



Candela

Newsletter of the
Swedenborg Association of Australia Ltd.

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PRESIDENT'S MESSAGE

Over the Easter Weekend I was able to enjoy a much needed rest from the pressures of work and to spend some time with my family. Also, over the Easter break with the ever so important message of rebirth and regeneration all around us, I was able to reflect on some of my current projects and the organisations in which I am involved. Inevitably the Swedenborg Association popped into my thoughts several times with a reminder of the powerful message that the Swedenborg philosophy can bring to all those who may stop long enough to listen.

Recently I had the opportunity to give my talk on Discrete Degrees to two other non-Swedenborgian organisations. This talk was my 1995 project culminating in delivering the paper to the SAA North Ryde Group last September. The talk was well received at both organisations indicating the strong interest that others may have in various aspects of the Swedenborg philosophy.

I guess the message coming out of these talks is that others may not be interested directly in the Swedenborg Association or the Swedenborg philosophy, but there are many aspects of the Swedenborg universal philosophy that are of great interest and of help to others in their personal growth. We need to feed this insatiable appetite with information and knowledge by sharing the spiritual writings of Emanuel Swedenborg with others whenever we get an opportunity. So please be on the lookout for when you may help others by answering their questions with a bit of Swedenborg philosophy, or alternatively check out if such people or groups would like to hear a talk from another person reasonably well versed in the philosophy.

So please let your Board know of any opportunities to share information with

others or to give talks on Swedenborg related topics.

With Love and Light,

Kevin B. Attwater

Contributions Wanted

As *Candela* Newsletter co-ordinator, I would like to urge all readers to think about penning an item for future issues - commenting on something in this issue, some aspect of Swedenborg and his life which has fascinated you, a poem with a spiritual slant, a shortish (200 words) report on an SAA activity you have attended, a Swedenborg quote to contemplate. We will even provide a pen if you need one! Just send your contribution to *Candela* at the address given above. I look forward to receiving it.

Thanks, Neville Jarvis.

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MASKS OF THE SPIRIT - Symbolic Consciousness

(An abridgment of the presentation given by Drs. Stephen and Robin Larsen, Directors of the Centre for Symbolic Studies, New Palz, New York, to the Swedenborg Birthday Meeting on Friday 26th January 1996 at The Swedenborg Centre, North Ryde, Sydney. The complete transcript is published in the latest *Chrysalis Reader* (see Books Review on Page 10).

The thought of Emanuel Swedenborg anticipated the work of Carl Jung and Joseph Campbell, particularly in the understanding of symbolic consciousness and an emerging attitude toward the spiritual life in today's global culture. Between the late 18th century, when Swedenborg's work began to be known, and the end of the 20th, lies an incredible period of intellectual and technical growth that paved the way to the *postmodern* world. The influence of Swedenborg's thought has been less apparent in the formal disciplines of theology or philosophy but rather appeared in a thousand different ways spanning the arts, literature, psychology, and social philosophy, that during the 200 years transformed European and American culture in ways far more profound than those of many better known contributors.

Our thesis here is that both the work and the life of Swedenborg contain key symbolic or paradigmatic elements in a major shift in the spiritual climate of Western civilisation. This change is indispensable to our continued evolution and growth, and represents an antidote to some of the most destructive elements in Western religion.

The problem can be introduced with one of Joseph Campbell's favourite stories. He was attending one of the multicultural Eranos Conferences in Switzerland when Daisetz T. Suzuki, an important interpreter of Japanese culture to the West, was asked for his opinion of Western religion. In a characteristic gesture, the diminutive philosopher rubbed his hands on his hips and wrinkled his brow. *"Let's see. God against Man, Man against God, God against Nature, Nature against God, Man against Nature, Nature against Man; very funny religion!"*

Seen from the outside, and from the perspective of Suzuki's sophisticated Taoist, Shinto, and Buddhist sources, Western religion, failing to understand the dynamism of opposing forces in nature, and possibility of a profound symbiosis between the natural, the human, and the divine, had assumed a pathological dualistic stance. Starting from the elemental dualism of good and evil, the polarities persisted and extended to the human relationship to the divine, and the divine as present in the world. Still more important from a psychological point of view has been the human relation to nature, and especially our own nature, *"human nature."* The outcome of the dualistic dichotomies is visible everywhere in Western civilisation - in our existential guilt and depression before

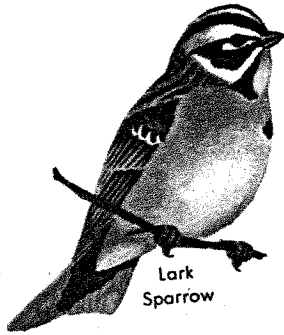
the image of a wrathful, legalistic God; in our myths of a nature that must be conquered and subdued rather than worshiped, learned from, and respected; and in our sad alienation from our biological and instinctive life.

Now, Suzuki was talking about the historically dominant thrust of Judeo-Christianity, for which Swedenborg's far more interactive model offers a rectifying compensation, as we shall see. Suzuki did, in fact, read Swedenborg closely, and paid him a high compliment, calling him *"The Buddha of the North."*

But first we must look at the ways in which religions influence cultures. As human beings we have no way of beholding the divine directly. All we see or know are our own (symbolic) representations. These *"masks"* enable us to personify, and thus to begin to imagine or conceptualise, some aspects of what is essentially beyond us. The danger is the almost universal tendency to literalisation. We mistake the mask for that which it implies, and then our image does just the reverse, occluding our ability to see spiritually.

