



PRESIDENT'S MESSAGE

Often, in the course of doing my work, I find myself being in an unconscious state. My work involves the design of buildings. To perform any sort of conscious design one firstly must know the technical aspects of one's trade. This applies to architecture, music, poetry and literature, and indeed to all forms of creative work. On attaining the expertise of knowledge, one, as it were, casts off the shackles of knowledge and opens oneself to the influx of inspiration.

Knowledge can be a hindrance when operating without consciousness. My father often talked of 'academic fools'. What he meant was that very intelligent people often get caught up in their great knowledge but are impractical in even the simplest things of life. The 'absent-minded professor' epitomises this lack of consciousness. He may even leave the house without his pants on!

It seems that what we tend to do is to become active and drive the creative process as if we have the power to create. Swedenborg tells us that man must actually be in a passive state but open to react to the creative forces that come from the Divine.

"... the Lord alone is active in a person, and the person by himself is only passive, but he is moved to activity by the inflow of life from the Lord. This perpetual inflow from the Lord makes it appear to a person that he acts of himself"

(True Christian Religion 110:6).

My personal experience is that conscious design or "conscious reaction" is physically quite tiring. Physically one needs nourishment and breaks. To fight against taking a rest only activates the self ~ something which is to be avoided. Mentally however it is a stimulating process and at the conclusion of such a design episode one knows the solution is 'right'. It is not necessary to be affirmed in this.

The outcome of the creative process is complete and can be affirmed by the author without fear of egotism because it is clear the solution came from the Higher Source. It is actually a joy to share with the Divine in conscious design as if there is a partnership.

There are many forces acting against consciousness. Lack of knowledge is one but there is such an effort required that one becomes lazy (or in other words, tired before the work is started). Many a time I have sat down to undertake a job with no idea where I'm going with it. Soon, taking each thought as it comes and exploring it, my job develops and *voila*, it is completed and in ways I would never have imagined.

There is also the putting aside of our ego to allow the inspiration to flow in. Often we have difficulty in separating from our *proprium*. Our ego states stand between 'us' and the creative force; the inner man and the outer man. Swedenborg put this so well when he was able to put aside his ego and said:

I wondered at myself that there remained nothing of the desire to work for my own glory.

So I find my self constantly being unaware and not acting consciously. I will close with that Greek word for love,

Agape,

John Brogan

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Two copies of this Newsletter are being sent to members as usual, the second for giving away.

The Highest Insight in Hinduism and in Swedenborg

by Wilson Van Dusen

Hinduism's *advaita vedanta*, or non-dual theology, probably represents the highest mystical insight possible. It is the insight that ultimately only God exists. My friends know that I regard Swedenborg's mystical revelations as the greatest ever. We can then ask the question, Can we also find non-dualism in Swedenborg? The answer is a resounding yes. The highest revelation of Hinduism is also in Swedenborg's revelations even though the two traditions had no contact.

Though I have long suspected Swedenborg's theology was also non-dual, only recently did I find the real evidence. You must realize Swedenborg's work represents thirty densely packed volumes. Add to this that Swedenborgian scholars have not noted or emphasized the non-dual aspect of this theology. You then see how it might be difficult to find.

We can look at it now and see what light it throws on *advaita vedanta* since Swedenborg represents a totally different tradition from Hinduism. Swedenborg's theology presents the non-dual in a kind of illuminating paradox.

Divine Providence governs all things from the greatest to the very least (Chapter 1 of Swedenborg's *Divine Providence* and through the whole book). Yet it is not meant that we see Divine Providence at work (*Divine Providence*, chapter 9). In all things Divine Providence looks to what is infinite and eternal (*Divine Providence*, chapter 3). This Providence sees existence working toward the end of all things in every incident. This means Divine Providence has overarching concerns and ways of working far beyond our ken. For this reason what appears to be evil is permitted because it is part of the working out of these ends (*Divine Providence*, chapters 13-15). One end of Providence is that there be a heaven from the human race (*Divine Providence*, chapter 2). So far we can sum this up as:

God rules all things, the basic non-dual position. In Hindu terms Brahman is the all.

