



PRESIDENT'S MESSAGE

I have been reading about the work done by our forefathers or more correctly our foremothers, to bring about voting rights, property rights and about the suffragette movement generally. In New South Wales voting rights only came about when it did through default. With Federation in 1901 all the States were brought into accord, dragging the right to a vote by women in NSW with it. An old Roman saying sums it up: "*Fata Volentem decunt, trahunt nolentem*" (Whoever is willing the Fates will lead, the unwilling the Fates will drag along).

Voting itself is secondary as can be seen by the failure to vote by many and the number of informal votes cast at each election. What was important with the Suffragette movement was the recognition by some that one must begin with education reform and the young. As a result the focus was on the kindergarten and playgrounds for the deserted children and access to education including sex education and higher education for women. The idea of a Kindergarten was based on Swedenborg's description of those who die in childhood being educated in "paradisaal gardens".

So it was the VALUE of the vote cast that was important. I am particularly focussing here on women like Maybanke Anderson (1845 - 1927), Louisa Lawson (1848 - 1920) and Rose Scott (-1925). You will add your own names.

William Charles Windeyer (later Mr Justice Windeyer) was a Swedenborgian as was his contemporary, the nation's first Attorney-General and second Prime Minister, Alfred Deakin. These men had to reconcile Swedenborg's ideals of sacred, pure marriage, repeated marriages and equal rights for women. In marriage, according to Swedenborg, the state of conjugal love, that deep spiritual relationship between man and woman could exist even if the couple were not bound by church or state and the contrary situation where marriage was based on lust not love, woman had a right to sever that relationship.

Women bore the loss of infant deaths which were very numerous in the late 1800's. It was reassuring to mothers whose children had died of small pox or TB, that their children would enter the spiritual world.

Men like Windeyer helped suffragettes like Maybanke to push through legislation giving property rights and rights to the custody of children in the case of marriage breakdown. The spiritual writings of Swedenborg were central to these changes both in Australia and in Europe.

Maybanke was credited with having secured the 1879 Married Women's Property Act and she urged the need for improvements to be made to will provisions and this was done with the help of Windeyer in the Married Women's Property Act, 1893. Maybanke had been friends with the Windeyer family since about 1867 and would have been well read in the writings of Swedenborg. She later became a member of the Theosophical Society in the early 1890's. In 1894 Annie Besant (who succeeded H. P. Blavatsky in 1891) lectured in Australia cementing further the interest in spiritual health beyond what the church and State were offering.

One of the things that appeal to me about these legal reforms is that I feel they are at least as important to the growth of this country as Immigration, Gold Rushes and the Great Wars. The case is yet to be proven but I believe it will be found that the writings of Emanuel Swedenborg played a very important, even central part, in the psyche of these pioneering women and men in Australia.

Agape,

John Brogan

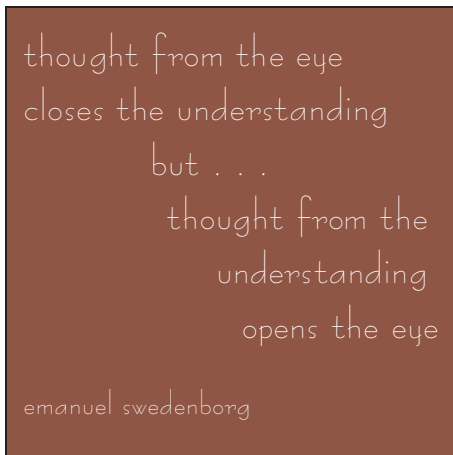
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Two copies of this Newsletter are being sent to members as usual, the second for giving away.



Fridge Magnet



All members of the Swedenborg Association of Australia, together with many people in direct contact with the Swedenborg Centres around Australia, have received their promotional magnet(s). Some have asked for more to give-away and a few have bought supplies too. We have received several very positive comments about them from other Swedenborg organisations around the world to whom they were sent. **We still have a good supply for giving away so if you have not yet asked for any, or even if you have, we will be pleased to supply your needs. Please do not hold back. We want to have them "OUT THERE" as another means of drawing attention to Emanuel Swedenborg.**

The *Great Swedenborg Fridge Magnet Reward* challenge also brought several submissions, three of which are included in this issue of *Candela*. Extra supplies of the Fridge magnet are on their way to these people as a thank-you for their willingness to participate. Others will be printed in next issue; we hope this will inspire **YOU** to put pen to paper and submit your thoughts which others will certainly value reading.

As well as stimulating interest by being constantly before you and others on the fridge or on the desk as a drink coaster, another use for the magnet is on the metal panel of the passenger side or rear of your car! Obviously those in other cars are unlikely to be able to read it but when your vehicle is parked, passers-by might spot it and get them thinking. There must be other uses too? Please let me have your ideas.

Neville Jarvis
Executive Manager

SWEDENBORG ASSOCIATION of Australia Ltd. ACN 056 529 769

Registered Office:

Swedenborg Centre
1 Avon Road, North Ryde NSW 2113
Tel: 02 9888 1066 Fax: 02 9888 1166
Email: saa@swedenborg.com.au
Website: www.swedenborg.co.au

National Board Members:

John Brogan (President)
Michele Knight (Secretary)
Kirk Holst (Treasurer)
Kevin Attwater
Julian Duckworth
Neville Jarvis (Newsletter)
Wayne Kasmar
Christopher Skinner

Executive Manager:

Neville Jarvis

Membership of the Swedenborg Association of Australia Ltd. is open to anyone interested in pursuing an interest in Swedenborg, the man, his science and his spiritual teachings. For details on how to join, please refer to page 14.

Fridge Magnet Reflection

Swedenborg's meaning for me came suddenly the other day when I remembered the time our daughter brought home a friend. I had never seen an uglier man. His legs and arms were so long that they seemed out of proportion to the rest of him and he appeared extra tall. He had a large nose and a receding chin "thought from my eye closed my understanding." After some time, our daughter, who had had a very traumatic former marriage, married this man. Then, "thought from the understanding opened my eye." My husband and I came to love this kind, gentle and considerate man, our son-in-law, and we did not notice the features that had disturbed us before. Sadly, our son-in law, after some years, was diagnosed with cancer and died three months later. Two other applicable wise sayings are "Don't judge a book by it's cover" and "It's an eye opener."