"It has been customary with some to exhibit representations, especially of holy things," writes Swedenborg in his *Spiritual Diary* *"and to institute certain spectacular displays of sacred things. Exhibitions of this sort are not allowable because the idea of them remains after death, and by those who are profane this is turned into profane representations."* We know of no better statement in Swedenborg's writings on the danger of symbolic literalism. It is merely a psychological version of the making of *"graven images."* The mask of God is a device to help us visualise, to turn our earthly vision into a spiritual kind of seeing, but not to be revered as the thing itself to be worshiped. This is idolatry.

Recently a paradigm has emerged that may help us explain the extraordinary potency that images have on cultures and culture epochs. Rupert Sheldrake, the visionary and influential biologist, called it *"morphic"* or *"morphogenetic resonance"* - gains of biological evolution could be accomplished by a transfer of information that passes directly from mind to mind, through image and symbol. When a few, or a critical number of individuals, of a species learn a new behaviour, the effect transfers to the entire species.



Sheldrake has observed the phenomenon in such annoying, but amusing commonplaces as the ways in which starlings remove the paper tops of milk bottles, sitting on a hundred-thousand doorsteps in the British Isles. At first the technique that allowed the birds to remove the top and drink the milk at the neck of the bottle, was quite restricted; but soon, within a matter of a few weeks, the phenomenon had spread throughout the Isles in a way far more rapidly than could be explained by mere imitation.

Contemporary opinion sees collective manifestations usually as being culturally or socially propagated. But if one pays close attention to the ways in which such images work, we human beings seem to be haunted by mythic themes that emerge from something very much like Jung's "*Collective Unconscious*." Each era, even each decade, seems to have its own symbols that speak to something in the collective mind of the time.

Culture and life are held together by a tissue of meaning-imbued images and narratives. Beethoven became deaf, but his magnificent symphony music came from all the previous experiences that embodied the spirit of his understanding up to that point in his life. He sensed the spirit of the music and was able to communicate it even though he was deaf and couldn't hear it on a physical level. It was within him. When we create something, it is a representation of our story. If it has integrity, it communicates to others. For Beethoven, it was a symphony. For a native American, it could be an actual Mask of a spirit, ancestor, or ceremony expressing his relation to the spirit.

But let us now reflect on some of the dynamics during the eighteenth century. Just before Swedenborg's time, things had progressed to a kind of impasse. We all know of the enormous influence upon European culture of Descartes, who lived his last years in Sweden and died there. In Sweden, after Descartes, science was newly empowered to be used and taught in all areas of inquiry, except religion and those things belonging to theology. The morphic field of

Europe was changing, and theology no longer was the Queen of Sciences who could dictate truth to all others. Swedenborg turned his remarkable intelligence to furthering the revelations of this new way of knowing called "*science*." He studied what would now be identified as chemistry, mineralogy, biology, archaeology, physics, astronomy, and mathematics.

Swedenborg then passed through a spiritual crisis in his mid-fifties and began to turn his attention wholly to the spiritual life and a new interpretation of Scripture. The seminal, world-transforming ideas that he presented to the culture of his time have permeated Western thinking ever since. A view of Swedenborg's transformation returns us to our thesis, and even offers to accommodate that data in a way that the New Physics has called "*paradoxical*." If one thinks theologically, Swedenborg's revelation is unquestionably divine in origin; otherwise how could it contain those luminous truths that have touched many generations, and reach our minds and hearts even today? If one thinks psychologically, how could it be otherwise than that Swedenborg's religiously imbued childhood influenced his mid-life *recursion*, and even that aspects of his father's theology are discernible in certain of his revealed spiritual "*doctrines*"? It has also been noted that Swedenborg's pre-theological and post-theological ideas are not so easily separable (i.e., there are many anticipations of the latter in the former).

Is it possible that not only Swedenborg's crisis and "*enlightenment*," but his very biography itself was precipitated out of the morphic field of his time? Is it possible that Swedenborg's personal psychological journey into chaos and regeneration, death and rebirth, his biography itself, anticipates holographically the seeds of a new spiritual revelation, religious roots for a new church for the new millennium?

What is indisputable is how Swedenborg's personal mythology includes, in microcosmic form, questions that were pivotal for his time (as well now): the origin of the solar system (the universe), the nature of matter, the search for the seat of the soul, the spiritual meanings contained within the Bible apart from its role as an historical document, the idea of a developmental psychology for the mature human psyche (*regeneration*), the proper human relationship to nature, inner and outer, and many others.

We argue that Swedenborg's life and work, embodied an embryonic mythology of the new millennium, and by living it through, changed our morphogenetic field, thus anticipating the morphology of the next psycho-spiritual transformation for mankind.

Swedenborg's life and work endeavoured to introduce a compensation to some of the more distorted masks of the spirit prevalent in the European theology of his time.

1. **The Trinitarian concept** that a righteous God sent down his son as a sacrifice for the sins of humanity.

Swedenborg:- Jesus, the "son", was an aspect, not a separate person, of the Merciful Godhead, who intended the Christian Incarnation as a great moral lesson in what it means to be fully human, not an inhuman sacrifice.

