

# Candela



**Newsletter of the Swedenborg Association of Australia Inc**  
Organisational Details are provided on the next page

**SEPTEMBER 2012**

**ISSUE 69**

## **20 YEARS OF THE SWEDENBORG ASSOCIATION OF AUSTRALIA**

### **PRESIDENT'S MESSAGE**

Dear friend and reader,

Something which struck me is how infrequently Emanuel Swedenborg gets a mention as the important influence in the lives of those of fame. For example, in a half-hour radio review of the life and writings of the Argentinean poet and author Jorge Luis Borges there was no reference to Swedenborg, even though Borges himself pays tribute to Swedenborg. Borges' writings contain many themes that are clearly in agreement with those presented by Swedenborg. It is impossible without interviewing the individual to know if those themes resulted from direct exposure to Swedenborg but it's likely there was some relation. As another example, Carl Jung read Swedenborg during his student years and so it would be interesting to know if his notion of archetypes was influenced by Swedenborg's reference to the spiritual language of correspondences. Many reviewers of the lives of famous people have little knowledge (or

interest) in Swedenborg's writings and perhaps don't therefore look for such a connection. Yet we know from our own study in Swedenborg's voluminous output that his work is key to helping us understand the detailed workings of the spiritual world, Divine Life and to inform our behaviour within our natural life so that we may best take advantage of that other reality. While drafting this page I began to list some of the things which Emanuel Swedenborg's writings have taught me.

*\* \* continued on page 2 \* \**

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

### **Next Issue – December 2012** **Theme – The Starry Heavens**

I was happy that all our past and current Presidents, Kevin Attwater, John Brogan and Joe Vandermeer have written for our twenty year birthday edition. I hope you enjoy their varied articles and also one by Neville Jarvis with a history of our organization.

The next issue will be the Christmas and New Year edition so I thought that starry heavens will link with that theme, so anything articles, ideas or poetry on stars, the heavens or Christmas would be much appreciated. The deadline is 15<sup>th</sup> November.

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Membership of the Swedenborg Association of Australia Inc. is open to anyone who wishes to pursue an interest in Swedenborg, the man, his science and his spiritual teachings.

For details on how to join, call (02) 9888 1066 or browse [www.swedenborg.com.au](http://www.swedenborg.com.au), go to 'Organisation' in the menu and click on 'Membership.'

**Please Note:** The views expressed in this Newsletter are those of each contributor and do not necessarily reflect any particular position of the Swedenborg Association of Australia or its Committee.

*\* \* continued from page 1 \* \**

After listing a number of them I realised I was merely repeating something which the Swedenborg Association of Australia had already produced several years ago, namely a set of brief statements summarising many (but by no means all) key points illuminated by Swedenborg's works. So I include these here (very slightly paraphrased).

There is a Divine Being which is pure love and pure wisdom, and everything is created and kept in existence by it. It loves its creation and acts wisely to maintain it, seeking the joy and usefulness of everything created.

Humans are the highest form of life in the created universe. We can reason about the existence of a creator and can come to know the creator and love it.

We feel our life to be our own which gives us spiritual freedom. Our rationality and spiritual freedom are precious gifts from the Divine and they are kept in balance allowing us to choose our spiritual life's direction.

Everyone builds their choice (life's direction) during this life, either we choose to love other people most (a 'heavenly' state) or to love ourselves the most (a 'hellish' state).

We all will live forever after physical death as spirits, which is our true inner life. The spiritual dimension looks to us like this natural life but it works differently, namely that in the spiritual world we outwardly live our chosen love. If our primary chosen love is 'heavenly,' we live spiritual life as 'angels.' If that chosen love is 'hellish,' then we live spiritual life as evil spirits do. We are unable to hide inner thoughts and desires from others there, because our outer surroundings immediately reflect (in the spiritual language of correspondences) our inner state, desires and intentions, our thoughts and the quality of our loves.

The 'like attracts like' principle applies fully in the spiritual world through which spirits come to live in communities whose chosen love resembles their own. They are also drawn to our thoughts and desires through what we find delightful and they want to get us to become like them because that is what makes them happy.

The Divine has one aim, which is to bring us to heaven, to create a heaven of angels from the human race. It always protects the balance of our reason and of our spiritual freedom to achieve this heaven, and it gives all of us every germ of an idea (or a love) that can help us to choose heaven. Hell is allowed to exist because those there are the most happy they can be.