Now when we zero in on the person in the midst of this Providence we begin to see human life operating in the midst of essential non-duality. For one thing the person is divided in terms of an external and internal (Swedenborg: *Heavenly Doctrine*, chapter 3). The external includes our

senses, awareness, and all those aspects of ourselves we are aware of. The internal is a realm we are partly aware of, and largely unaware of. It is the realm of our real loves and our given nature (the love of the life). Our outer conscious aspects are really only the concretization of the far less known inner and affective aspects. We receive life and influx from God and the spiritual worlds in our inner aspect. We are not really a life in ourselves but a recipient of life. All that we take to be our real self, where we feel in control is really a recipient outer vessel.

We think we have prudence, the ability to decide, but we don't really have prudence (*Divine Providence*, chapter 10) though it is intended that we seem to have it. Now here is the essence of the paradox.

Divine Providence has overarching concerns and ways of working far beyond our ken. For this reason what appears to be evil is permitted because it is part of the working out of these ends (Divine Providence chapters 13-15).

When we try to reform ourselves, try to better ourselves by whatever our light of understanding, we are working on our external self. The Divine aids us in both our interior (which is under its control) and in our exterior. Swedenborg's writings call this reciprocal conjunction.

Conjunction is the Lord uniting with the person. Love and heaven are major examples of conjunction. Love joins. Heaven is the state of joining to God. God and Divine Providence are superordinate to us since they are aware of the infinite and eternal in all things. So our apparent effort to improve ourselves is met by the Lord working within us. The Lord is superordinate to us. So our doing is relatively an image within the real doing. Our effort at conjunction with God is met by the real and substantial work of the Lord.

Reciprocal Conjunction

We can then easily turn this from our us-versus-God duality to a non-duality (God alone is real). We do this by simply acknowledging and appreciating that our very effort to understand and appreciate these things comes from God. We cannot even pray without God's aid. Reciprocal conjunction. The very highest and best we try to do occurs within and is a manifestation of Divine Providence. What we try to do God is doing through us. Our apparent duality is an aspect within a transcendent non-duality.

The non-duality of God alone is superordinate to all appearances of duality. And we can experience this non-duality when we appreciate that all our efforts are simply manifestations of a Providence that rules all, that envisions a heaven of the human race and that is leading us toward this. Those in heaven become a conscious and coordinating part of the real order of things in which God is really all there is.

So the highest teaching of the Upanishads and of Hindu *advaita vedanta* also exist in what Swedenborg found in his great exploration. The non-dual position in Hinduism helped me to see it in Swedenborg's writings. But in a way, the writings better illuminate the human situation by providing a direct way to move from a dualistic struggle to oneness. The very struggle of mankind is Divine Providence at work in the greatest and even the least of things. Our struggle is an aspect of Divine Providence at work. There are other ways where the writings of Swedenborg see reality in a unitary way. But this is a good first statement. All our efforts to improve ourselves do not create an us-versus-God dualistic situation - but rather our efforts are a part of the working out of Divine Providence. We are better off to see it as such because that is the truth. In this way we can sense God working right in the midst of our situation.



Wilson Van Dusen is a clinical psychologist, Swedenborgian scholar, mystic, and author of numerous books on the inner world. His latest work entitled *The Design of Existence* is reviewed later in this issue.

This Article was first published in the June 2001 issue of **THE MESSENGER**, Journal of the Swedenborgian Church in North America.



SECRETARY'S REPORT

New Members

We welcome

Ms Kathleen Dice (Urunga NSW);
 Mrs Judith Corkish (Bowral NSW);
 Mrs Gwenneth McLennan (Wodonga VIC);
 Mr Edward Nickless (Leopold VIC);
 Mrs Miriam Warner (Murray Bridge SA);
 Mrs Kathleen Elliott (Plympton SA);
 Mr Ian Turnbull (Jakarta)

to the Swedenborg Association of Australia.

Swedenborg Quotation from the Secretary.

For God is everywhere and yet not in space. Thus He is both within an angel and outside him. Consequently an angel can see God, that is, the Lord, both within and outside himself, within himself when he thinks from love and wisdom, outside himself when he thinks about love and wisdom.

Divine Love and Wisdom 130

Michael Chester, Secretary.