2. **Heaven and Hell** - places of reward and punishment.

Swedenborg:- Heaven and hell do exist but not places of reward and punishment, rather conditions of the soul present even in the here and now, as an individual follows his or her primary motivational system or "ruling love." To the inhabitants of both heaven and hell, the other zone seems like "hell" - a place vastly inimical to one's own inner state.

3. **Public piety and religious ostentation.**

Swedenborg:- the life of religion - true spirituality - has nothing to do with these kinds of observances. Instead, "the life of religion is to do good." Attuning ourselves to the needs of others, we pass along in a practical way the inexhaustible spiritual bounty which is vouchsafed us as living children of God. External behaviour is meaningless without reference to spiritual intention. The "mask" of the spirit, if it conceals one's true motives, is just that: a mask, a disguise. What you do matters less, on a spiritual level, than your intention.

Behind this is Swedenborg's profound idea of the Divine Influx that sustains all living things. In and of ourselves we are merely "receptacles", hollow vessels for the spiritual energy that streams ceaselessly from the Divine Core of the Universe, sustaining every living thing. This is an idea not only consistent with the subtlest insights of Taoism and Buddhism, but with all of Oriental Medicine, where health is equivalent to opening ourselves to universal energy (chi) that sustains our vitality.

4. **Sectarian conflict.**

Swedenborg:- the Divine Presence is Universal. Influx flows not only into a chosen people or a special sacred tradition, but "Every created thing(which) is by nature recipient of God." Swedenborg insists that the Lord is effectively present in all religions, with the result that the good of all religions are saved, an idea that offers to transform the world into a semblance of heaven.

5. **Polluting and mistreating Creation.**

Swedenborg:- "nature itself is filled with spiritual presence." To fail to attend to its inexhaustible lessons is a crime against the Divine Order. Ecology is thus implicit not only to our survival, but to our spiritual growth and education. Every living thing is potentially related to every other, because all come from the same source. We must learn to live in a bio-spiritual symbiosis with the natural world.

Whichever perspective we take of Swedenborg, amanuensis of the divine or genius of the humanistic or both, our thesis is that he announced a new movement in Western civilisation that not only offered a remedy for its pathological or lopsided religious view, but one that has effected a change in the very morphic field of Western civilisation, the effects of which are still reverberating - and will continue to do so in the new millennium.

The thrust of the current thesis is, however, not just to trace Swedenborg's influence in a linear, causal way, but to treat Swedenborg himself as a necessary catalyst, himself a symbol, of the morphic or holistic movement of forces of our time. After all, if time and space are the relative categories spoken of by New Physics, Swedenborg appeared not only because of the forces that anteceded him and of which he represented a culmination, but because we of the twentieth century, in a teleological sense, needed him to have been there, to pave the way for the powerful spiritual and cultural movements in the world of today. In Jungian - Gnostic terms, he embodied the *Anthropos*, the quintessential human of our time: Aquarius, the water-bearer, pouring out an inexhaustible stream of truths to a spiritually thirsty generation and announcing the signatory themes of a new millennium.



Do you know what these symbols have to tell us?

A clue it is a book title. Actually, it is the title of the book which the SAA Directors have decided to provide to each member this year free of charge. So if you cannot work it out, it will only be a couple of months or so before you receive your copy enabling you to solve the puzzle. The connection will become very clear!



GROUPS NEWS

The North Ryde Swedenborg Association Group has continued with its monthly meetings with a Guest Speaker on the fourth Friday evening. These have been most interesting and very successful - the 307th Swedenborg Birthday meeting in January when we had the privilege of hearing Drs. Stephen and Robin Larsen give a presentation on *Masks of the Spirit* to a nearly full house; in February when over 50 people listened to Dr. Philip Groves' fascinating exposition of *Swedenborg's Mighty Contribution* being the enormously important system of spiritual truths given to the world through him; and in March when Rev. Julian Duckworth introduced the concept of *Creative Correspondences* which permeate the whole of Swedenborg's spiritual writings followed by an opportunity for everyone present to see the application of correspondences at a personal level by means of groups using text cards and a board to put them in touch with their own world of thoughts and feelings. This Group's Committee has put together a programme for 1996 that has been widely distributed so please diarise these events and support them whenever possible.

Mr. Allan Uren, Convenor of the Perth Group, reports each month on meetings held there on the third Sunday evening. Between 6 and 9 people attend. In recent months the Group has been viewing the Dr. Michael Stanley *Heavenly Secrets* video tapes. Much discussion has resulted on the concepts presented by Dr. Stanley from Swedenborg's work *Arcana Caelestia* concerning the Biblical stories of the Garden of Eden and the Arkflood. Still to come are the stories of the Tower of Babel, and Jacob's Ladder.

The Melbourne Group has continued with monthly meetings. Chris Skinner, Group Convenor, sent a survey at the start of the year to everyone who had attended meetings during 1995 seeking their thoughts on meeting times, topics, etc. The results of this survey are being implemented as far as possible in the 1996 programme of activities. The first two meetings of the year - in February when Rev. Julian Duckworth spoke on regeneration as *the pathway of spiritual growth*, and in March when the topic of *Correspondences* was addressed by Rev. John Teed - had quite good numbers attending, including some new faces, and plenty of lively discussion. Some interesting topics are also being lined up for the fourth Friday evenings of the remaining months of the year.