Ruth E. Blom, Buderim, Qld.



The Light of Christ by Kit Billings

Light. . . its just plain gorgeous isn't it? Are you a "light lover" like me? Have you ever given much thought to light? What does it mean? On both the natural and spiritual levels of life, it dispels darkness—and in so doing can dispel fear of many kinds. Wow, what a blessing light is! And when we start to talk about the divine light, the conversation gets a whole lot more interesting and vital.

The word "light" occurs in the Gospel of John over twenty times. Jesus referred to himself as the light of all people. John the Baptists mission was to point people to the light that was in Christ. Twice Jesus calls himself the light of the world (John 8:12; 9:5). He taught that this light can be within us (John 11:9, 10), so that we can become children of the light (John 12:36). "*I have come,*" said Jesus, "*as light into the world*" (John 12:46). Let us see if we can understand something of this idea of the light that Jesus brings into the world.

This fourth Gospel has several awesome specialties: light, life, and love being the principal ones. I see Christ's life as light - a divine light in fact that shines into the darkness and illuminates not only Christian lives but *all lives!* The older I get, the more I deeply love and appreciate light, and what it does to darkness. Lately I find myself marvelling at what a string of lights wrapped around a bush or tree can do to a very dark night. Or what one little candle lit in a darkened room at night can do to my heart, my mind, and my *life*.

The other night, when I was all by myself in my house, as my cute, furry pussycat Tiger was snoozing in an adjacent room, an old spiritual nemesis entered the room: a basic yet powerful fear of being alone. Do you ever feel this fear within you—a fear of being alone in life? The darkness that John wrote about in his awesome opening chapter is the enveloping and destructive falsity that the spirits of hell relish. This falsity, when accepted by us, blocks out God's light of truth, creating darkness in the mind. The hells want to convince us that certain dark false notions are true - such as that we are truly alone, or that chaos is stronger than the Lord, and stronger than all that is orderly and good in life.

You may ask: *Why? Why do the people of hell organize this way?* Simply put, because those twisted spirits actually enjoy leading us to feel fear and pain. The enveloping darkness they inspire and control enables them to feel like they have control and dominion over others - and this is something they greatly enjoy. Contrary to the overly simplistic theology of the New Age movement, *there truly are evil spirits*, and they want to destroy and consume true life, love, and faith in God. This is their aim: to create fear, anxiety, worry, selfishness, and hatred. They are lost in a world of fantasy, falsity, and spiritual perversions and lusts. And on that night, that one seemingly dark and lonely night of mine, their darkness was around me.

But I know their game; I know what they want. And I know some very effective tools for beating them at their game. **God's light dispels the darkness!** The wisdom and light of God has been entering this chaotic world of ours for a **very, very long time!** As God spoke through Isaiah, "*The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them has the light shined*" (Isaiah 9:2). And later, after the Advent of the Lord, John wrote: "*The light shines in the darkness, and the darkness could not overpower it.*" Long before I was born, the Word of God has been shining into life as spiritual light. And it has been shining into my mind and spirit for many years now. I knew what the truth was in the midst of that delicate yet oh, so real and frightening temptation that night. I recalled these powerful words, this powerful truth, given to us by the Lord through his apostle John, telling us that before there was any darkness there was the Word, which was God. Before there was darkness there was light that shone from the divine life force itself. John revealed with poetic strength unequalled by any religious mind in history that Jesus Christ is this divine Word and light because he is the divine truth of God the Father who shines into life! Divine truth shines and illuminates our minds. As Swedenborg learned, the Word that John speaks of in his opening verses is, put simply, divine truth that shines brilliantly and gloriously into life! Life itself was the very soul of Jesus Christ - and so we read that in him was life, and his life was the light of all people.

The Gospel writer said, "*In the beginning was the Word,*" which we know means: in the beginning was divine truth, divine reason, divine light that shines forth from *life itself*. The Greeks latched onto this essential truth thousands of years before Christ was born through the thoughts of a great Ephesian philosopher named Heraclitus, who lived in the sixth century B.C. He knew that God is the *Logos*, the reason and the *order* that makes the ever-changing, constantly in flux universe, and the often chaotic elements in it, assume beauty and orderliness. Interestingly, Heraclitus then brought the matter even closer to home.

- ▶ **What in us individually told us the difference between right and wrong?**
- ▶ **What made us able to think and to reason?**
- ▶ **What enabled us to choose aright and to recognize the truth when we saw it?**

Once again Heraclitus gave the same answer. What gave people reason and knowledge of the truth, and the ability to judge between right and wrong, was the *Logos* of God dwelling within them. Heraclitus held that in the world of nature and events, all things happen according to the *Logos*, and that in the individual person, the *Logos* is the judge of truth. The *Logos*, said the Stoics, pervades all things.



For the Greek, the gods were typically above and beyond us. They hung out on Mt. Olympus, and would only occasionally visit human beings. They lacked an ever-present divine compassion. They often played games on us and manipulated us. John's Gospel reveals that the Word, or Infinite Reason, was certainly the *real light*, which gives light to everyone, and is not a game-player! John gave testimony by his years of personal experience of living with Christ that the Word was coming into the world that had come into being through him. "The Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth. . . . From his fullness we have all received grace upon grace. The law indeed was given through Moses; grace and truth came through Jesus Christ." Suddenly, with the Incarnation, things have gotten *much more intimate!* John revealed a truth that Swedenborg elaborated upon very highly in his spiritual writings, namely, that there can be only one Divine Being of Life, and this infinite Creator and Sustainer has always had the power to reveal his love and wisdom to us. Christ is that aspect of the one God that becomes eminently present with us ("*God with us*" -**Immanuel**); who shines forth his light of truth upon us more so than ever before in history; who makes the infinite Father visible and known. And the beautiful, healing, guiding light that shines from Christ is truly the only light that enlightens all people.