We can grow spiritually in this life from a knowledge of the Divine's nature and our own potentiality, starting life with the tendency to love ourselves most but encouraged to change this so that we put the Divine and other people

first in our thinking and feeling. Growth and progress comes from dealing positively with negative experiences ('inner struggles') which condition us.





The Divine ultimately makes the changes at the spiritual level of our life. Its love and wisdom is endlessly and unceasingly providing for this for all those who acknowledge a creator and who live what they believe to be spiritually true.

Men and women were created to complement one another – the primary focus of the male is intellectual; that of the female is affection. Spiritual life develops when there is a balance between knowing and living truth. True marriage love between a man and woman most closely mirrors the Divine nature.

The Divine reveals itself in forms that contain spiritual principles and heavenly life, such as through nature, with its organic unity and expression, through sacred scriptures which are written in spiritual language and symbols, and through the incarnation, the Christ being the Divine in person who overcame every evil to model what is possible for us and to bring new order into the spirit world.

To me, the above summary provides plenty of food for thought and practice, while the depth of Swedenborg's detailed elaborations on them never ceases to amaze me. I would also encourage you to look at the new pamphlet "Practical Techniques for Spiritual Living" which has some practical gems in it. This pamphlet was recently published by the Association after it was adapted from the work of other generous contributors, people who love to find useful guidelines in Swedenborg's wonderful works.

Happy reading,

*Joe Vandermeer*

*Joe is the third President of the SAA. He has been serving in this role since 2007.*

### **Secretary's Report**

Our committee has had a good year, with the production of our new leaflet on Spiritual Living. We are working on ways to help our members who cannot attend meetings. If you have any ideas please contact us.

Our AGM is on 28<sup>th</sup> September. I hope you can all read through the reports and send in your proxy votes or write with your comments if you cannot attend.

*Ruth Duckworth*

### **Practical Techniques for Spiritual Living**



### **Practical Techniques for Spiritual Living Leaflet.**

A very helpful leaflet has just been produced. It is based on Emanuel Swedenborg's direct experiences of

how the angels work with people on earth, leading them to life's goodness yet never compromising their spiritual freedom. The techniques can be used for working spiritually on ourselves, observing the quality of our thoughts and feelings, decision making and in our relationships with others. Copies are freely available at the Swedenborg Centre and can be downloaded from the website. We are happy to mail copies to you as well. To download go the Free Items page and go to **Brochures introducing practices and guidance to spiritual growth.**

[www.swedenborg.com.au](http://www.swedenborg.com.au)

### **Correspondences PATH**

A path leads somewhere and invites us to walk it, offering us safety and direction. It can also beckon us into the unknown. We follow the twists and turns of the path until we find ourselves where it has led us. It is obvious then that a path is a correspondence of our own personal life in its journey and development. One ancient word for a path carried the interesting idea that no path exists until we create it by walking it ourselves, opening it up as we make our decision where to go. Other associations with a path would include our need to keep to it, not to be led astray from it and to have something that illuminates our footsteps along it. The very word 'path' is closely connected with the word 'foot' as in our word 'pedestrian'. The core spiritual idea of a path is that through having a knowledge of what is good and true and the will to follow this, we are led to heaven.





## Swedenborg and Architecture

By John Brogan

*John was our President from 1998 to 2007. He is an architect and artist.*

The pleasures that pass through my eyes into my very being are more beautiful than all the masterpieces that hang in the Louvre and Tate. Paintings and books could not contain the record of them. They are so numerous.

*"See what a love shell,  
Small and pure as a pearl.*

\* \* \*

*Frail, but a work divine,  
Made so fairly well,  
With delicate spire and wall,  
How exquisitely minute  
A miracle of design."*

*(Translated from Chinese)*

Things of such beauty are hourly and daily crowded upon me. It is early morning and the sun is just breasting the horizon. It casts a warm glow across the water and through the trees breaking up in shattered dots of light on the lawn. Even into the house the dappled light penetrates, briefly placing the hand of God on random objects as if to remind me of His presence.

It changes. Now the gold has been replaced by silver and the water is like snow. I do not have to go places to experience such beauty. I just have to keep my eyes and my wanting still, and remove my mind from confusion.

