



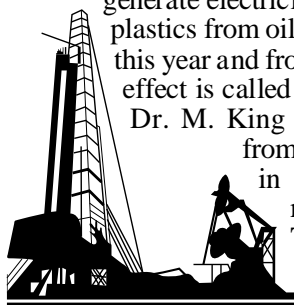
PRESIDENT'S MESSAGE

Swedenborg placed great importance on USE. Whilst I don't disagree with him on this, in fact, I wholly support the idea of actually DOING, not talking about it, I feel compelled to define what USE is.

We are a specialised society of professionals in so many fields that no one person is conscious of the bigger picture. "USE" suggests one does something "useful". Ploughing a field is useful to the production of cropping ~ the sowing, fertilisation, reaping and finally the consumption of the product. NO!! This is not necessarily "useful". It may in fact be thoroughly useless and detrimental to the environment viewed over a longer period of time. Some people remark correctly that the triple-bottom-line needs to be taken into account. This usually means the profit and loss combined with the "social" bottom line. What impact does the production have on society, labour, standard of living, ultimate health issues (not short term energy boosts).

I want to add another element into the "useful" equation - sustainability.

We humans were planted into the environment some 60,000 years ago (Mungo Man) and as such we began to seek food and shelter from the available resources. The indigenous peoples "walked the earth softly" but modern man has not been aware and considerate of the earth. We live at a time called the Oil Age. We drive cars, we generate electricity, fertilise the fields and make plastics from oil. Oil production reached a peak this year and from now on it will decrease. This effect is called the Hubbard Bell Curve (after Dr. M. King Hubbard). Hubbard predicted from calculations in the 1950's that in the US oil production would reach its peak in 1970 - 71. This in fact happened and oil in the US is no longer economic to extract. Oil in Iraq is said to be at the peak production



level and will decrease from now on.

Oil is in the ground in the oil rich countries but it cannot be withdrawn at a quicker rate than was the case up to this year. It does not run out like the fuel tank in your car but it can only be pumped from the ground at a slower rate and it costs more to do so. Production of oil or gas cannot be increased after the peak and therefore manufacturing and production using oil must decline gradually.

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

With manufacturing in decline, prosperity must likewise fall. Shares in most industries will decline except perhaps solar energy products and wind generators. Oil and gas are unsustainable energy sources. This is NOW, not in ten years, not next year but now, in 2004. Most manufacturing has been given over to China both from the US and Australia. We do not have control over our manufactured goods.

Our travel distance to work, our car(s), our plastic bags, computers, tooth brushes, vinyl upholstery, and so on and so on, require oil or natural gas and there is going to be less of it. Various military forces have gone into the oil rich countries like Iraq to secure oil contracts but it is a temporary panacea. In August 2003, 57 million people in Canada were left without power for two days because the electricity grid could not cope with demand. Australia experienced a shortage of water due to drought and began to think of dams and water saving measures. The NSW government has just decided to build another coal fired generating plant to avoid electricity power-downs because the present system is beyond capacity. This at a time of immense greenhouse warming from burning fossil fuels. The Australian Government has just signed an agreement to pipe natural gas from New Guinea. How long will these measures last?

**** *Continued on page 2* ****



PRESIDENT'S MESSAGE (contd from Page 1)

Swedenborg differentiates between Good Uses and Evil Uses which come into being by action or "doing". We are at a crisis point today in terms of sustainable energy-use affecting our lifestyle ~ Greenhouse effects on our climate, inappropriate farming and water-use causing salinity of soils and reducing food production levels. The tendency is to solve our problems by force and take what we need from neighbours and other countries. We can each contribute towards encouraging governments and individuals to think about sustainability because if it's not sustainable it means it runs out. We will all pay the price in the end, so the sooner we start caring for this beautiful planet the better. Swedenborg died in 1772 just as Australia was being colonised. The country was at a sustainable level of use then and through ignorance and greed we have wrestled the land to our will. Perhaps during this coming season of goodwill and inner contemplation we could give serious thought to what we can do that will be of use. Words are not enough. We must act.

Thou, O God, dost sell unto us all good things at the price of labour. - Leonardo da Vinci

On behalf of the SAA Committee, I wish everyone a Holy and beautiful Christmas and I wish you all the very best for the coming year.

Agape,

John Brogan

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For Secretarial matters,
refer to the Registered Office.

Executive Manager/Public Officer

Neville Jarvis

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, please refer to page 12.

ADMINISTRATIVE MATTERS

New Members

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

Jenny Richardson (NSW)
Ron Mersh (NSW)
Harriot Redmond (NSW)

It is good also to have Thelka Ewald again as a member after several years "off the list". On a sad note, though, we report the passing into the spiritual world of Andrew Littley (NSW). We offer his family our sincere condolences.