Rev. Bernard Willmott (1915-2001)

Members of the Swedenborg Association of Australia will be sad to learn of the passing into the spiritual world of our very close friend, Rev. Bernard Willmott, earlier this year at Easter. Mr. Willmott was the SAA's only life-member, a position accorded to him by the SAA some years ago due to his personal vision for the establishment of an independent organisation devoted to the study, promotion and publication of the spiritual teachings of Emanuel Swedenborg. He was delighted when this was realised in 1992. Mr. Willmott took a keen interest in the activities of the SAA and, until ill health prevented it, attended meetings in Sydney when he could. He spoke to the annual meeting of the Association in the mid-1990's on *Swedenborg and Homoeopathy*. We shall indeed miss his interest, enthusiasm and personal energy, and his unique understanding of the workings of the Divine, and we are deeply grateful for his involvement and vision.

Julian Duckworth

GROUP'S NEWS

North Ryde, Sydney:

Around 15 people gather together each month to study Swedenborg's '*Divine Love and Wisdom*'. Julian Duckworth facilitates these meetings which will continue to Friday 2nd November, meeting on the first Friday of the month. In April we focused on particular selections from Paragraphs 51-82 which deals with Divine Love and Wisdom and the process of Creation. In May the focus was on Paragraphs 83-128 which dealt with the spiritual perception of the Lord as the Spiritual Sun emanating Love and Wisdom. In June the focus was on Paragraphs 129-172. The meeting helped us to understand the different regions in the spiritual world and what they signify and the purpose of Creation. Julian with his enthusiastic and varied presentations drew out the richness of meaning, so that we could appreciate the insights that Swedenborg recorded. A core group of people turn up to these meetings together with others who come for a particular theme. The people appreciate Julian's efforts in preparing for these meetings, for the lively presentations that he gives and for the group involvement.

Michael Chester

Melbourne:

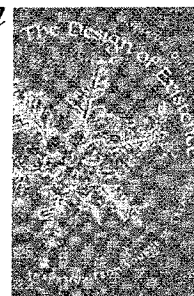
For the February meeting our speaker was Julian Duckworth, and he spoke on the subject of *Good and Evil - The endless battleground*. There were 15 present at the meeting. The slides accompanying the talk were very useful. In March Chris Skinner spoke on '*The Ages of Man*'. The talk was about the development of man through the ages with particular relationship to the Easter message. 14 people attended the meeting. In April the speaker was John Teed who spoke on the topic of '*The Wilderness Journey and our own experiences*'. The talk gave an overview of the journey of the Jews from Egypt to Canaan and showed how various events represented signposts for our own journey of faith and spiritual growth. The talk was appreciated by all those present although the 12 attending was a little lower than in previous meetings. Our speaker in May was Geoff Forster. Geoff is a member of our group and also a very experienced speaker in his own right and has spoken about Swedenborg to many different groups. Geoff spoke on the Philosophy of Gurdjieff, a Russian Philosopher, specifically in relation to the origin of Good and Evil, and showed how similar his views were to Swedenborg. Discussion was lively and those present enjoyed the talk. There were 13 present at the meeting. In June our speaker was Martin Pennington from Adelaide who is a final year student of the Australian New Church (Swedenborgian) College and was in Melbourne doing field work. Martin spoke on the

subject of *Ghosts and Para-normal Experiences*. He used a book by Ian Wilson to sight many and various examples of this phenomenon and then showed how they equated to the spiritual world experiences that Swedenborg gives in his teachings particularly in Heaven and Hell. Everyone enjoyed the talk and there was lively discussion and questions with 16 present including 6 visitors who had not been before.

Chris Skinner

NEW BOOK

The Design of Existence ~ Emanation from Source to Creation by Wilson Van Dusen



Swedenborg Foundation
190 pages, paperback.
Members \$27; Non-members \$33
(Plus postage \$3)

"The idea that human consciousness operates through the physical body but transcends it is a time-honoured, universal view about the nature of the mind. Wilson Van Dusen explores the pattern of these interactions in this clear, inspiring book. This is an excellent corrective to the naive materialism that has infected modern psychology and medicine, which at long last is beginning to fade."

So writes Larry Dossey, M.D. (Author of *Healing Words*) about this latest work by Wilson Van Dusen, who has championed the mystical and experiential approach to viewing the whole of life over a long time in articles and books such as *Presence of Other Worlds, Natural Depth in Man, Beauty, Wonder and the Mystical Mind, Returning to the Source*. With a doctorate in clinical psychology and a life-long interest in seeking universal truths from various cultures and spiritual movements, Wilson Van Dusen is remarkably well placed to analyse and reveal an ordered pattern in which inspiration flows from a higher source to all lower forms in a cohesive way. He uses Swedenborg's teachings liberally throughout the book and at the same time is able to invite the reader to open up to the wonder of the mystical experience, to see that we and the cosmos share a spiritual design.