When I relax, readying myself to begin the design of a building, I remove myself from life's confusion. I am bringing forth a mini creation and must remove my ego, that stain that deadens the fresh colours of inspiration.

*"-'tis very fine,*

*But where d'ye sleep, or where d'ye dine?  
I find by all you have been telling  
That 'tis a house, but not a dwelling."*  
Pope

What are the tools of such a creation?

Architecture is first an expression of Use. There is a need for the creation of a shelter or an enclosure to be functional and that presupposes the architect has the knowledge and wisdom to filter out the

essentials of the creation without stunting (*man's proprium*) or causing disharmony. In nature there are storms and blizzards, heat waves and volcanic eruptions but a kaleidoscope of changing beauty soon replaces them. In Nature, all is beauty.

Buildings are static by comparison. Left to itself, a building grows old and mature becoming more rustic the longer nature has to work on it. But poor design, created without love, does not improve. It reaches old age decrepit and useless having comforted the body perhaps but left the soul much the poorer for having been abandoned.

*"Built in the old Colonial day,  
When men lived in a grander way,  
With ampler hospitality;  
A kind of old Hobgoblin Hall,  
Now somewhat fallen to decay,  
With weather stains upon the wall  
And stairways, worn and crazy doors,  
And creaking and uneven floors,  
And chimneys huge, and tiled and tall." –  
Longfellow*

*"Many scarlet bricks there were  
In its walls, and old grey stone*

\* \* \*

*On the bricks the green moss grew,  
Yellow lichen on the stone.*

\* \* \*

*Deep green water filled the moat,  
Each side had a red brick lip,  
Green and mossy with the drip of dew and  
rain."  
Morris*

Just as sacred writings of all creeds use correspondence, analogy, parable, Peshier (dream interpreter) or Gematria, so too does the architect. He may approach his building with a curved path, not for a functional reason but to limit the view ahead to slow down the awareness of the destination. He may plan on the square for a restful space and signifying the Natural World, or the sacred rectangle or Golden Section of the Divine proportion. The equilateral triangle gives dynamic movement and reflects the Trinity.





The nine sided (nonagon) of the Baha'i Temple symbolises the nine main religions of the world and the Buddhist Temples are based on the squaring of the circle (that is, the area of the square is equal to the area of the circle) and when the two are superimposed so is the conjunction of heaven and earth realised. The Mandala is based on the same geometry, so too the Great Pyramid. The circle or dome signifies the celestial.



The Stupa of the Buddhist religion embodies complex symbolism. The dome represents *nirvana* (enlightenment- read celestial). As well as the cosmic axis, the pole or spire refers to the *Bodhi* tree under which the Buddha attained enlightenment. The square base represents moral restraint.

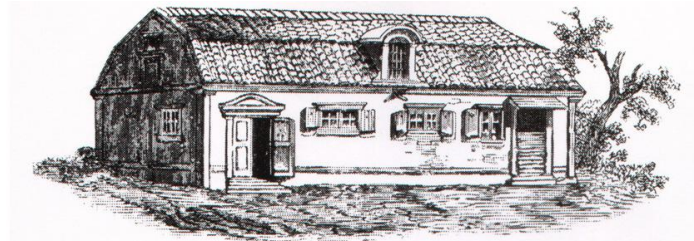
The tower is used to effect in reaching for the heavens, even in corporate architecture. Dimensions are often hidden in the design and they may correspond to the universe as at St Paul's Cathedral being 365 feet high. The simple cross is a correspondence of the whole idea of the crucifixion and resurrection.

*"Hope had her spire Star high, and pointing still to something higher".*  
Wordsworth

Ley Lines and axes link ideas and buildings across vast distances as in Giza, Angkor Wat, Canberra and Glastonbury.

Swedenborg (1688 – 1772) grew up when the Gothic cathedrals had passed their peak, Australia was yet to be founded in 1788, the Renaissance had run its course except in England, and Inigo Jones had passed on. It

Swedenborg's house



was the time of Sir Christopher Wren (1632 – 1723) and his St Pauls (Renaissance) Cathedral, and the Georgian style fostered by George III. The hallmark of Georgian architecture is complete symmetry and that is the essence of Swedenborg's own house. I would submit that the house that Swedenborg might have designed before his enlightenment would be vastly different to that after his 58<sup>th</sup> Birthday.