As Swedenborg wrote in essence, all Christians who believe in and express in life the essentials of this doctrine of Jesus divinity, form a core to emit spiritual and divine light of the Lord that shines everywhere, even into non-Christian religions and into their holy scriptures. This is why people may find a lot of saving truth and light in the Jewish, Islamic, and other non-Christian religions without confessing Jesus as the Christ. And this is why we read in John 1:9: "*The true light, which enlightens everyone, was coming into the world.*"

Now I want to underscore and expand this a little further. Jesus says, "*I am the light of the world; whoever follows me will not walk in darkness*" (John 8:12). But let us all know with utter clarity that the light of Christ is more than a light of peace and goodwill toward all. It is a searching light, a penetrating light that will shed light into places within us that we won't feel very good about at first. Yet if we can stand it, later comes *experiential salvation!* Later comes growth and transformation!

The light of God is true life; it is love and wisdom. It therefore won't stop halfway, but will shine fully throughout our heart and mind. It will reveal the truth behind our deep fears, dreads, falsities. It will continue to shine into *our* darkness. The light of Christ has a simple aim: to get us fully exposed to it, so that we ourselves shine with it. It is having the light of God within us that enables us to be, as the Christ said to his disciples, "*the light of the world*" (Matthew 5:14).

Jesus came into the world in part to enable people to experience a terrific growth of love, joy, and peace centred in truth. His beautiful and searching light makes this possible, and makes it happen with our openness to his light. Thus, spiritual love and truth are his great aim. But make no mistake about it: his light, which is truth, will bring us mercifully in touch with the dark, problematic falsities, addictions, neuroses, and spiritually disorderly elements within us that try to avoid God's light, just as chapter one in the Gospel of John says: "*The world did not know him. He came to what was his own, and his own did not accept him.*"

It is these dark elements of life that trip us up and make us fall. The darkness within us, before it is transformed, hates the light. Our inherited evil inclinations within our naturalness hate the light, and will battle it fiercely at times. So John is saying, as William Barclay puts it: "*Into this world there comes Jesus, the light of the world; for there is a darkness that would seek to eliminate him, to banish him from life, to extinguish him* (as the ancient Zoroastrians knew so well)."

But there is a power in Jesus that is intractable - not easily governed or controlled. The darkness can despise the Lord, but it can never get rid of him. As has been truly said: "Not all the darkness in the world can extinguish the smallest flame."

Christ said, "*I have come into the world as a light, so that no one who believes in me should stay in darkness*" (John 12:46). It goes on to add, "*but to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God.*"

Swedenborg wrote that God, who is love and therefore life itself, wants to share all of himself with us, that we might receive the Lord's love and wisdom within our own unique heart and mind, just as plants receive the warmth and light of the sun. We were created for this purpose: to enjoy life being conjoined and deeply close to our divine Father. It is a vision of life with the Divine that is close, personal, and intimate. God the Father came here and lived among us to make sure our access to the kingdom of heaven remains open and vitalized.

Isn't it marvellous that now, as we learn and apply God's Word, his truth, his light, that by living in this way the Lord is as close and present to us as the lights are in the room at night ~ in fact, *much, much closer than that!*

Kit Billings ministers to the New Church (Swedenborgian) congregation in Saint Louis, Missouri, USA. This talk was extracted from the USA Swedenborgian publication "*Our Daily Bread*".



SECRETARY'S REPORT

New Members

We are very pleased to warmly welcome the following new Members to the Association:

Barbara Adams, QLD	Pam-Ann Ifield, NSW
Terry Baker, ACT	Richard La Ganza, NSW
James Baillie, VIC	Maricha Oxley, NSW
Johanna Busher, VIC	Karl Robinson, VIC
Chris Catsanis, NSW	Jennifer Ryan, VIC
Judy Glen, VIC	Helen Zenzmaier, NSW
Val Hart, WA	

and we welcome Mark Marchant who is reinstating his membership after some time 'off the list'.

Sadly I have to report the passing into the spiritual world of Agustin de Aboitiz (NSW), one of our earliest members, after a 15 month "battle" with lung cancer. A deeply spiritual man, who loved life especially during those difficult last months, he openly acknowledged to family and friends the inspiration he gained from reading Swedenborg's writings and shared the books with them. Whilst Agustin is now experiencing the wonders of the spiritual world, our condolences go to his partner, January Blackbourn, and his family.

Swedenborg Quotation from the Secretary

With those who are being regenerated through temptations, the remains in a man are for the angels that are with him, who draw out from them the things wherewith they defend the man against the evil spirits who excite the falsities in him and thus assail him.

Arcana Caelestia paragraph 737

Since the last edition of Candela we have been busily engaged in a number of administrative functions and activities including our regular quarterly Board Meeting (conducted 22nd July), the Annual General Meeting (conducted 15th August) and the 2003 Celebration of Spring (conducted 6th September) and the regular monthly meetings in Melbourne and Sydney, reported elsewhere. I would also like to mention that Ian Arnold is in the process of establishing a schedule for monthly meetings conducted in Brisbane. See Ian's report on page 6.

You would have received a number of mail outs including the annual complimentary item for members, a useful fridge magnet featuring an inspiring quotation from Swedenborg. I would like to remind you that additional magnets may be purchased from the Swedenborg Centre for a nominal cost. We did mention in our June edition that we would be interested to receive a 750 word article giving expression to the quote in today's world. If you have the time available to submit a contribution, and though in our busy world that can be scarce, we would love to hear from you.

I am happy to report that at the Association's AGM, all Office Bearers were re-elected to the Board. There are two vacancies on the Board - I would like to take this opportunity to encourage you to consider joining us. If you are interested in becoming a Board Member, please call me on (02) 9888 1066.

Our next Board Meeting is scheduled for 21st October 2003. I reiterate again that Board Meetings are open to all Members and should you wish to attend please do contact me to confirm details and to receive an Agenda.

