the Swedenborg Association of Australia Limited. This meeting took place mainly because, in February of 1993 the Board of the Swedenborg Association had passed a resolution as follows: "that the Swedenborg Association of Australia Ltd. is a forum where differing points of view and interpretations of Swedenborg's philosophy are free to be expressed." It was agreed to meet monthly, and on 3rd Sunday of each month; and to begin the suggested 12 month programme for Groups.

Following this decision meetings were, in 1993, held each month except December when the festive season claimed the time. As we began on the 12 month programme the Group realised that it would take longer than one month to cover the material supplied for a month, but this has proved to be no problem. We have also agreed that the Group is not a church; its immediate object being to spread and improve knowledge, leaving individuals to react each in their own way. We note that "scientific and philosophical knowledge" cannot explain spiritual things - but that "Revelation" is required; and that Swedenborg became a REVELATOR through his unique intromission into the spiritual world, revealing the "End or Purpose in Creation".

*The Group looked at the work entitled **Awaken from Death** over several meetings. We also took a keen interest in the material supplied about "Re-incarnation". Some members expressed an interest in "Numbers in the Word" and we appreciated the help provided by the Swedenborg Association on that subject. Our study took two meetings. The radio talk on "Being Reborn Again" interested the Group along with the cassette tape **Dymanic Patterns of Spiritual Growth**. Video tapes which have been watched by the Group are: **Swedenborg: the Man who had to Know; Visions of Hope and Images of Knowing**. Although some meetings in 1994 have lapsed because of other interests of some members claimed the time, a real interest in the Group is continuing; and in this month (October) it is expected that we will begin study and discussion on Month 10's "Freedom, Freewill and Choice".*

As Convenor of the Group it is my genuine belief that a perceived need is being met because the Group is helping to keep alive the interest of those who gather from month to month in the Writings of Swedenborg as the vehicle of the Lord's second advent. Almost all are folks who have discontinued attending church services, yet maintain an interest in these Writings themselves.

It intrigues me that whilst the Swedenborg Association does not promote itself as a "church", the main body thus far has been and is of subjects which deeply concern the church and church life.

The Perth Group sends "Greetings and Best Wishes" to the Swedenborg Association, its Branches and Groups."

I am sure that these good wishes are reciprocated.

ANNUAL GENERAL MEETING - 1994

What! Have 12 months really passed since we met for the 1993 AGM? Yes, the minutes of the 1993 meeting, which were adopted as a true record, were dated 14th August 1993!!

Whilst an AGM is a legal requirement to enable members to get information on, and ask questions about, what has happen during the previous year, and appoint the officers and the Board to maintain affairs over the coming year, our meeting is much more than simply that. On this occasion the seventeen members and eight friends who came along on the Saturday afternoon were first treated to a really interesting and absorbingly presented talk on some of the links between the practice of homoeopathy, which originated through the work of Samuel Hahnemann, and Swedenborg's spiritual teachings. Reverend Bernard Willmott, with more than 65 years in the study and application of the spiritual principles in Swedenborg's writings, and over 50 years of interest in, and use of, homoeopathic remedies, spoke with real conviction about the value of both and the underlying relationships between them (as far as time would allow) - please see the main article in this issue.

Following this inspiring talk, our Chairman, Kevin Attwater, swiftly but informatively, led us through the business part of the afternoon's proceedings. The 1994 Annual Report of the Directors was circulated and discussed. Unfortunately it was not possible to circulate this to all members prior to the meeting but a copy, together with the meeting minutes and list of members, will shortly be sent to each member so there is no need to elaborate here. The financial position of the organisation is quite sound, the many generous donations being noted as a very welcome addition to the funds at our disposal. All members probably realise that we can only carry out projects and support activities through adequate funds being available.

The meeting decided to accept the recommendation of the Directors that the normal subscription remain unchanged at \$25 and reluctantly to increase the concession rate by \$5 to \$15 in order to cover costs. Also, members not on the concession rate will be able to pay for a 3-year period from next year at the discounted fee of \$60; this will reduce some administration.