The creative architect is using the same language as Swedenborg. The architect may say *Form follows Function*, while Swedenborg distils the highest state to *Love and Wisdom*. Swedenborg shows us how correspondences link the prosaic with the spiritual while the architect uses a variety of forms to represent high ideals.

The words *Love* and *beauty* are hard to define but are clearly understood by the heart.

*John Brogan*

## Swedenborg's words and terms

### Grand Man / Universal Human

The Latin *maximus homo* (greatest man) refers to the entire heavens as the "body" of the Lord, or the Lord's kingdom, including heaven and the church on earth. Sometimes also used to mean the Lord himself.

### Hereditary Evil

Although often used without apparent qualification by Swedenborg, he in fact rejects the traditional view and insists that we inherit not actual evil but tendencies towards evil, which we may either confirm and adopt, or refuse and reject as adults.

### ANSWERS TO CROSSWORD

1. FLYING MACHINE
2. APPLE
3. SULPHUR
4. DOVE
5. LONDON
6. BLAKE
7. JACOB
8. WAVE
9. STOCKHOLM
10. HALLEY



## **SWEDENBORG ASSOCIATION OF AUSTRALIA CELEBRATES 20 YEARS**

*By Neville Jarvis*

*Former Executive Manager of the Swedenborg Centre and official in various capacities of the SAA.*

An anniversary is always a notable occasion and twenty years in the life of an organisation is something special. This is the case in 2012 for the Swedenborg Association of Australia, formed in July 1992. Yet it is one of the youngest Swedenborg-related operations in the world with the first men and women to recognise Emanuel Swedenborg's spiritual writings as a Divinely sourced revelation assembling in 1784 and the first publishing Society of these writings forming in 1810, both being in London.

### **A Bit of History**

This has been recorded elsewhere and will be familiar to some readers; for others, a short overview will be enlightening. In the late 18<sup>th</sup> century, tenuous links were being made with 'Terra Australis'. Captain James Cook set sail from Plymouth after spending 3 days with his friend William Cookworthy, an ardent student, translator and promoter of Swedenborg's spiritual writings. While there is no evidence for it, it is almost inconceivable that Cookworthy would not have enthused about these writings to Cook, even presenting him with copies of some available titles (mainly in Latin, of course) to read on the long voyage which included the 1770 landing at Botany Bay. What is known without doubt is that a large assortment of Swedenborg's writings left England on board the flag ship of the First Fleet 19 years later, a gift to the new European settlement in the colony of New South Wales. They were entrusted to an Assistant Surgeon, John Lowes, who was a keen reader of these works and correspondence from him and a fellow officer indicate they were distributed amongst the officers, crew and convicts and generally well received although the Chaplain was not in favour of them. Sadly, what happened to these books is something which still remains a mystery but things were very tough in the early days of the colony and ships were wrecked. Readers of Swedenborg's spiritual writings began arriving from the UK and Europe in 1832, gradually forming themselves into congregations in the State capital cities.

### **A Non-sectarian Dimension**

The first society of individuals which focussed simply on reading and studying Swedenborg's works without any direct association with religious worship was *The Swedenborg Club*, formed in Sydney in 1873. However, it was in existence for only a short time. It was not until 1959 that a significant bequest enabled *The Swedenborg Lending Library and Enquiry Centre (Swedenborg Centre)* to come into existence with the sole purpose of promoting and distributing Swedenborg's spiritual teachings throughout Australia. The bequest carried certain conditions and it was not in the format to enable anyone interested to join as a member. Suggestions were made to establish an organisation that would allow this to occur but this was not finally realised until 1992 when the *Swedenborg Association of Australia* was formed. Its genesis was via a questionnaire completed by the approximately 200 participants at the Swedenborg Tricentenary Symposium held at Macquarie University in January 1988 – some readers will recall that day with great affection. The overwhelming expression of interest saw three years of working through all the necessary administrative and legal aspects, Jack Benson and the writer, employees of the *Swedenborg Centre*, having the privilege of looking after all this. 85 Subscribers (23 remain members 20 years later) were listed in the July 1992 Constitution, the inaugural Directors being Kevin Attwater (President), Neville Jarvis (Secretary), Jack Benson (Treasurer), Ruth Duckworth, Brian O'Neill, Rev. Arthur (Terry) Schnarr, Professor Eric Sharpe and Rev. Bernard Willmott – Terry Schnarr now living in North America with Eric Sharpe and Bernard Willmott having passed into the spiritual world. The objects of organisation were (in brief) determined to be:

- To promote Emanuel Swedenborg, the man and his message, throughout Australia by personal contact, meetings, etc.
- Having active Branches for those with common interests.
- Providing information on topical subjects by drawing on Swedenborg's contributions.
- Ensuring Swedenborg's writings are kept before the community's awareness.
- To share with others what has been of help in personal quests for truth and spiritual life (a free book, CD/DVD etc. being provided annually to enable members to introduce others to Swedenborg).