This book is a must for anyone interested in the spiritual generally, in Swedenborg's teachings in particular, or in seeking that personal transforming process to become attuned to the Divine flow of life.

Contact The Swedenborg Centre, North Ryde
(ph: 02 9888 1066;
email: sllandec@swedenborg.com.au)
to get a copy rushed to you.

If I Had My Life To Live Over



Well for a start, I have to say, I wish I had known then what I know now.

First I was my parent's child.

My husband's wife.

And my children's mother.

Somewhere in there was me, I think I was there; I didn't pop out very often so I wasn't sure.

Then my parents were gone, and my children had all flown to other countries. I was left with my husband who is my best friend. I should have been suffering from the empty-nest syndrome. Truth was I liked it this way, at last I was free, I could be me.

Then I found I had a big empty space inside of me. It was like homesickness or even unrequited love, I felt lost.

I decided to find some answers out there. First off, I stopped reading fiction, and read everything I could lay my hands on that touched on enlightenment.

The Bible left me with more questions than answers.

Here is a short list of some of the books I have read.

The Tibetan Book of the Dead.

The Egyptian Book of the Dead.

Madam Blavatsky's *Isis Unveiled & The Secret Doctrine.*

I wandered into the Theosophical Society circles. Read up on Rudolph Steiner; the Christian Scientist, Mary Baker Eddy.

I toyed with Buddhism, and repeated Mantras and Meditation, till I fell asleep.

I wasn't interested enough to delve into the Islamic religion; any sect that can subjugate half of the population ~ "the women" ~ wasn't for me. A patriarchal society was doomed to failure, being a raving Feminist I knew it.

I read Jung, also Sigmund Freud, in trying to find answers, and when I delved into Astrology I found that Freud definitely acted like the Scorpio he was. Scorpio rules the 8th house of Sex. He believed man's mind was ruled by his sexuality and all his actions stem from that.

Whereas Jung was a real psychoanalyst who knew there was more to life than what we think or feel, something beyond the body.

I read parts of Spinoza on ethics, and books on Existentialism.

By **Dorothy Ainsworth**
Swedenborg Association of Australia
member living in Queensland.

I found the thick book of Jean Paul Satre's on "*Being & Nothingness*" rather sad and rambling.

Gurdjieff and Ouspensky, two male contemporaries of Madam Blavatsky, the Russian seer, were very good, they had insight. Especially Ouspensky.

I skirted around Tarot, Crystals and Wicca but still didn't find what I was searching for.

I joined an awareness group. Each week they would have a clairvoyant, who came to speak to us, she also spoke to the dead.

I didn't last long at the meetings and after two dire episodes I thought it best to keep away.

The first episode was when we had a male clairvoyant, and at the end of the meeting he asked, "Any questions?" I put up my hand; He smiled and said, "Yes?" I replied, "Are there as many daft people on the other side as there are here, or do they become instantly brilliant when they cross over?"

There was no reply, just a stony silence. Then he called out, "Anyone else with a question?"

The next episode was at another meeting where a man pranced up and down on the stage talking about "Love".

He was wearing a white T-shirt with a big tiger's face on the front of it, with a lot of Chinese writing around it.

I couldn't take my eyes off his shirt, so at question time my hand shot up. He smiled and said, "Yes?" "Is that tiger picture on your T-shirt advertising Tiger Balm? And if it is, do you realise they are an endangered species?"

He looked as if he would like to hit me, so I made a hasty departure from the hall.

I bet he never wore that shirt again.

About this time I came to realise that they didn't know anymore than what I did.

So I was back where I started.

I felt drawn to Jesus, but not to the church. Down through the ages man had done terrible things to one another in the name of religion:-

- "The Spanish Inquisition", and the killing of old ladies as witches.
- The hatred between the Catholics and Protestants in Ireland.
- The Jews and the Muslims in Palestine.

CHOICE

I became curious about the Mormon faith but I couldn't take Joseph Smith & Brigham Young as gospel.