We "ARE" what we Seek

Do we ever stop to realise that we "ARE" what we seek!

We can not objectify our very consciousness, But we can objectify what we are not.

We are not intrinsically the body;

We are not the emotions playing hell or bliss with our time;

We are not the thoughts that reside, or come and go, in our mental zone;

What does this leave us with? -

The in-biding Spirit in its equipment, its environment.

We are nameless! but with the birth of our body our parents gave us an identifying name - "Bill" or "Mary", "Jane" or "John". But our consciousness stems clear and pure from the Source of Consciousness we call (for the need of identifying) "GOD".

What does "GOD" mean?

It means The One Life that flows into, and animates, our systems - our individual systems and all living phenomena.

Do we know really what we are?

No. We are a mystery! No matter what characteristics or personality appearances we "wear" or "assume", we intrinsically ARE pure, clean, innocent, clear!

But we lose sight of this. We are so educated and brainwashed into believing that we stand coloured by, or weighed down, with the personality our experiences have fabricated for us, that we can feel ourselves either obnoxiously important, or confused and flabbergasted, or we can think that we are a whole wardrobe of personalities!

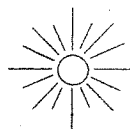
Truly! I can stand, you can stand like a little child, with dewy eyes, looking! seeing --- "OUT".

Jesus reminds us that "*unless we become as little children we shall not see the Kingdom of Heaven*".

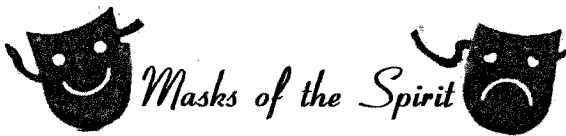
The Kingdom of Heaven is within us; we brought it with us from God.

The Quality of THAT ONE is pouring into us - as we stand new, innocent, pure, wonderful, naked, nameless, looking, seeing, wondering, gentle.

We veritably "ARE" what we seek! in Essence, Essentially.



Valda Parkinson,
Randwick.



Masks of the Spirit

A Slide Presentation by Drs. Stephen and Robin Larsen at The Swedenborg Centre on 26th January 1996.

One of the statements Stephen made during the presentation which I found significant was the following: "*There is something Divine about the experience of being human if we take the trouble to tune into it.*"

At the end of the presentation when answering a question relating to their visit to the Australian outback, Robin and Stephen shared some of their experiences such as sensing the sacredness of Uluru and the Olgas. This was an example of the experience of humans where the place one walks on is felt to be sacred. Another human experience is to have moments of wonder.

One of the benefits of attending this presentation was encouragement to be more attuned to the spiritual world. The title *Masks of the Spirit* relates to the Divine being veiled in various ways and we need to go beyond the masks that cover a deeper reality. We need to venture beyond appearances, names, forms and symbols. As I reflected on the evening, the need to appreciate more fully that the masks of God are devices to turn my earthly vision into a spiritual kind of seeing, became stronger.

Whilst an abridgment of the presentation is given on page 2, some of the things covered in the talk or during the discussion time that really interested me were the following:

- + Rupert Sheldrake's theory of morphic resonance. This theory was developed because there is a deeper layer to the evolution of life which cannot be explained by Darwinian "Natural Selection".
- + Swedenborg's Altered State of Consciousness. He altered his consciousness by slowing down his breathing. Thought itself would almost stop and amazing breakthrough experiences occurred. For a while he lived almost on coffee, milk and sugar and would lie on his bed for long hours and practice this quiescent breathing.
- + The Interplay between Spirit and Matter. The understanding associated with homoeopathy is that the outer body is a vessel for the soul. Homoeopathic remedies are addressed to the deeper levels. If you change the vibrational level of the energy body at a very subtle level, the physical body heals itself.

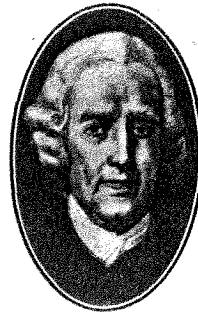
A worldwide view held in shamanic cultures is that everything is alive. The rocks, the stones, the tree, the bird are all in spirit and the physical that you see is just a brief experience of them that we have at this stage of our existence.

Stephen and Robin touched on various people influenced by Swedenborg such as Goethe, Emerson, Thoreau, Yeats, Jung and Joseph Campbell. Artists such as Blake, Redon and Cezanne were also influenced by Swedenborg. Robin who is an artist and art historian gave some very interesting insights to various works of art and artists. One example relates to the Hudson Valley School where various artists such as Frederick Church depicted the natural world as a book of revelation and a backdrop for the human life journey. Light was used as a reference to the Divine. One came away from the evening with a better appreciation of Swedenborg's influence on the creative arts.

Stephen and Robin worked very well as a team and have an easy-going style in presenting the material. They have a joy in doing this kind of work and it was a very delightful meeting.

Michael Chester

*N.B. A video of the evening is available for free borrowing from The Swedenborg Lending Library and Enquiry Centre, North Ryde. The full transcript of the talk is published in the latest *Chrysalis Reader* (see Books section on page 10 for details).*



SWEDENBORG'S MIGHTY CONTRIBUTION

For those not so familiar with Swedenborg, Dr. Philip Groves gave a good introduction in his talk to the SAA North Ryde Group meeting in February 1996. A clear outline of the man, who he was and what he gave us. For those who have read his works, it clarified his aim and presented the practical methods he gave us to reach this aim.