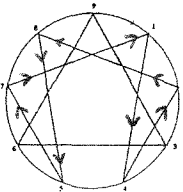
The officers and members of the Board were all re-elected unopposed except that Barry Hora did not stand due to his moving from Sydney making involvement in meeting difficult. Barry was warmly thanked for his past contributions to SAA and we certainly look forward to seeing Barry from time to time at meetings in Sydney.

Following a short break for afternoon tea and scones and cream, a 45 minute brainstorming session was held which got everyone thinking and throwing in suggestions which Joe Vandermeer adeptly recorded on the whiteboard. It was a good spirited and thought-provoking time and the Directors are now left with the task of sifting through all the ideas. Members will hear more about the ones which are capable of being implemented.

So ended another AGM, superbly handled by Kevin Attwater in the chair - thanks Kevin - and we look forward to another twelve months of pursuing the goals of SAA (but may it pass just a little slower!).

THE SACRED ENNEAGRAM

A "touch of the enneagram" rather than a "talk on the enneagram" was given on the 15 July at the Swedenborg Centre. Three musicians, a speaker and an artist succeeded in moving me to.....shall we say a lovely place akin to the poet Wordsworth's journey of discovery into nature. Indeed, Stephen Leeder's fine talk was interspersed with Wordsworth's poetry. And the musical talent of Susan Moore, Chris Murphy and Roy Simmonds created a celestial sphere for the evening.



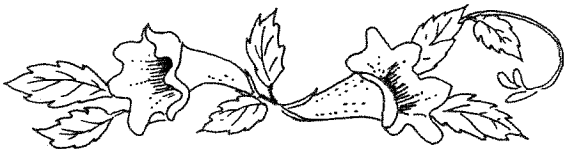
The 6 fold path of the Enneagram, the inner journey of 142857 is our path, our path of perseverance, so Steve told us, with a tension, a struggle, a strain and a passion in his voice. A change to our being occurs, love does, love leads us, love energises us. We glimpse the higher. Uses give us hearts pure and strong and loving.

Then things become meaningful. Steve shared a dream of his with us . . .

"I was no longer standing outside, looking in, happy with abstractions I had entered in, hands on the enneagram is about hands on".

Being surrounded by 21 works of Objective Art themed *The Sacred Enneagram: The Passage of the Soul*, we were offered the opportunity to experience the enneagram and all it represents in a new way and from many different angles of approach. This evening opened a six week art display at the North Ryde Swedenborg Centre by Michael Wright. To even begin to "tackle" a symbol so deeply archetypal as the enneagram is a feat in itself; to complete a series of 21 works specifically on the enneagram is quite an accomplishment. They were each designed to touch the 'soul'. Yet when the external eyes view them, it is hard to comprehend that each detail, shape, dimension, colour, has a particular meaning in these purposefully created works with such titles as 'The Divine Love', 'The Enneagram of Divinity', 'Moving within the Celestial Realm', 'The Emergence of Man' indicating a primary orientation into the symbolic meaning within.

Guy Patching and Lachlan Hinds.



THE CELEBRATION OF SPRING 1994

The past three Spring Festivals at The Swedenborg Centre have been full of inventiveness, warmth, excitement and spiritual interactivity. This year was no exception, due to the extraordinary drive, initiative, and patience that Michael Wright invested to bring together the disparate elements which constitute the finished product - a day of inspirational entertainment.

The festivities began with a lunch-time mini festival for children and what a simply delightful gathering it was. The little ones were nurtured by Ruth Duckworth, Marion van den Driesschen, Judy Holding and Lachlan Hinds, who devised a practical programme for them to see and participate in development of traditional music and movements from Aboriginal sources. These comprised the creation of painted clapsticks in designs of their own devising, the making of stories using only symbols and finally dances to the excellent accompaniment of Lachlan's didgeridoo.