A variety of activities have taken place over the 20 years to further the uses of the Association:

- Group Meetings in Melbourne and North Ryde, Sydney, have continued without interruption, other venues being in Brisbane, Gold Coast, Perth, Adelaide and Hurstville, Sydney.
- Regular quarterly Newsletter *Candela* first issued in 1993.
- "Coffee Shop" discussion group and meditation sessions at North Ryde, Sydney.
- *Celebrations of Easter and Spring* in Sydney, the latter involving a Swedenborg Award for Spiritual Art and several Swedenborg Literary Awards.
- Producing booklets and leaflets on various topics.



A panel of speakers in 2009 at the Ryde meeting on "Staying Spiritual"  
From the left  
Joe Vanermeer  
Caroline Neave  
Walter Mason  
Laura Riddell

### Today and Tomorrow

The *Swedenborg Association of Australia* works in consort with the *Swedenborg Centre*, the Association's name being used in all promotion and publishing activities. When the Association was formed with 85 members, the writer's hope was a membership exceeding 200 by the year 2000. That number has yet to be achieved, varying considerably over the years. There were 92 members at the end of the first 10 years and today there are 116. The work has been blessed by receiving two significant bequests in recent years enabling existing and new activities to be carried on unabated into the immediate future. In the end, numbers by themselves are not a measure of success or failure. A dedicated committee continues to be prepared to meet the challenges and needs of the 21<sup>st</sup> century and with the support of even a small membership base, the objects of the Association to make the invaluable teachings found in Swedenborg's works better known and used across the Australian community can be achieved. That is the vital use to be pursued.

*Neville Jarvis*

### SAA LOGO Joe Vandermeer



Shortly after the Association was newly formed it was decided to search for a suitable logo for which a competition was set up.

I had a great deal of interest in logo designs at the time, so I got straight to work. I see a logo as a kind of summary of the ideas and ideals which represent an organisation, so as usual I began with a list of key words, terms, doodled a few visual symbols and noted the letters S-A-A. After a few hours of playing around (ie, of doodling, a very relaxing entertaining pastime), I was inspired by how Swedenborg's writings were like a light, which could be represented by a candle. I even heard somewhere that Swedenborg saw a candle as a visual confirmation whenever he was on the right track. I tried to shape the letters S-A-A inside each other and saw that they could be formed into a candle flame. Whenever I look at the logo again today I am still immediately reminded of

the warmth and illumination that the Writings contain for us in modern times. It has been an enormous pleasure to be associated with his works.





## ***My Journey with the SAA***

***By Kevin Attwater***

*Kevin was the inaugural President of the SAA from 1992 – 1998*

Quite amazing to realise that we are celebrating twenty years of the Swedenborg Association of Australia, so it is time to reflect on what the organisation and the Candela has meant to me over that time.

For many years in the seventies and eighties I was involved in various 'New Age' groups for healing, meditation and other activities before I 'found' the writings of Emanuel Swedenborg. The writings have been so useful and have greatly assisted me in understanding what the New Age is really all about and in developing greater understanding of the processes in developing our spirituality and wholeness of body, mind and spirit.

Creation of the Swedenborg Association of Australia and the Candela in 1992 enabled me and many others to examine the writings and how we can apply Swedenborgian principles to our lives in a 'safe, non-sectarian' environment without expectation or pressure to be involved in the organised Church. However it did eventually bring me back to the Church that I had abandoned many years ago.

So how did the Candela and the SAA assist me?