Michele Knight

THE SINGLE EYE



Eye perceives

Book cover attracts, drawing the Reader

Title, colours titillate interest

Dazzles, blinds intellect

Author suggests a credible source

Eyes widen in anticipation

Open the book

Step into another world

Contents organise

Invite investigation

Illustrations trigger imagination

Facts stimulate logic

Logic and imagination combine

To create meaning, possibility

Chapters unfold

Building themes, purpose, knowledge

Dawn of understanding

Perception then expands, understanding deepens

The eye becomes clear, uncluttered

Mind then knows

Gordon Dobbs, Margate Tasmania

(inspired by the Fridge Magnet Quote)



GROUP'S NEWS

Brisbane:

Whilst it is early days yet meetings arranged under the auspices of The Swedenborg Association have begun to be held in Brisbane. The first was in July, bi-monthly intervals between them. It is most fortunate that **Paul Eldar**, a life-long spiritual scholar, has been more than happy to give talks at our early meetings, in July on "*Swedenborg: the Aquinas of Protestantism*" and, in September, on "*The Spirituality of Gender Relationships*". We have yet to establish how many people are happy to know of such meetings, also to support them. We also recognise the need to promote them more vigorously. At the July meeting there were just 5 of us in attendance. All the same the level of interest was great as was our appreciation for Paul's fine and informative talk. That number increased to 10 for the September meeting. We now plan to hold them monthly (Wednesday's at 1pm), the next being October 22nd when Paul Eldar's subject will be "*Swedenborg's vision of life*".

Ian Arnold

Melbourne:

We were very pleased to have Brian O'Neill give a talk in July on the subject of "*Mental health and psychotherapy*" including a Swedenborgian perspective. Brian was able to impart his experience as a therapist and counsellor and provide insights into the way Swedenborg's philosophy helps us to understand the way people think and act and the way God works with people. His talk was very informative and helpful and questions helped to provide a better understanding for people. We were pleased to have 24 people at the talk with 2 new attendees. On the Saturday morning Brian ran a "*Dream Workshop*" at which 15 people from the group shared some of their dreams and Brian worked with these to provide some helpful pointers to an understanding as to what the dreams meant.

In August we were pleased to have **Geoff Forster**, a member of our group, speak to us of the part that a higher level of consciousness plays in inspiration and revelation. Geoff provided an extensive and informative list of poets, musicians, and mystics (including Swedenborg) to demonstrate how a higher source was guiding them in their work. Everyone was appreciative of the talk and the breadth of the examples and lively discussion followed. We had 21 present at this meeting. The September meeting was held in conjunction with the 150th Anniversary of the New Church in Melbourne and a number of Swedenborgian Ministers formed a panel of speakers. **David Millar** spoke on the title "*From Fundamentalism to the New Church*" and recounted his journey and how Swedenborg's teachings answered the questions that were not resolved when involved with a fundamentalist church. **David Moffat** spoke on the topic "*Will the real God please standup*". He spoke on the various aspects and ideas that people have of God and

how we should see them as all part of the One God as outlined by Swedenborg. Lastly **Richard Keyworth** looked at the way we should look at the neighbour both naturally and spiritually and how Swedenborg brings this out in his interpretation in the Gospels when he looks at the inner meaning of the deaf, dumb, paralysed and many other parables in the Bible. The meeting was enjoyed by all those present which numbered 20 apart from the speakers and other Ministers present. The variety of topics and content was much appreciated.

Chris Skinner

North Ryde, Sydney:

About a dozen people were present on 27th June for the presentation by **John Brogan** titled "*The Amazing Structure of the Word*". John thoroughly prepared material which demonstrated that the Bible has many instances of 'structure' - parts repeatedly relating to other parts, or an underlying pattern that is not immediately obvious. These have the effect of lending the Word a heightened sense of authority. Whilst correspondences is an obvious example that John cited, it was lesser known structures about which we heard mostly. Firstly, the chiasm, a symmetrical arrangement of subject matters that can be found in many passages of Bible verses, was introduced and fascinatingly described at length (see page 11 for a more detailed explanation of the Chiasm). The last part of the talk was devoted to sacred geometry which is obviously a great love of John's. He displayed large-scale hand-drawn examples of geometry based on the numerical figures that feature in some well known Bible stories. Both the chiasms and sacred geometry certainly lived up to the billing "amazing" as described in the title of the presentation.

Wayne Kasmar

Our July Talk was something of an inspirational evening for all those present. It had the rather intriguing title of "*The Jekyll and Hyde Effect*" which had us guessing where **Kirk Holst**, SAA Treasurer, might lead the evening. Kirk treated us to a quite intimate and engaging account of his personal spiritual journey which had presented many challenges and relationship difficulties. Early on (in the mid 1980's) he experienced the forces he was involved with in terms of seeing a piece of artwork which he reproduced on a sheet of wood. This led him to understand how the forces of good and evil act on a person and the need to find the pathway to the Divine source of all. This he pursued with relentless vigour. When he came across Swedenborg and began reading his spiritual writings, he soon realised that Swedenborg was presenting the same model, in a detailed framework, with which he had been working. Much of the evening was taken up by Kirk explaining the imagery of his beautiful piece of artwork, which generated many questions and comments, and linking it all with Swedenborg's explanations of heaven, hell, the world of spirits and influx therefrom.