The evening theme was *Dynamics of Ancient Sacred Symbols*. A warm welcome by SAA President, Kevin Attwater, led on to an opening in a charmingly Irish manner by Clare Dunne. Joe Vandermeer, with gentle humour, hosted the remainder of the evening.

Entertainment started with Cecily Cox, who treated us to an interactive piano recital, a set of her own variations on a Vivaldi theme inspired by Vivaldi. The Zephyr Singers, a Ladies Choir, delightfully performed four pieces, including two composed by their "coach", Roy Simmonds, based on words from Holy Writ. Roy continued with a fine address on *Ancient Sacred Symbols*, tracing their introduction to mankind, their necessity, their source, what stood behind them, and how they have affected the sophistication of language. A lovely young Lady, Marion Ives, on a very traditional Celtic Harp, charmed us by playing *Believe me if all those endearing young charms* and *O Shenandoah*; a pure delight and entirely wonderful. While on the subject of charm, the next presentation was given by two people who complimented each other's talents perfectly - Moses, an inspired storyteller, whose stories of depth were disarmingly simple, and Tao Dettaas who gave us strange and moving music on the Japanese Shakuhachi and the Aboriginal didgeridoo.

Just before supper, a hushed audience full of anticipation listened to Rev. Julian Duckworth explain the judging process of the entries in the **1994 Swedenborg Prize for Religious Art**. The standard of works was of such a high level of inspiration and so great a degree of translation that the choices for winner proved to be of extraordinary difficulty. The final choice by the narrowest of margins, went to Maryanne Heslop (Bellingen, NSW) for a work in clay-terracotta of a totem pole based on Aboriginal mythology, titled *Baiame*. To much acclamation, Maryanne was presented with the prize of \$700.

The second half was dramatically set by students at the Aboriginal Dance Theatre who, in traditional marking, performed dances from Mornington Island, including symbolic representations through animal and bird mimicry. Rodney Ravenswood, Jungian Society of Sydney President, gave a most thoughtful discourse on *The Symbolic Life*, viewing the subject through Jungian eyes which provided illumination from a different angle. Chris Catsanis brought together his eclectic group *Bells and Bowls* in candle light. Here, against insistent drums, is the magic of bowed bowls, the singing of bells with their endless harmonics rising to heaven, the complex statement from the didgeridoo and the arresting energy of harmonic singing.



As a prelude to the finale, Caro Jonas read poetry by a Saint of Tibet, *Milarepa*, which is as much a parable of soul growth as it is a work of art. In simple measures, truths were stated and the invitation made to abide thereby. Lama Choedak, a Tibetan Monk, then engaged each person in a deep calmness as he took us, with vast good humour, through the meaning of the displayed Tibetan symbols. He spoke as a teacher of Truth, each statement delivered as a unique pronouncement, and we entered unconsciously into a meditative state. The Lama chanted prayers for us all.

Grateful thanks are due to all involved in putting together this most successful Festival. To those who displayed art work, congratulations on your very considerable achievements and for the inspiration and joy it has given to other people.

Roy Simmonds

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.

Sorting Things Out

by George Dole. Published by J. Applesseed & Co. in 1994. 265 pages, paper.
SAA Members Price \$9.50 plus postage.

Sorting
Things
Out

GEORGE F. DOLE

J. Applesseed & Co. is the newest publishing house within the Swedenborg Movement. Its purpose is to provide new works that will not only lead people to new spiritual insights but to read Swedenborg's theological writings themselves. **Sorting Things Out** is a treasure chest of thoughtful and loving insights into Swedenborg's theology and its implications for

living by Dr. George Dole, a teacher, preacher and translator of Swedenborg's works over many years. 32 talks have been collected together under the title **Sorting Things Out** which, according to the editor "refers to an elemental skill in dealing with life. The powerful art of sorting through tangled issues until some of heaven's light breaks through all by itself is unfortunately not often seen. It is our impression that this subtle skill is what most persistently underlies George's thought."