We often read these works, then put them back on the shelf and feel content that we have done our spiritual duty. This is not our purpose in life. Dr. Groves made it clear that Swedenborg and the Ancients of the East have known this for many thousands of years. *We must work on ourselves.*

'The Work' as it is referred to is an individual task. It starts when we realise we are not perfect. Swedenborg wrote about this in chapters 9 and 10 of the **True Christian Religion** and mentions it often throughout his works. Again once we have repented, that is only the beginning. We then have the task of modifying those behaviours which get in the way of Regeneration. This, is a life time of work.

Dr. Groves gives us a holistic view of the works of Swedenborg and from the Ancients of the East, who knew about this information long before it was presented to Swedenborg. How the Truth is universal, but made clearly accessible to the West through Swedenborg.

Life is a continual flow from the material life we now know into the spiritual. We have the opportunity for correction now. Repentance and Regeneration is as part of this life as the after life. We can live as part of this richness or remain as 'sleeping man'. We have the **choice**. Reading Swedenborg gives the guidelines on how we may partake of these riches.

It is our duty to awake from our sleep state, see our downfalls and change them. A cup full of personal negativities has no room for the Love of God. For those who missed this lecture, a copy of the audio tape can be freely borrowed or purchased for \$5.00 from The Swedenborg Centre, North Ryde.

Michele Kemp
Kulnurra



MEMBERSHIP

We welcome the following new members:
John Brogan (Palm Beach, NSW) -
Kathy Downs (Lindfield, NSW)
Michael Galovic (Bondi Beach, NSW)
Jane Gregory (Frenchs Forest, NSW)
Richard & Beth Heidlmair (Mosman, NSW)
Louise MacWilliam (Palm Beach, NSW)
John McCudden (Kingswood Park, NSW)
Martha Weiderman (Hunters Hill, NSW)
Violet Van Berkel (Berowra Heights, NSW)

1996 Annual Subscriptions are now due:-
Normal Rate \$25.00
Concession (Full-time Students,
Social Security Pensioners) \$15.00

This does not apply to those members who paid the 3 year rate of \$60 in 1995 although donations are always appreciated. Anyone currently paying the annual rate who wishes to take out the 3 year membership can send \$60.00 instead of the \$25.00. Please send Subscriptions/donations to:

Hon. Treasurer,
Swedenborg Association of Australia Ltd,
1 Avon Road, North Ryde, NSW 2113

Searching for Truth and the Experiences of Robert Monroe

One of the major interests in my life involves searching for the presence of Truth in other people's (as well as my own!) life experiences and noting the similarities between their findings and the Truth in Swedenborg's writings.

One such person who has had some very remarkable and enlightening experiences in his life was an American businessman, Robert Monroe, who had out-of-body experiences over a period of 40 years and recorded his findings in a trilogy of books, titled 'Journeys out of the Body', 'Far Journeys' and 'Ultimate Journey'.

I shall list some of his major personal findings followed by the Swedenborgian equivalent:

1. The existence of a place (or rather, a spiritual state) where the newly deceased are greeted and cared for by wise, loving beings who fulfil their wishes which might include meeting dead relatives and or friends. Near Death Experiences frequently report of such a place - *This is referred to by Swedenborg as being the entry to the Spiritual World where Angels await novitiate spirits.*
2. The existence of vast numbers of spiritual groups that we are intimately associated with, during and after our physical lives, according to our ruling desires. - *The concept of the Spiritual community.*
3. The true reality of a Divine Being who is the Source and Sustenance of all Creation, and who appeared to Monroe as an immensely powerful and beautiful figure in the midst of an energetic force like the Sun. Monroe had to be shielded from the 'rays' of this force by his guardian, because of the intensely overwhelming Love and Wisdom present in the out-flow. - *The Lord appears as in the midst of a Sun to the angels, and their spirits have to be tempered to receive his life at the right intensity or they suffer pain.*
4. The existence of different levels of spiritual being and the consequent appearance of higher and lower realities, according to the desire for spiritual advancement or a refusal to grow and to instead indulge in one's lower nature. - *Heaven and Hell according to our own self-imposed realities.*

Robert Monroe also discovered a technology (now available) he called Hemi-Sync. This

consists of listening to specific audio signals that are masked by pleasant music, which lead the listener into a 'whole-brain' state in a very effortless manner. This state of mind produced can then be used effectively for meditation, contemplation or even having an our-of-body experience, to name only a few.

I believe that this technology is definitely a gift from God for those who wish to enhance their awareness of themselves and to increase their intuition and sense of the Lord's constant guidance in our lives.

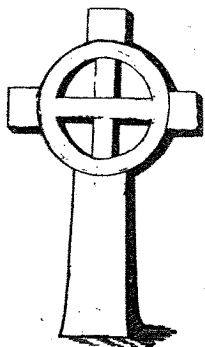
Please feel free to contact the place where these affordable and pleasant sound recordings are sold on audio cassette, by writing for a free catalogue from:
The Monroe Institute, Route 1 PO Box 175,
Faber, Virginia 22938-9748, USA.