GROUP'S NEWS (contd)

North Ryde, Sydney: (contd)

On August 15th Neville Jarvis presented various experiences of Swedenborg's life in his talk "*Swedenborg: His Endeavours and Struggles*". Neville looked at significant issues in the life of Emanuel Swedenborg and speculated on the possible impact they may have had on him. He did this by taking on the role of Swedenborg, as he reflected on some of his experiences when he was 10, 19, 38, 60 and 83. These reflections were based on what is known about Swedenborg mixed in with some speculation on what he may be feeling if we were in his shoes. At 10, we become aware that his mother and elder brother died when he was 8 and are led to reflect on what impact this may have had on him. When 19, we come to appreciate the various influences that led to him studying Science (Philosophy) at the University of Uppsala. Whilst studying there he encountered conflicting views arising from Scientific and Religious perspectives. He felt that a reconciliation could exist between the two streams of knowledge. At 38, we heard of his attempts to find a partner in life and how his hopes for marriage were not successful in two instances. We were led to reflect on how he would have to come to terms with being single. At 60, we heard of his stuttering. 'He' tells the story of reading his dissertation at the graduation ceremony and stuttering at the beginning, but having the presence of mind to slow down, and completed the reading without too much embarrassment. We were led to consider the impact of this difficulty on his life. At 83 'Swedenborg' talked about the resistance some people had to accepting his books, and the little impact they appeared to be having in various learned circles.

There was a lot of involvement from the audience (16 people) that Neville facilitated, interspersed with humour creating a warm and engaging discussion of some of the issues in Swedenborg's life. This was followed by an informal Annual General Meeting and supper. A video of the evening can be borrowed by calling the Swedenborg Centre.

The 30 minute **Christian Meditation** sessions starting at 7.00pm on our Talks evenings with between 4 and 7 people participating. In August it was introduced with an excerpt for John Main titled 'What Jesus had done'.

Michael Chester

Candela

AVAILABLE ON THE INTERNET

www.swedenborg.com.au (Newsletter)

If you have access to the Internet, you can view and read this Newsletter on-line. Our printing press means that we can only produce it in one colour - black - for postal distribution. On the net, we have some coloured sections.

Why not tell others about this?

2003 Celebration of Spring

Held on Saturday 6th September, this was a very special event. About 20 people attended the evening, which began by voting on their choice for the **2003 Swedenborg prize for Spiritual Art**. There were 14 entries to the Art Exhibition with the theme being *Images of Spring*. After a welcome by John Brogan the program began with Julian Duckworth and Carolyn Heldon singing 4 pieces of wonderful harmonies. This was followed by Jacqueline Campbell giving a wonderful account of the creative process before announcing the People's Choice on the evening, which went to **Sybil Barber** with her painting *The Daffodil*. Michael Chester then provided a Sunrise presentation with the aim to allow people to spiritually connect to the Sun (representing the Lord). To conclude the program Julian Duckworth invited everyone to participate in a Dance. He guided us skilfully to move in time, to some wonderful music. The evening concluded with people socializing and enjoying a delicious supper provided by Glen Hart and Ruth Duckworth. There were many lovely passages accompanying the art works reminding us of Springtime renewal. Here is the poem by William Wordsworth that Sybil provided with her winning entry.

"I wandered lonely as a cloud"

*I wandered lonely as a cloud
That floats on high e'er vales and hills,
When all at once I saw a crowd,
A host, of golden daffodils;
Beside the lake, beneath the trees,
Fluttering and dancing in the breeze.*

*Continuous as the stars that shine
And twinkle on the milky way,
They stretched in never-ending line
Along the margin of a bay:
Ten thousand saw I at a glance,
Tossing their heads in sprightly dance.*

*The waves beside them danced; but they
Out-did the sparkling waves in glee:
A poet could not but be gay,
In such a jocund company:
I gazed - and gazed - but little thought
What wealth the show to me had brought:*

*For oft, when on my couch I lie
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude;
And then my heart with pleasure fills,
And dances with the daffodils.*

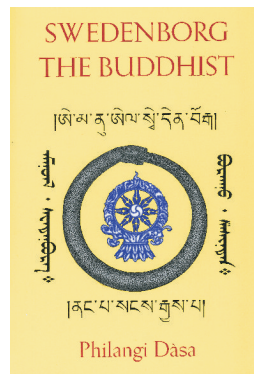
Michael Chester



BOOK REVIEW

SWEDENBORG THE BUDDHIST

by PHILANGI DASA



With his profound scholarly background in both Swedenborgian studies and comparative religions, Philangi Dasa begins his book with a dream-parable to highlight his search for the Divine Word. The main focus of the book is to demonstrate through a dialogue between Swedenborg and various scholars from different religious traditions (Buddhist, Hindu, Chinese, Zoroastrian, Norse and Native American) the compatibility of Swedenborg's teachings with the essence of Buddhism.

With reference to the dialogue between these scholars, Philangi Dasa asks the question 'To what nation or region should we look for spiritual light?' Swedenborg answers *'To those who are at home in spiritual knowledges of heavenly realities, to the sons of the East (AC 10252:6); to Asia...The Asians cultivated the spiritual sense of the Word (DP 264)...Hence it is that the ancient Asian church differed mightily from the churches of this day, for it made charity, not doctrine, an essential matter (AC 4680:2).* This insight emphasises the core of Swedenborg's theology on Divine Love and Wisdom reproduced in the relationship between Buddhism and Christianity which both respectively emphasise the way of Love and the way of Wisdom - each way entails the other.

The dialogue produces profound insights into each religious tradition's doctrinal approach to many subjects including Heaven and Hell, Karma, and all the potentialities of the Divine Word. What is clearly significant is a common thread running through Buddhism and Swedenborg's theology. On the subject of Correspondences from a Buddhist perspective, the Bardo (Tibetan Book of the Dead) views the challenge for mortal minds is to recognise the peaceful and wrathful deities that appear as the Karmic projections of one's own mind. The Bardo Thodol urges the deceased not to identify with any such images in order to attain liberating luminosity of the Dharmakaya, while Swedenborg's angels dwell happily in a mental world that changes constantly according to their affections. We can see here a common ground between these two doctrines in that neither spirit is deceived by the correspondences into believing that the things in one's world are real, and therefore are not fixed or trapped by them through the knowledge that all things are Correspondences.

One of the benefits of 'building a bridge' between Swedenborg's teachings and Buddhism, is the rich collection of meditative techniques and practices alluded to in the book. These practices have much to offer those Westerners who seek more specific guidance on how to 'let go' of themselves in order to realise personally the spiritual influx that Swedenborg describes so well in his theological teachings.