Dr. Dole walks the reader across a series of doctrinal bridges that are supported by examples from as apparently diverse realms as the 12 steps of AA, balancing "Grace" and "Law", and the phenomena of direct and indirect inflow from the Lord.

This book is highly recommended as an insightful, witty and engaging glimpse into Swedenborgian theology.



To obtain these books, simply write to the Swedenborg Centre, 1 Avon Road, NORTH RYDE, 2113 with your request referring to your SAA membership. Do not send any money; you will be billed. Or phone your order on 02 888 1066.

QUOTATION TO CONTEMPLATE

Em. Swedenborg.

Recently, I have spent quite some considerable time reading up on the subject of **Angels** in connection with a project for the next Festival for Mind, Body, Spirit festival at Darling Harbour in Sydney. Swedenborg has many beautiful and wondrous things to say about angels and angelic life, so much so that it brings a real encouragement not to "miss out" on being able to be fully part of what is offered. In one particular section in *Arcana Caelestia* (para 454) that I found myself dwelling on, Swedenborg writes (emphasis added):

"Some spirits think that heaven and heavenly joy consist in a life of ease in which they are waited on by others. But they are told that happiness in no way consists in being inactive and finding happiness in that. This would mean that everybody wished to subordinate other people's happiness to his own, and when everybody wished that nobody would have it. Such life would not be an active life but a life of idleness in which they would become listless, even though they may well know that unless one is active there is no happiness

Reflective Meditation

by Gordon Dobbs. Swedenborg Lending Library & Enquiry Centre 1994. 60 min. Audio Tape.
SAA Member's Price \$8.00 plus postage.

Gordon Dobbs has an international business background in finance and management consulting and since 1987 has been advising individuals of all ages on career development. Living in Melbourne, for many years he has pursued a wide range of interests in the self development and healing fields, including the use of meditation. Gordon is a member of SAA and involved with SAA Group activities in Melbourne.

On this tape, Gordon outlines his own personal and very practical approach to meditation, his understanding of the meditation techniques used by Swedenborg in opening up to the higher dimension, and provides simple exercises for getting started on a reflective process that can bring peace and stillness amidst the bustle and pressures of daily living.

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A Glossary on the Meaning of Specific Terms and Phrases used by Swedenborg

Compiled by John Stuart Bogg. The Swedenborg Association (USA) 180 pages, hardback.
SAA Members Price \$19.00 plus postage.

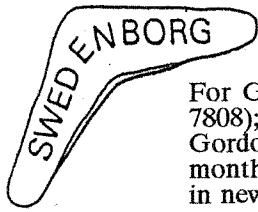
This is a reprint of a work originally published by The Swedenborg Society (London) in 1915 and has been long out of print. It remains the best and most comprehensive work of its kind ever produced, an invaluable reference work for those who want to know the precise meaning of many words and phrases found in the standard editions of Swedenborg's theological writings.

in life.

Angelic life consists in use, and in good deeds of charity. For angels never feel happier than when they are informing and teaching spirits that stream in from the world, or when they are ministering to men and are preventing the evil spirits with them overstepping the mark, and inspiring men with what is good; also when they are arousing the dead into the life of eternity, and after that introducing such souls into heaven if they are capable of it. The happiness they find in all this is more than can possibly be described. Angels in this way are images of the Lord; they love their neighbour more than themselves; and this is what makes heaven. Consequently angelic happiness consists in use, stems from use, and is proportionate to use, that is, to the good deeds of love and charity.

As for those spirits who had adopted the idea that heavenly joy consisted in being idle, and that in idleness they would be experiencing eternal joy, they were allowed - once told all this to make them ashamed of that idea - to perceive what such a life was really like. They perceived that it was an utterly dreary kind of life, and destructive of all joy; and that after a short while they would find it repulsive and nauseating."

Submitted by Neville Jarvis



WHAT'S HAPPENING

For Group activities, contact your nearest Group facilitator - Sydney region (Kevin Attwater on 634 7808); Melbourne which meets monthly on the fourth Friday evening (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.