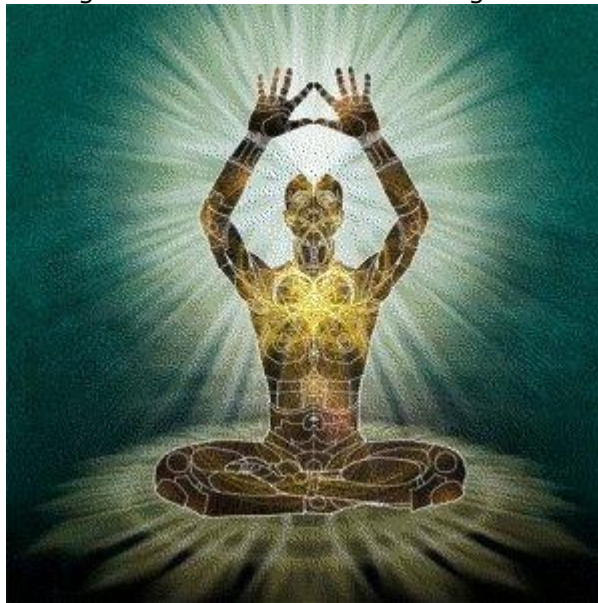
Emanuel Swedenborg throughout his writings gives many clues for our HEALING of body, mind and spirit that explain and link in beautifully with many new age groups and healing books such as *You Can Heal Your Life* by Louise Hay and many others. You can work through various parts of the spirit-body-mind in the Grand Man as revealed in Arcana Caelestia to pick up many clues to our health and healing as affected by our attitudes, loves and fears. Or you can read about it in books that bring it all together such as *Physiological Correspondences* by John Worcester. Also many Candela articles and SAA talks have helped to expand on this understanding.

Swedenborg gives us many clues on how we can be of USE to ourselves and to all of civilisation. The principles of use help us to understand that we are not just here for what we can get out of it, but instead by being of use to our neighbour as well as to ourselves we can progress our spiritual maturity. In this principle of use we come to understand that being 'saved' is not an event but is a lifetime process.

Swedenborg shows how the principles and workings of INFLUX of love and life from the Lord sustain us at every moment. Such influx through our vortices/ chakras/ spiritual spheres/ rainbow clouds all links us back to each other so that we are all one with no separation. Swedenborg shows that each spiritual church is seen as one man, that each community is seen as one man, that each country is seen as one man, that each heavenly discrete level is seen as one man and that the whole of heaven and creation is seen as one man by the source, our Lord and God.

Thus Swedenborg gives us many reminders that we are all ONE, with no separation between you and me and all kingdoms of creation. All separateness is an illusion, and all things are ultimately interconnected and whole. Thus we should be more mindful in being of use to and in loving the neighbour at all levels from individuals through to communities and ultimately the Love of the Lord. The writings give a wonderful understanding of how this works and why we need to do this now as part of our spiritual growth and thus bring growth to all mankind.

Swedenborg gives us many reminders of the need for regular reflection, meditation, reformation and regeneration. Thus we need







to regularly reflect and examine ourselves and our loves to enable us to recognise our negatives and to work on them one at a time. It is only by such recognition of our negatives that we can, with the help of the Lord, overcome temptations and grow spiritually. Swedenborg was deeply involved in meditation and so encourages us to also meditate on a regular basis.

As evidenced by the many world-wide events, uprisings, revolutions, wars of independence, new age movements, increasing power of the feminine energy, etc., we can readily see that the rate of evolution of our world and all that is on it (including you and me) is rapidly increasing; so that all of us individually and collectively need to get our act together for our regeneration and spiritual development.

Following on from this realisation, Swedenborg gives us reminders that the time for reformation and regeneration is NOW.

Those who do not work on their spiritual reformation and regeneration now may well find that they may feel left behind by evolution in the not-too-distant future.

In summary, many useful articles in the Candela journal and many SAA talks at the Swedenborg Centre, Melbourne, Canberra and Brisbane and other venues and the many reports of the talks have all been so helpful in giving me/ us a better understanding of our purposes, spirituality and spiritual growth. So it is suggested that you reflect on this and work towards self discipline and spiritual development as we all move more deeply into the New Age as shown by Swedenborg and highlighted by many Candela articles.

Finally as highlighted in an early edition of the Candela, Swedenborg's rules of life are:

- Diligently to read and meditate on the Word of God
- To be content under the Dispensation of God's Providence
- To observe a propriety of behaviour, and to keep the conscience clear
- To obey what is ordered; to attend faithfully to one's office and other duties; and, in addition, to make oneself useful to society in general.

I commend you to these rules.