Philangi Dasa's book published in 1887, contributes a rich source of insights for contemporary Westerners who hold Buddhism close to their hearts. What should be drawn from this work is an understanding that Swedenborg is your Buddha - from a Western perspective. From the work of D. T. Suzuki: *'For you Westerners, it is Swedenborg who is your Buddha; it is he who should be read and followed.'*

Philangi Dasa's clever writing style, using wit, a scholarly and passionate understanding of Sacred texts and knowledge of Comparative Religions raises this book to the realm of an important and significant spiritual writing. With a symposium of scholars engaged in an informal debate, Philangi Dasa takes us on a spiritual journey that not only brings Emanuel Swedenborg to life and relevant for us today, more importantly Philangi leads us to the Divine Word.

This book is highly recommended to Westerners who embrace Buddhism.

Jeanette Frangoff and Chris Catsanis (Tibetan Sounds)
both from Robertson, NSW

This book ~ 435 pages, paper and priced at \$35.00 ~ has been recently been republished.

During October, November and December, the Swedenborg Centre is making it available to readers for \$30 (plus postage) during. The SAA membership price will be \$25 during this period. See Order Form on Page 13.

*Heaven's sun is the Lord; light
there is the divine truth and warmth is the
divine good that radiate from the Lord
as the sun.*

Swedenborg: Heaven, and its wonders, and Hell
(from paragraph 117 of the New Century Edition - p 14)



SWEDENBORG IN KATHMANDU AND ALONG THE GANGES

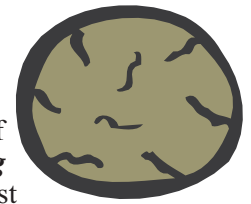
I don't know how many of you know about Emanuel Swedenborg, but he was a scientist and polymath who in his later years became a seer and proto-spiritualist of sorts. He wrote a great deal of books about his visions and insights including the *Arcana Celestia* and *Heaven and Hell*. One might be tempted to call him the first New-Ager, if not for his sharp mind and otherwise great scholarship on many issues. The church he founded is quite small today, but his influence stretches into many Christian flavoured groups and systems that don't even realize he paved the way for their coming. Today's seed comes as a statistical anomaly of sorts. In the past Swedenborg's teachings have attracted attention in some of the oddest places. One of the most vital places was Japanese occupied Korea, before the Korean War more or less destroyed it's organization. But looking in the World Christian Encyclopedia, Barrett reports that cell groups of Swedenborgian influenced Christians still exist in North Korea, while more vital and less mystical Christian groups have displaced it in the South. Another thing not listed in the World Christian Encyclopedia has been the rapid growth of a Swedenborgian influenced Cell Church's in Nepal, especially Kathmandu. This is due mostly to the work and charisma of one man, who goes by the pseudonym of Isu Karki, as conversion to Christianity is frowned on by society and the government there. He's currently working on a translation of Swedenborg's teachings to Nepali, and through the magic of the internet keeps in contact with several New Church mailing lists for support and news on his mission.

Anyone who studies Swedenborg would be struck by the very Eastern nature of his interpretation of Christianity and the Bible. In fact the Zen monk **D.T. Suzuki** wrote a book entitled "*Swedenborg: Buddha of the North*". It seems natural that his form of Christianity would appeal to Hindus and Buddhists more than traditional interpretations would. Unfortunately, the teachings of Swedenborg, like most high quality religious teachings, have not had a very good missionary impulse behind it, relying on the strength of his works alone, as opposed to shoving it down the throats of a captive audience. It wouldn't take much to make it appeal to the East, say several good translations into Eastern languages, and let his content do the rest. So, what would the world be like, if like Bodhidharma, Swedenborg came from the West to the East?

From: Arthur Rimbaud (vangogh@iav.com)

The above article was published in the Summer 2003 issue of *Things Heard and Seen*, the newsletter of **The Swedenborg Society**, London. It was located by Alan Misson while surfing the Internet. The comment that Swedenborg founded a church is erroneous of course.

Swedenborg in Space!



Somewhere in the outer regions of our solar system, *Swedenborg* traverses the great space. Whilst beyond the ken of this reporter, astronomers will know precisely where *Swedenborg* is at any point in time.

You see, *Swedenborg* is one of some 65,000 observable minor planets on elliptical orbits around the sun, mostly between the orbits of Mars and Jupiter. Their size varies from something smaller than the moons of the designated planets to relatively small asteroids. In earlier times they were known as small planets but then became categorised with all the asteroids. Now the collective name for all such observable bodies is minor planets.

How do they get their name?

Most of them today ~ probably the smallest ~ are simply numbered. The names for the remainder were subject to the approval of the international Committee for Small Body Nomenclature, attached to the Minor Planet Center (MPC) of the Smithsonian Astrophysical Observatory in USA. In 1979 it was decided to affirm the tradition that the discoverer of a numbered minor planet be permitted to propose a name for the object, with all names proposed reviewed for suitability. A summary of the guidelines for naming are:

- ▶ be pronounceable, preferably expressible as a single word, and no more than 16 characters in length.
- ▶ not be too similar to those of other minor or major planets or natural satellites, or are in questionable taste.
- ▶ a recognition of the unsuitability of using individuals or events principally known for political or military activities until 100 years after the death of the individual or the occurrence of the event.
- ▶ unacceptability of names or citations that resemble advertising.
- ▶ pet animals names are discouraged.

It is great to know that the name of Swedenborg is considered sufficiently worthy for a place amongst the Minor Planets. On 1st December 1983, minor planet numbered 3947 was discovered by Dr. Edward Bowell at the Lowell Observatory (Anderson Mesa site), 20 kilometres southeast of Flagstaff, Arizona. It has the astronomical reference of 14971.

At this point in time, we have no information regarding the circumstances of the naming of *Swedenborg* or where it actually orbits. If any reader can shed any further light on these facts, we would be glad to publish them. Perhaps one thing of which we can be sure is that due to size and the likelihood of it consisting mainly of metal, this body in the starry skies will not have life on it or can we be so sure?