I was "Saved" by the American evangelist Billy Graham, and it lasted just a week.

The Jehovah Witnesses have some good ideas, but to let a child die who could be saved by a blood transfusion wasn't for me. They also believe in the resurrection of the body, and by this stage I knew the body was not important, it was the spirit that counts.

Then one day I went into a local Op Shop to look at the second-hand books. I picked up a book called "*Heaven and Hell*". It was written by a man who had lived over two hundred and fifty years ago.

He had been a great scientist of his time and had written on all the physical sciences, then at the age of fifty-four, he used his wonderful scientific mind to go in search of the soul.

His name was **Emanuel Swedenborg**, and he wrote books about his searches until he was over eighty. I started to read "Heaven and Hell", and I couldn't believe it, for his writings took me straight into the arms of Jesus.

I wanted to laugh and cry. I wanted to stand on the rooftops and shout, "I've found it, I know."

I'd been looking for Jesus out there all my life, and Swedenborg had shown me Jesus was in my heart, and he had always been there, I just didn't see him. He wants us to live in Love and Truth, just that, and he gives us himself, to be with us always. If I lived a thousand years, I would learn no more, or need no more, than what I have now.

NOTICE OF ANNUAL GENERAL MEETING

FRIDAY, 3rd AUGUST, 2001 commencing at 7.45pm at The Swedenborg Centre, North Ryde.

PROGRAMME

- *The Swedenborg Files*
An introduction to the essential teachings of Emanuel Swedenborg, selected and presented by David Ayers, Pastor of The New Church (Swedenborgian) in Hurstville, Sydney. David regularly makes such presentations and this session will be very suitable for new readers. There will be an opportunity for questions and sharing.
- Followed by a short informal Business Meeting including elections
- Light Refreshments.

Anyone may attend the AGM and contribute to the discussion although only financial members may participate in voting or be elected to any of the official positions within the organisation.

*Man he turned away from God his
vision left unseen, and tried to rule the
world himself an intellectual human
being.*

*So he made this world today
A blot upon life's pages
Wars the price we have to pay
And death becomes the wages
So we blame each other's code
They must be wrong we say
As each man struggles with his load
And follows his heroes way
Our foes before, are now our friends
And so this mad world turns
As man this life he shapes and bends
And its meaning never learns
Now a new era shows its face
Mankind it tends to lure
Indeed we are a godless race
All tainted none left pure
We now cry, 'share things equally'
A cry we all must heed
Less for you and more for me
Man's second nature - greed
So now found, this blot it grows
And soon becomes a stain
As man struts like a cock and crows
For he is very vain
Countless ages steeped in strife
A heritage for our young
As wars cut down this tender life
And glory songs are sung
What of tomorrow you may say
And so you ask a man
It is a part we all must play
For the heavens now we scan
So the race goes on and on
With war clouds ever pending
When the final war is won
God will choose the ending.*

Dorothy Ainsworth

This is the first time that Dorothy has "been published" in *CANDELA*. Both the article and the poem are fascinating reading. Thank you so much for your contributions. Well done. We hope you will inspire more members to put their experiences, thoughts or just questioning on paper and send them through for future issues.

Some Thoughts on Usefulness

from Swedenborg's Spiritual Writings

Every person is . . .
created and born for use
. . . The life of the love of
use is a life of the love
both of the public good
and of the neighbour. It
is moreover a life of love
to the Lord.

Apocalypse Explained
para. 1226⁶

There are three
universal loves
enkindled in every
person from creation:
the love of the
neighbour, a spiritual
love which is the love of
performing uses; the
love of the world . . . and
the love of oneself.

True Christian Religion
para. 507²

There is nothing created
in the heavens but for
use. Taken generally,
one kingdom of nature
was created for the sake
of another; the mineral
kingdom for the sake of
the animal, and both the
latter for the sake of the
human race, that its
members might serve
the Lord by performing
uses to the neighbour.

Apocalypse Explained
para. 1226⁴

What is marvellous is
that every individual
thing, even to the most
minute, is adapted for
use.

Apocalypse Explained
para. 1191²

Angelic happiness is in
use, from use and
according to use, that is,
it is according to the
goods of love and of
charity.

Arcana Caelestia
para. 454

In uses, all the delights
of heaven are brought
together and are
present, because uses
are the goods of love and
charity in which angels
are. Therefore everyone
has delights that are in
accord with their uses,
and in the degree of
their affection for use . . .