*Kevin B. Attwater*

## **Notes on a Pilgrimage**

### **By Caroline Neave**

Most of us would think of a journey when we think of a pilgrimage. A journey within.

Of prime importance to me is to start such a journey with no expectations. This may sound obvious, but it is not quite so simple.

As a child, I always enjoyed my mother's enthusiasm for birthdays, for holidays, always on the look-out for something new. But I noticed that sometimes that brought with it a sense of disappointment. Perhaps my best friend couldn't come to my party, or the weather wasn't just right for a picnic. As adults, we loved travelling together, we wanted to give each other the very best of times. We would make sure nothing spoilt our fun.

Or perhaps everything WAS just perfect. Or so it might seem, but there would still be a nagging sense of loss.

Everything had actually gone to plan but perhaps my expectations had been too high. When I thought about it, the expectations had limited the experience. I had wanted someone to share my pleasure with, to give validity to my feelings. And all the while I had been so busy considering the other, that I overlooked my own deeper and authentic reactions.

How much planning should my pilgrimage involve? Or do I just get caught up with events from moment to moment. I will of course have to work out all the physical requirements.

Where do I start, do I map out the journey, how many days do I spend in one place? Already I'm starting to put restrictions on it.

If I just decide on a destination, then even the start and finish times can be flexible. I can find more meaning on one leg of my 'journey' and stay with that, sacrificing something I've only just heard about for something I'm fully involved in.

Then I begin to notice that place is unimportant. No matter where I am, it's my state of mind which determines my level of participation and fulfillment.





And then if I can bring my awareness to it, I will find that I am not just taking a journey, but the journey is taking me. I have left behind the safety of merely standing back and watching, I am truly experiencing the path I'm on. And instead of forward planning, I can enjoy the luxury of reflection. Taking the time to relive the moments, and looking for the

meaning behind my actions. Feeling gratitude for all those wonderfully serendipitous moments, and hopefully giving some perspective to the times when things might have gone a little awry.

A pilgrimage. The inner journey has taken precedence over the outer. Place has had no relevance.

## ***Pilgrimage to India 2012***

### ***By Michael Wright***

The "Great Do" of this natural Life of mine started just over 63 years ago with the great process of what the mystic Emanuel Swedenborg referred to as Conjugial Love. The choosing of my Parents I can't remember but according to esoteric teachings this I did. Love for them I must have had. Even as I do now even though they are both in the next world or realm, the spiritual realm. Now as I am writing these few words on this process, Pilgrimage, onto paper, [Swedenborg says of the process...writing in a natural sense is signified = to commit to paper, and thus to record anything for the information of posterity, but in the spiritual sense, by writing signifies = to commit to the heart for reception. So as we jot down the odd scribble we should constantly ask ourselves "What do these words correspond to, and really where do these ideas and words come from?" More questions to ask ourselves and hopefully the answers do come. To get back to my Parents ... I feel and see them both spiritually along with their Parents, and their Parents, and their Parents just standing there motionless looking at me, justly, with Great hope in their hearts that I will change, that I will grow, that I will have the celestial spark deep within me to share with all of them. To share with all of them, to give them more than just hope for a better spiritual life into Eternity.

We need to really think of our life's goals and aims as we move into later life. As Swedenborg said we must in the later part of our natural lives spend at least 50 per cent of it contemplating Greater Life and how it maintains us through the great processes of Love and Wisdom. To sense. To feel. To invite these processes into our being is to Pilgrimage to the Self.

My life's schooling generated out of this initial sounding of "Do" some 60 odd years ago has had its ups and downs, covering the usual processes physically, mentally, financially and of course spiritually. In the last of which, I have been graced by the teachings of the late Dr Philip Groves. He kept the "Great Do" sounding alive inside of me for over 14 years, for which I am very- very grateful for, I know in my heart that if I had not met him in 1983 I would not be writing this story of a short step ...or is it a leap on my huge Mystical Journey through the spiritual octave from Do to Do.



Photo by Joel Duckworth

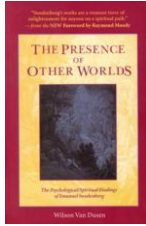
Is life just a dream state? To really Dream [here Swedenborg says in the supreme sense, = foresight, because the dreams which flow in immediately through heaven from the Lord, foretell things to come.] is to conspire forth all that we Truly seek in this our short physical life, the Journey [Swedenborg says to journey = the institutes and order of life.] The Great Journey makes our will to "Do" stronger [preparing us gently for the mystical opening up of what we call death, which in itself is our Resurrection into Greater Life] and the Great Journey back home is illuminated by the Lord's Presence.