Neville Jarvis



A Member's Journey

My relationship with Swedenborg began innocuously enough with a decline in health, which occurred over an 18 month period, when I was in my late twenties. After major surgery for cancer, a perilous stay in hospital with complications from peritonitis and a prognosis of 'six weeks to live', I embarked upon a journey which to this day, some 37 years later, continues.

My sojourn in hospital was actually highly educational because the experience taught me a number of things, the most important of those was to be self-activating. Everything else followed from that. However, it also taught me something else, which has stood me in good stead all my life. That 'something else' was the resolution within myself never to accept at face value whatever negative medical prognosis was given.

I knew I had to educate myself because no help was forthcoming. The negativity of many of the medical profession both during my time in hospital and subsequently, was something to behold. However, there were also many 'angels' along the way who were an inspiration.

When I left hospital it was with the accompaniment of two burning questions. The first; why did my body succumb at such a young age to such a devastating illness? And the second; was there a life after death, was there a spirit world?

At the time there was very little literature available regarding alternative approaches to a healthy lifestyle, so I undertook courses in natural therapies and theology. I took every opportunity to locate information which would help me find the answers to my questions. Looking back on that time, I can say that it has been an incredibly open and learning experience.

There were many setbacks with the illness and I had to continuously lift myself up by my emotional bootstraps. In one particularly dark and difficult period, I recall it was May 1984, I picked up the Herald and started reading the advertisements. I noticed an intriguing heading, which was listed as a very small insert – Heaven and Hell by Emanuel Swedenborg. As soon as I read the advertisement I knew I had to purchase a copy. It was that simple.

I immediately telephoned the listed number to order a copy, speaking with a kind gentlemen by the name of Neville Jarvis who worked in the Swedenborg Library in Clarence Street in the city. When the book arrived I sat up all night and read it with great, great difficulty. It wasn't easy, but it hit the spot.

This was the point at which my life began to entwine with Emanuel Swedenborg. Over the course of time, I found the readings and teachings of Swedenborg to be of enormous help and guidance, as were a large number of other ancient texts and teachings. As a result of my earlier ill-health and the lessons I have learned as a result, I have established a small cancer support charity with the aim of providing as much help as I can to those people and their carers who are in the same situation.

As a result of this involvement, I have had many incredible experiences, and I can only say that it has been a great privilege to be involved with so many good people, and to be able to be of some small help to them. I have a small healing centre at Bowral where people come to stay with the aim of tailoring an individual healing program which will be of specific use to them.

The teachings of Swedenborg regarding the spiritual world help me both in my work with people who are 'dying' and in comforting family, friends and carers. I have been heavily involved with the Cancer Information and Support Society and was the Treasurer for 10 years. I would like to register and acknowledge my deep appreciation to the Swedenborg Centre for the use of their premises when we conduct our monthly meetings.

Nobody can tell you that you are going to die just because you have a serious illness. They are not God. While our destiny to a large extent rests in our own hands, we must remember that we have free will within the will of God. Our life is a spiritual journey. It is a process of becoming, of evolvement from the natural to the spiritual. We are indeed, spiritual beings. Life is a treasure hunt in this incredible world. Live in confidence that you are being well cared for.

Neville Brown



The Amazing Structure of the Word

(Refer North Ryde Group Report on Page 6 of this Issue)

John's Gospel has given inspiration to many and is a much-loved teaching. One of the lesser-known characteristics of the Gospel is the fact that it is constructed of 70 **chiasms**. A chiasm is a literary tool where the whole is broken into parts, here 70 parts, and within those parts there are paired "meanings". The pairs may be simply words or they may be lines that compliment each other. The three examples below indicate very well what the Gospeller intended. These three examples come from the well loved chapter 4, "Samaritan Woman at the Well" and the first is seven pairs followed by two pairs followed by another chiasm of seven pairs. The complement is shown in **bold** where the word or words are repeated, in *italic* where a similar thought is expressed or a clear link exists between them eg. question and answer and underlined where a similar thought or expression is contained within both parts but is not the whole part. Where the extracts have been shortened for simplicity the missing words are indicated by a broken line.

An example of word connection is in verses 4 to 12:

Verse 6 c "Jesus, wearied as he was with his journey, sat down beside the **well**."

Verse 11 c' "and the **well** is deep; where do you get that living water?"

An example of question and answer is seen in verses 16 to 27:

Verse 17 Woman b "I have no husband".

Verse 26 Christ b' "I who speak to you am he".

The Samaritan Woman Discourse 4: 4-12

a 4 -5he came to...city of Samaria...near...field...Jacob gave..**his son**

b 6a **Jacob's well** was there,

c 6b ...Jesus, wearied as he was with his journey, sat down beside the **well**...

d 7a There came a **woman** of Samaria **to draw** water.

e 7b **Jesus said to her, "Give me to drink."**

f 8 **For his disciples had gone away into the city to buy food.**

g 9a**Samaritan woman** said... "How is it.. you, a Jew, ask a drink of me,

g' 9b **a woman of Samaria?"**

f' 9c **For Jews have no dealings with Samaritans.**

e' 10 **Jesus** (said-Gk) **to her**.., "If ..knew ..who it is that is saying.., '**Give me to drink,**' ...

d' 11a The **woman** said to him, "Sir, you have **nothing to draw** with,

c' 11b and the **well** is deep; where do you get that living water?

b' 12a Are you greater than our father **Jacob**, who gave us the **well**,

a' 12b and drank from it himself, and **his sons**, and his cattle?"

Discourse 4: 13 - 15

a 13 Jesus **said to her**, "Every one who drinks of this **water will thirst** again,

b 14a but whoever drinks of **the water that I shall give him** will never thirst;

b' 14b **the water that I shall give him**....become ...spring...to eternal life."

a' 15 The woman **said to him**, "Sir, give me this **water**, that **I may not thirst**..."