. . . All delights of heaven
are delights of use.

Heaven and Hell
para. 402

The angels find all their
happiness in use, from
use and in accordance
with use.

Heaven and Hell
para. 403

According to uses, and
the love of them, those
living in heaven receive
all their delight and
blessedness, nor does
heavenly joy come from
any other source.

Apocalypse Explained
para. 1194⁵

The whole heaven is full
of uses, so that it ought
to be called a very
kingdom of uses. On the
other hand those who
perform no use are
banished to the hells . . .

Apocalypse Explained
para. 1226³

Those who have loved
themselves and the
world more than use
have no place in heaven.

Heaven and Hell
para. 393³

The Lord's Kingdom is
nothing else than a
kingdom of uses for the
good of the human race .
. . . in so far as a person is
in self, so far the angels
retire and evil spirits
from hell draw near, for
there reigns in hell no
other end than this.

Arcana Caelestia
para. 3796⁴

WHAT'S HAPPENING

For Group activities, contact your nearest Group Convenor

- Sydney region (Michael Chester on (02) 9913 2421);

- Melbourne (Chris Skinner on (03) 9435 8599);

It would be good to see additional viable Groups established in new areas. If you can help contact Michael Chester.

Swedenborg Association Group Activities

Melbourne: Last Friday of the month (usually) at The New Church Hall, 426 High Street Road, Mount Waverley commencing 8pm. For Programme details, contact Chris Skinner (9435 8599)

Sydney: Reading of Swedenborg's *Divine Love and Wisdom (Gold Coins Donation)*

Each evening includes a short presentation, group participation in reading selected texts, time for shared discussion, closing with a brief meditation. *Divine Love and Wisdom* is a foundation book, centering on the Divine, on creation, on causes, and throughout, on universal spiritual principles that operate in our life. It is a book that has cemented many peoples' appreciation of Swedenborg.

7th September *The Origin of Evil* - paras 248 - 281. **Plans are being finalised for making this occasion more celebratory (with spring in the air) with differing forms of participation. More information shortly.**

5th October paras 282 to 357 *Divine Love & Wisdom and Use*

2nd November paras 358 to 432 *Divine Love & Wisdom and its correspondence*

Other Swedenborg-Interest Meetings

In Adelaide *Life Beyond Death and our link now with the spiritual world*

Tuesday 14th August at 7.30pm. At the Rosa Tingey Centre, 38 Palmerston Road, Unley. \$3 donation, includes light refreshments. Contact Ian Arnold on 8277 1891

In country New South Wales:-

Emanuel Swedenborg: Explorer of Science and Spirit. Introductory sessions in **Wollongong** (August 21st); **Lake Macquarie** (August 28th); **Tamworth** (August 29th); **Gosford** (4th September); and **Richmond** (18th September) Information leaflets available from The Swedenborg Centre, North Ryde, on 02 9888 1066

In Perth **Restaurant Book Club**

Tuesday 31st July at 6pm. 176 Adelaide Terrace, East Perth (Chinese meal). *Angels in Action*

Tuesday 25th September at 6pm "Annas" Vietnamese Restaurant, 175 Oxford Street, Leederville.

Meal and Book Discussion: Helen Keller's *My Religion* (Book Price \$5)

Tuesday 27th November 6pm Peninsula Hotel, Railway Parade, Maylands. Meal and Book Discussion Chapter 8 on Freewill from Swedenborg's *True Christian Religion*

Contact the Swedenborg Library Officer, Mary Boyd, on 9242 3395 (AH)

In Canberra

Details from David Moffat on 26286 6082

Why a Swedenborg Association?

To promote Emanuel Swedenborg, the man and his message, throughout Australia by personal contact, meetings, etc.

Having functioning Branches for considering subjects of common interest.

Providing information on topical subjects drawing on Swedenborg's own contributions to stimulate wider interest.

Doing anything else possible to keep Swedenborg's writings before the community.

Why Join?

To share with others what has been of help to you in your quest for truth.

Pursuing areas of interest in Swedenborg through ready access of books and possibly events.

A Free Newsletter every 4 months

20% discount on books, etc.

Free Swedenborgian-based book each year enabling you to introduce others.

For membership details, contact the Hon. Secretary - details on first page