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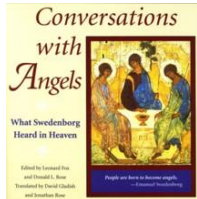


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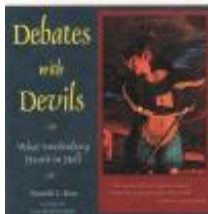
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## WHAT'S HAPPENING?

For Group activities, contact your nearest Group Convenor

- Brisbane (Ian Arnold on (07) 33690054)
- Gold Coast (Kevin Attwater on (07) 55452401 and Jack Benson on (07) 55454115);
- Melbourne (Chris Skinner on (03) 94320322; email: cskinner9@optusnet.com.au);
- Sydney region (Michael Chester on (02) 98881066; email: michael@swedenborg.com.au);

It would be good to establish Groups in other areas. If you can help, please contact Michael Chester.

Our website is updated regularly. Go to meetings on [www.swedenborg.com.au](http://www.swedenborg.com.au) for more details. Please let us know if you would like to be informed via email.

**Brisbane:** New Church Hall, 21 Agars Street, Rosalie.

**Melbourne:** New Church Hall, 426 High Street Road, Mount Waverley.  
Last Fridays commencing 8pm.

**Sydney:** Swedenborg Centre, 1 Avon Road, North Ryde commencing 7.45pm.

28<sup>th</sup> Sept

***Finding Joe - The Hero's Journey.***

26<sup>th</sup> Oct

***Aspects of Celtic spirituality.***

23<sup>rd</sup> Nov

***Can we Change our Nature or is it Hard-wired.***

Go to <http://www.swedenborg.com.au/events/nr2012.htm> for more details.

## Crossword puzzle – Robert Bryce

### Across

**3.** What natural element signifies lusts, originating in self-love and the love of the world.

**5.** Where did Swedenborg die?

**6.** English Romantic Age poet and artist who was influenced by Swedenborg.

**8.** Denotes vivification, or life inflowing.

**9.** Where was Swedenborg born?

**10.** An English astronomer who is famous for describing the orbit of a comet, who Swedenborg studied with in Oxford.

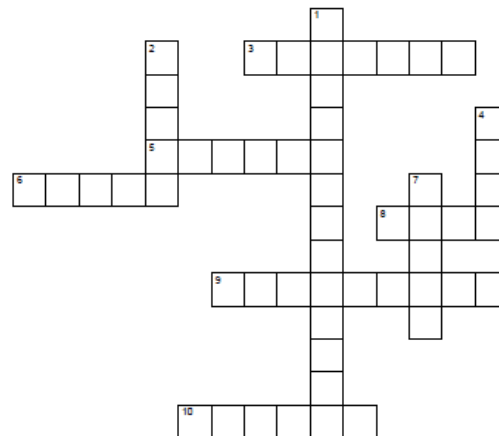
### Down

**1.** In 1714 Swedenborg sketched this. A model of the contraption can be seen in the Smithsonian museum.

**2.** An \_\_\_\_\_ tree signifies joy of heart originating in natural good derived from spiritual good.

**4.** Creature specifically mentioned in The Flood that signifies goodness and truth.

**7.** Old Testament person who is a representative of the Lord's exterior man.



Answers on page 5

## From "True Christianity" by Emanuel Swedenborg

People's preparation for heaven occurs in the world of spirits, which is midway between heaven and hell. Once the time of their preparation has come to an end, they are all seized with an intense longing for heaven. Soon their eyes are opened and they see a pathway to a community in heaven. They take this pathway and make their ascent. At the top they come to a gated entrance with a guard. The guard opens the gate and allows them in. Then someone stops them for questioning and passes on word from the governor that they are to go farther into the community and look around to see whether there are any homes there that they recognize as their own. (There is a new home for every newly arrived angel.) If they find their home, they stay there and send a report back to that effect. If they do not find a home there, they go back and say that they did not see one. In that case, a wise person explores whether the light they have agrees with the light in that community, and especially whether the heat they have is the same.

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