FORTHCOMING MEETINGS

MELBOURNE Friday 25th November at 8 pm., at The New Church Hall, 426 High Street Road, Mt. Waverley, when Revd. Julian Duckworth will talk on **Dreams, Nightmares and Visions**.

PERTH Sunday 20th November at 7.30 pm at 74 Wyatt Street, Bayswater. Group discussion on **Freedom, Freewill and Choice**. (phone 271 0226 for more details).

SYDNEY (North Ryde) Friday 25th November at 7.45 pm. Professor Eric Sharpe speaking on **Swedenborg's Sweden**. There will also be some early Christmas celebration.
Friday 27th January at 7.45 pm. **Patrick Johnson, Swedenborg Society, London**, giving the **307th Swedenborg Birthday Address**. His topic will be based on **Swedenborg's Five Ages of Mankind**.

DIRECTORS MEETINGS Three have been held since the last Newsletter - in June, July and October, with this latter being extended to a subsequent evening to consider the AGM **Brainstorming** suggestions. Apart from all the normal business/administrative matters, time has been spent on Groups facilitation, a bookmark (which should be available soon), completing the booklet **Presenting Swedenborg**, the Newsletter (including a name), meetings in Sydney such as the major **Celebration of Spring**, and consideration of the 1995 Free Distribution to members. If you have any thoughts, suggestions, for the Directors please send them to Alexis Jarvis (Hon. Secretary) via the Registered Office.

MOSCOW CONFERENCE. As we go to print a major conference **Swedenborg and Russia** is underway in Moscow. Moscow's Association for the Study of Swedenborg's Spiritual Legacy has joined with The Institute of Man of the Russian Academy of Sciences to sponsor this Conference. Scholars from Moscow, St. Petersburg, Kiev, Riga and other places in Eastern Europe will be joined by a number of Swedenborg scholars from Sweden, America and England, including Dr. Michael Stanley who toured Eastern Australia for two months last year. We hope to have a report available in time for the next issue of **Candela**.

DISTRIBUTION OF SWEDENBORG BOOKS TO PUBLIC, COLLEGE AND UNIVERSITY LIBRARIES During July and August, The Swedenborg Lending Library and Enquiry Centre distributed 725 copies of both **Emanuel Swedenborg: Essential Readings and Awaken from Death** to these libraries throughout Australia. Whilst the majority of Libraries did not acknowledge the donations, a good number expressed gratitude and took up the offer of another donation - **Swedenborg: Life and Teaching**. Just a few Libraries refused the donation and returned the books.
Why not call at your local Library to see if these books are now on the shelves, perhaps even borrow them.

FAMILY SUMMER SCHOOL This is being run by The New Church (Swedenborgian) in Australia at **Cave Hill Creek**, near Ballarat in Victoria from **16th to 22nd January 1995**. Cost is \$168 for adults and \$118 for children under 13. It will be a week of instruction, discussion, socialising and recreation (re-creation!). For further details write to: Mrs. J. Ryan RMB 224, BROOMFIELD, Vic. 3364.

Please Note: Videos of the 1994 Celebration of Spring and The Sacred Enneagram talk are available for borrowing.

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

- Promoting Emanuel Swedenborg as a scientist, philosopher and religious visionary through meetings, lectures, and other functions
- Making available information on topical subjects drawing on Swedenborg's own contribution to stimulate interest and discussion
- Establishing, operating and supporting branches around Australia
- Providing material for the purpose of maintaining local libraries

Membership is available to everyone wishing to subscribe to these objects. There is a once off joining fee of \$10.00 and an annual subscription of \$25.00 (concession rate of \$15.00).

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- + A free newsletter.
- + Participating in lectures, seminars, workshops and specific events.
- + A 20% discount at Australian Swedenborg book distribution centres.
- + Joining together as a group with other members living in close proximity.
- + A Swedenborgian based book, tape or video is sent to each financial member each year.

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.