Justin Morgan,
Brisbane.

CELEBRATION OF SPRING '96

"Why do I need to think about Spring when the Autumn has only just begun?". You may well be asking that question but there are two simple answers.

FIRST - You have just 5 months to complete that unique piece of artwork (drawing, painting, photography, calligraphy, sculpture, stained glass and printmaking) for submission in the fourth **Swedenborg Prize for Religious Art:-**



Theme: Sacred Symbols of the Christian, Celtic Traditions

Submission Date for Entries - **30th August.**

SECOND - You have even less time to submit your entry for the **Second Swedenborg Literary Award**, the date being **17th August**. All that is required is an original essay of between 1,000 and 3,000 words which provides contemporary insights into Swedenborg's writings, and to stimulate a search for applying them to useful ends.

So, its time to get out your paint brush, sculpting knife, pencil, camera, and crank-up the word-processor to have your items ready by the deadlines. Information sheets about both "competitions" will either be enclosed with this Newsletter or sent shortly under separate cover. If you miss out on entry forms, just ring The Swedenborg Centre on (02) 888 1066 and ask for them.

"On Emanuel Swedenborg and His Revelation of the New Church.

..... In former dispensations the sick body of the world could not bear the strong and overpowering remedies. That is why His Highness the Christ said:- "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of the Comforter, who is sent by the Father is come, He will guide you into all truth." Therefore in this age of lights specific teachings have been universal:- in order that the outpourings of the Merciful One environ both the East and the West; the Oneness of the Kingdom of humanity become visible and the luminosity of Truth enlighten the world of consciousness.

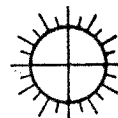
The descent of the New Jerusalem is the heavenly religion which secures the prosperity of the human world and is the Effulgence of the Illumination of the realm of God. In reality Emanuel was the forerunner of the second coming of His Highness the Christ, and the Herald of the Path of the Kingdom.

This is self-evident, that the Letter is an organic member of the Word. This membership denotes subordination; that is the Letter draws its life from the Word and has spiritual relationship with It and is accounted a part of It. The Apostles were the Letters, and His Highness the Christ was the Essence of the Word; and the significance of the Word, which is the Everlasting outpouring, cast a splendour upon those Letters. Since a Letter is a part of the word Itself, it is intrinsically identical with the Word.

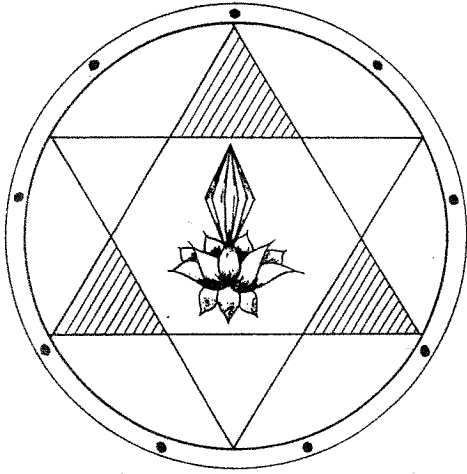
I hope that thou shalt arise to perform all that which His Highness Emanuel has predicted."

Extract from a letter dated 2nd April 1907 and written by **Abdul Baha Abbas** (eldest son and successor to **Baha'u'llah**, the founder of the Bahaist Movement) to Mr. E.E. Wrestling Brewster, a Swedenborgian in the States and published in **The Messenger**, September 1965.

In connection with this **The Messenger**, December 1965, also reports attention being called to the fact that Swedenborg is named as the "forerunner of the Second Coming of His Highness the Christ, and the Herald of the path of the Kingdom" on the original **Tablet** by **Abdul Baha**.



**The Manifestation of ISVARA
and the Process of
INDIVIDUATION**



Michael Wright has given us an opportunity to view a three stage process entailing many deep Spiritual aspects over a three month period. This extended period of time allows the viewer to ponder well on each phase.

Each exhibition phase, on display at The Swedenborg Centre, North Ryde, represents each of the three Cosmic forces which are involved in any process in the Universe.

First force - the initiating or affirming force.

Second force - the reacting or denying force which comes in opposing response to first force.

Third force - balancing/connecting/
harmonising - reconciling to
the clash of the first 2 forces.

"Isvara here refers to the Lord as influx of the "Divine" spirit guiding us on our pathway of "Work" upon the self-leading to individuation," states Michael. The three masks of the first manifestation of Isvara represent the qualities of first force which are Divine Love, Divine Wisdom and Divine Use. The aim of the first exhibition (26.1.96 - 23.3.96) is to represent bridging between the spiritual and natural worlds.

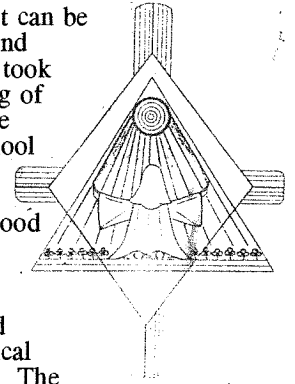
The second stage of the exhibition (22.3.96 - 12.4.96) represents the second force of "the sleep state". It features 9 photographs taken in Kathmandu in 1990 of shrines and similar building of worship. These are empty and need to be filled with active use.