Discourse 4: 16 to 27

a 16 Jesus said to her, "Go, call your husband, and **come** here."

b 17a The woman answered him (and **said** - Gk), "I have no husband."

c 17b - 18 *Jesus... "you... had five husbands... whom you now have is not..."*

d 19 **The woman said to him**, "**Sir, I perceive that you are a prophet.**

e 20 Our fathers **worshipped** ... you say that **in Jerusalem... ought to worship**."

f 21 Jesus.. " ... **hour is coming** when neither.... will you **worship the Father**.

g 22a **You worship what you do not know;**

g' 22b **we worship what we know**, for salvation is from the Jews.

f' 23 **...hour is coming.... worshippers.... worship the Father** in spirit and truth....

e' 24 God is spirit.... those who **worship him must worship in** spirit and truth.:

d' 25a **The woman said to him**, "**I know that...Messiah.... coming (...Christ);**

c' 25b *When he comes, he will show us all things.*"

b' 26 Jesus **said to her**, "I who speak to you am he."

a' 27 ...disciples **came**. They marvelled that he was talking with a woman.



The Amazing Structure of the Word (Contd)

There are important meanings that may not otherwise be seen, for instance, Swedenborg says a “husband” corresponds to the ‘rational principle’ which is the reasoning ability of man based on what he sees, touches, hears, smells and tastes. Our senses have to do with rationality whereas our feelings relate to psychological or spiritual states. The Woman had:

Verse 17 c ‘five husbands’, that is, she used to be a rational person relating all things to what she saw and heard, to the five senses, but now Christ says: “he whom thou now hast is not thy husband” suggesting that she has even lost the faculty of rational thought. The compliment to this line is:

Verse 25 c’ “When he comes, he (the Messiah) will show us all things”. She is still thinking from a sense-based level and seems to expect miracles and so forth of the Messiah to “show us all things”.

For those interested in following this informative structure further see *The Amazing Structure of the Gospel of John* by Kym Smith ISBN 0-646-37447-8. Also, the transcript of the talk given to the North Ryde Group in June 2003 is available for borrowing on request.

John Brogan

PATH TO UNDERSTANDING

Down through the millennia human life is known to have existed upon this earth, it is now acknowledged mankind has displayed unique capabilities which distinguish it from all other forms of animal life: capabilities which are both blessing and burden, for whilst they have led to mankind achieving apparent domination over all else they are sometimes believed to leave no place for conscience, spiritual purpose... even Deity! The eternal - and internal - thrust for spiritual understanding does, however, continue to question and often reject claims we are no more than superior “human” animals with nothing before nor after our brief time between earthly birth and death!

Collectively pragmatic though mankind seems towards what is done in the name of it's survival, that yearning for enlightenment continues to exist just as it is now known to have always been part of human progress; evidence of this can be seen wherever human life is to be found down through the ages.

For those who turn to the Christian faith in their search, the words spoken by Jesus in answer to the question: “Tell us then, how shall our end be?” offer a clear, and positive answer. He replied:

“Have you then discovered the beginning that you seek after the end? For where the beginning is, there shall be the end. Blessed is he who shall stand in the beginning, and he shall know the end and shall not taste death.”

In the same mystical way in which Jesus makes it clear with His words that to begin to comprehend life on this earth, we must first learn to accept spiritual truths about life outside and beyond it, so do the words of Emanuel Swedenborg (thought from the eye closes the understanding but thought from the understanding opens the eye ~ the subject of this essay) tell us to seek answers to spiritual matters from that which guides us from within, rather than that which is concerned with defining earthly things.

The message from both is simple: we must learn to hear and to listen to what comes from within if we are to grasp enlightenment about everlasting life . . . **For if we do that the doors to faith and understanding will be opened to us!**

Reflecting on the Fridge Magnet Quote:

Peter Alan Bartlett, Port Macquarie, NSW

“The reason we are reformed and regenerated by means of the two abilities known as rationality and freedom, the reason that in fact we cannot be reformed and regenerated without them, is that it is through our rationality that we can discern and know what is evil and what is good and therefore what is false and what is true. Then through our freedom we can intend what we discern and know. As long as the pleasure of a love for evil is in control, though, we are not free to intend things that are good and true and make them a matter of our rationality, so we cannot make them part of ourselves. This is because the things that we do freely and in accord with reason become virtually part of us, and unless they do become part of us, we cannot be reformed and regenerated. We do not act because of the pleasure that comes from a love for what is good and true until the pleasure of a love for what is evil and false has been displaced, since the pleasures of two opposite loves cannot coexist.”

Divine Providence paragraph 85



Books for the Quarter

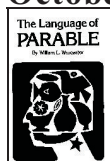


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October



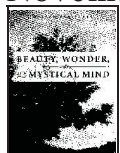
The Language of Parable by William Worcester

104 pages, paper.

RRP 13.00

This classic provides both an introduction to Swedenborg's concept of "Correspondences" and how this applies so usefully to Biblical imagery whereby earthly terms drawn from nature symbolise spiritual realities in us.

November



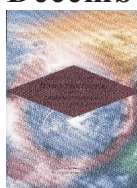
Beauty, Wonder and the Mystical Mind by Wilson Van Dusen

150 pages, paper.

RRP \$27.00

A rich picture of the spiritual realm by a mystic from a Swedenborgian viewpoint. He explains how religion fits within the context of culture and how mysticism fits - or does not - within the context of religion.

December



Divine Providence by Emanuel Swedenborg

483 pages, paper.

RRP \$33.00

A recently released new translation of one of Swedenborg's major and most profound works which depicts God's caring for individuals and all of creation, enlisting humanity in a process of making free choices to create a heaven from the human race. In this important work, Swedenborg describes individual human freedom as inherent in creation, empowered by a God-given ability to understand and make wise choices (see quote at bottom of page 12).

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Brisbane: New Church Hall, 21 Agars Street, Rosalie commencing at 1 pm
 October 22nd ~ *Swedenborg's vision of life* with Paul Eldar
 November 26th ~ *To be advised*

Melbourne: The New Church Hall, 426 High Street Road, Mount Waverley commencing 8pm
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