The third stage of the exhibition (12.4.96 - 3.5.96) represents the third force and the law of '7'. This exhibition will feature teachings of the "Way". This is the activating force of the whole process.

Lachlan Hinds

Celebration of Easter '96

As we go to press it can be reported that a second **Easter Celebration** took place on the evening of Easter Sunday at the Seaforth Public School and was very successful. Well over 70 people, a good number of these coming as a result of notices in local papers, were treated to a variety of musical and dramatic items. The event concluded with Hot Cross buns and drinks. More details will appear in our next issue but congratulations go to Lachlan Hinds and his team for this very successful occasion.



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Filled With Hope

*Yesterday is already a memory;
Tomorrow is only a vision.*

*But today, well lived,
Makes every yesterday a memory of
happiness*

And every tomorrow a vision of hope.
Sanskrit

I find this quotation enormously helpful in keeping me on track to remember constantly - perpetually - to make the effort; as if of self, to live well in the here and now and thus my memory of yesterday becomes "a memory of happiness and every tomorrow (becomes) a vision of hope."

A vision of hope is a blessing from the Lord when we try to live as He would have us live, that is, from His Holy teachings from His Divine Word, always acknowledging from the heart the Lord's unceasing help, leading and guidance even in the most insignificant events of daily life. As Dr. Hugo Odhner says in his excellent book **The Lord's Prayer**, (page 68):

"But the Lord labours, still, every moment, to deliver us in secret ways from the evils which we have invited. At times men recognise such Divine leading as special interventions of a merciful Providence. But they seldom reflect that the Lord's government is constant, and present in the most trivial events of every human life."

The LORD lives! Blessed be my Rock! Let the God of my salvation be exalted.

Psalm 18:46.

Bill Hall, Rockhampton.

Have you considered it this way?

The Lord's Prayer

I cannot say "Our" if my religion has no room for other people and their needs.

I cannot say "Father" if I do not demonstrate that relationship in my daily life.

I cannot say "in the Heavens" if all my concerns and pursuits are in earthly things.

I cannot say "Hallowed be Your Name" if I, who am called by His name, am not holy.

I cannot say "Your will be done" if I am unwilling or resentful of having it done in my life.

I cannot say "as in Heaven, so upon the earth" unless I am willing to serve the Lord here and now.

I cannot say "Give us this day our daily bread" without making an honest effort for it or by ignoring the needs of others.

(with acknowledgment to a USA Christian publication).

I cannot say "Forgive us our debts, as we forgive our debtors" if I continue to bear a grudge against anyone.

I cannot say "Lead us not into temptation" if I deliberately choose to stay in a place where I am tempted.

I cannot say "Deliver us from evil" if I am not prepared to fight in the spiritual realm with prayer.

I cannot say "Yours is the Kingdom" if I do not give the kingdom the disciplined obedience of a loyal subject.

I cannot say "Yours is the power" if I fear what my friends and neighbours might say about me.

I cannot say "Yours is the glory" if I am seeking my own glory first.

I cannot say "Amen" unless I can honestly also say, "cost what it may, this is my prayer".

QUOTATION TO CONTEMPLATE



With the passing of Easter a majority of people are drawn to devotion and thoughtful contemplation in relation to the Crucifixion and Resurrection. Emanuel Swedenborg's writings help us to regain a deeper understanding of the spiritual significance and meaning of these events in relation to our own life. "He who shows us the Way". From birth into earthly existence, casting off the externals and being born again, Glorified and Resurrected into Eternal Life.

In the writings of Swedenborg it has been made clear that *just* because and *only* because the Divine itself was fully and perfectly incarnated in Human Form as the Lord Jesus Christ and because He is now immediately present or omnipresent in His Glorified Human that it is possible for there to be that more limited fulfilment of the Incarnation in the regeneration of each individual human mind.

As Harry Barnitz writes in his book *Existentialism and The New Christianity* (page 114): "Only as we attain unto this interior state of regenerate life, in which the Incarnation or Birth of the Lord is fulfilled in ourselves, blessing with a new heart and spirit, a new Will and whole new Humanity, may we be uplifted into the Spiritual "Light of Life", into the Heavenly Wisdom, which

God longs to communicate unto all His Human children. "In Him was Life and the Life was the Light of Men...He was the true Light which lighteth every man coming into the world." John 1.

Em = Swedenborg

Love Can Choose

"It is a man's love that becomes spiritual and is regenerated; And it cannot become spiritual or be regenerated unless it knows (by means of its understanding) what evil is and what good is, and therefore what truth is and what falsity is. When it knows this it can choose either one or the other."

Divine Love and Wisdom, para. 85

Imbibes Truth

"Love imbibes truths by mean of its understanding and not from itself; For love cannot elevate itself unless it knows the truths."

Divine Love and Wisdom, para. 422

Became the Word

"He who thinks and speaks nothing but truth becomes that truth, and he who wills and does only what is good becomes that good; and as the Lord fulfilled all the Divine truth and all the Divine good contained in the Word, He became good itself and truth itself that is, the Word."

True Christian Religion, para 263

Submitted by Lynne Heir

PUBLICATIONS REVIEW

One of the benefits of SAA membership is a 20% discount on the regular price of nearly 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.

A Thoughtful Soul: Reflections from Swedenborg

Edited and Translated by George Dole;
Published by Chrysalis Books in 1995.
150 pages, paperback.
Normal price \$15.00.
SAA Members price \$12.00

Using selections from the writings of Emanuel Swedenborg, recently translated for the modern reader, George Dole presents the spiritual concepts found in Swedenborg's writings in a logical, understandable manner. Dole has constructed the work particularly for the reader unfamiliar with these writings and provides an explanatory essay to introduce each chapter. The book can be read either as an overview of Swedenborg's spiritual philosophy or as a series of thoughtful meditations, both enjoyable ways to read Swedenborg. Chapter headings include *How We Know*, *Holistic Realities*, *Alternate Realities*, *The Human Process*, *"Correspondence"*, *Revelation*.

Testimony to the Invisible

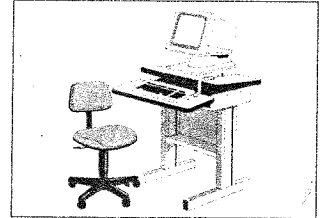
Essays on Swedenborg
Published by Chrysalis Books in 1995;
190 pages, paper.
Normal Price \$15.00
SAA Members Price \$12.00

The influence of Emanuel Swedenborg on writers, psychologists, and metaphysicians throughout the last 250 years is immense. Within this volume are essays from some of these who share their perceptions and admiration of Swedenborg and his writings - **Jorges Luis Borges** (Argentinian writer), **Czeslaw Milosz** (Nobel-prize-winning writer), **Kathleen Raine** (Blake scholar), **D.T. Suzuki** (Zen scholar), **Eugene Taylor** (on Emerson), **Wilson Van Dusen** (psychologist) and **Colin Wilson** (metaphysician).

Twelve Gates to the City: Spiritual Views on the Journey from Thirty Authors

Edited by Carol Lawson.
Published by Chrysalis Books (Chrysalis Reader series) in 1996.
160 pages, paperback.
Normal Price \$17.50
SAA Members Price \$14.00

This is the second volume in the Chrysalis Reader series. This collection of essays, stories, poetry, and artwork explores the variety of paths leading to the City of God. Contributors include John Hitchcock, Jennifer Leonard and Wilson Van Dusen. **It also contains the full transcript of the talk *Masks of the Spirit* by Drs. Stephen and Robin Larsen.**



For the Computer User

(Having at least 30MB of disk space, using Windows 3.1 on a 386+ having 4MB RAM or using Macintosh system 7.1+)

NewSearch - the complete set of Swedenborg's theological writings on computer.

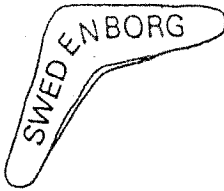
Fixed Price \$100.00

This is a easy to learn and use program for reading and studying all of Swedenborg's spiritual works. Perfect for home or professional use, New Search incorporates advanced searching functions allowing quick and easy exploration. It runs on the most popular windowing platforms allowing rapid movement of text to word processing and other applications. Provided on 13 diskettes.

To obtain these items, write to the Swedenborg Centre, 1 Avon Road, NORTH RYDE, 2113 with your request referring to your SAA membership. Do not send any money; an invoice will accompany the book(s) including surface postage. Or phone your order on 02 888 1066.

*I give you the end of a golden string, Only wind it into a ball:
It will lead you in at heaven's gate, Built in Jerusalem's wall.
William Blake: Jerusalem*

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); and Perth which meets in the evening on the third Sunday of every month (Allan Uren on 271 0226). It would be good to see additional viable Groups established in new areas. If you can help, contact Kevin Attwater.

In Melbourne **Friday 26th April.** A talk *The Harmony of Earth and Heaven* given Rev. Leslie Sheppard of Brisbane. 8pm at 426 High Street Road., Mt. Waverley.
Friday 24th May. A talk on **Swedenborg and Mesmer** given by Dr. Al. Gabay, Senior Lecturer, La Trobe University (Bendigo Campus).

In Perth **Sunday 21st April** and subsequent third Sunday evenings at 7.30pm. Continuing discussion on the *Heavenly Secrets* videos of the Dr. Michael Stanley talks on the early stories from the Bible. Coming up: The Tower of Babel and Jacob's Ladder. 74 Wyatt Road, Bayswater.

In Sydney Please see the programme enclosed with this issue detailing events mainly on the 4th Friday evening. One item not included in this programme is a day workshop in *Crystals and Vibrational Medicine* presented by Chris Catsanis, senior lecturer at Nature Care College of Naturopathic & Traditional Medicine, on **Saturday 15th June**, Swedenborg Centre, North Ryde. Bookings preferred.

In **China**, selected memorable relations from Swedenborg's *Conjugal Love* have been translated and published, *Heaven & Hell* being the current project. 15,000 copies of a book including both *Divine Love & Wisdom* and *Divine Providence* have been printed in **Russian**; the *Four Doctrines* is being currently translated. *Unlocking Your Spiritual Potential* is now available in **Korean**.

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

Everyone wishing to subscribe to these objects can take up membership. There is a once off joining fee of \$10.00 and an annual subscription of \$25.00 (concession rate of \$15.00).

BENEFITS OF MEMBERSHIP include:

- + Ready access to pursuing areas of interest in Swedenborg through the availability of books, tapes, videos and films.
- + 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.