Business Items

One Committee meeting has been held since the last issue of *Candela*. One item of particular concern remains the vacancy for the role of Secretary and the Committee is calling upon members to seriously consider whether they could help in this regard, even if only on a

fairly short term commitment. The person does not need to be Sydney-based for modern communications makes long distance involvement quite possible. If you would like to know more about the position and duties, do contact the President, John Brogan, on 02 9974 4647.

Several smaller publications are currently being worked on and moving towards completion. The Committee is certain that members and contacts will find these items invaluable in both furthering their own appreciation of Swedenborg's writings and letting others know about them.

Other projects involving the widening of the Association's sphere of influence are taking shape. Yet, commitment to the needs of the membership is always at the top of the agenda which will become very clear early in 2005.

If you have any ideas or suggestions for the Committee to consider at its next meeting on 17th February 2005, do send them to the Registered Office in good time.

Neville Jarvis (Executive Manager)

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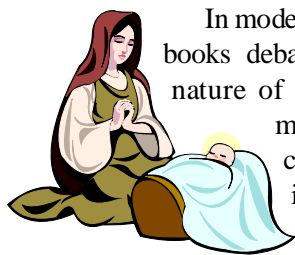


Immanuel: God with Us

by David Moffat

Recently, I've stumbled across some documents from the early church. I think they're worth sharing because they contain some insightful statements into who Christ was and is, and why the Lord took on human flesh.

Who is Christ?



In modern scholarship, a vast library of books debate the existence, person, and nature of Jesus Christ. Even prominent members of the clergy now challenge the long-sacred belief in the divinity of Christ. *"The moment the world discovered that women had an egg cell which contributed 50 per cent of the genetic code of every new-born life, all virgin birth stories died as literal biology. If Mary is Jesus's mother, and the Holy Spirit the paternal agent, Jesus would be a half-human, half-divine monster, hardly the claim the Church intended."* (Bishop John Shelby Spong, from *Christianity is in dire need of a reality check*, Canberra Times, Tuesday 12 December 2000) It suggests the question, "So, what DID the church intend?"

Tertullian (born c. 155, died after 220) writes, *"When a ray is projected from the sun it is a portion of the whole sun; but the sun will be in the ray because it is a ray of the sun; the substance is not separated but extended. So from spirit comes spirit, and God from God, as light is kindled from light.... This ray of God ... glided down into a virgin, in her womb was fashioned as flesh, is born as man mixed with God, The flesh was built up by the spirit, was nourished, grew up, spoke, taught, worked, and was Christ."* (Documents of the Christian Church, p. 31)

Of course, it wouldn't do to ignore the gospel writers and other apostles, but you can look those passages up for yourself. (see Matthew 28:9; John 12:41 & 20:28; Romans 9:5; Titus 2:13; Hebrews 1:8)

What was the purpose of his coming?

"The purpose of the Incarnation ... was that the divine virtue of the Son of God might be, as it were, a hook hidden beneath the form of human flesh. . - to lure on the prince of this age to a contest; that the Son might

offer him his flesh as a bait and that then the divinity which lay beneath might catch him and hold him fast with its hook.... Then, as a fish when it seizes a baited hook not only fails to drag off the bait but is itself dragged out of the water to serve as food for others; so he that had the power of death seized the body of Jesus in death, unaware of the hook of divinity concealed therein. Having swallowed it, he was caught straightway; the bars of hell were burst" (Rufinus of Aquileia (c.345 - c.410), Documents of the Christian Church, pp.34,35)

Why was it so necessary?

It is interesting that this "Ransom Theory" (in which man's freedom from the devil is won by Christ) was the dominant understanding of the work of Christ until Anselm (1093-1109) posited the "Satisfaction Theory". Clearly, to members of the early church, it was not the need to "satisfy" God which prompted the Incarnation, but our need to break free of the grip of evil. It is this re-established potential to discover true freedom that we remember and celebrate at Christmas. I hope and pray that you find true joy and love as we approach the festive season, and that you feel able to share it with others.

David Moffat runs a Swedenborg-related ministry in Canberra. His primary focus involves exploring alternatives in spirituality and religion, and networking with spiritually-orientated groups and individuals.

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Reflections on Advent

Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together, she was found to be with child from the Holy Spirit.

Matthew 1:18

Jehovah Descended

The Lord our Saviour
Is Jehovah the Father
in Human Form;
For Jehovah descended
And becomes Man
That He might be able
To draw near to man,
And man to Him,
And conjunction
Might thus be effected,
And through that conjunction
Man might have Salvation
And eternal life

From **True Christian Religion**, paragraph 370

When Jesus was born in Bethlehem of Judea in the days of Herod the king, there came wise men from the east to Jerusalem, saying, where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him.

Matthew 2:1-2

Like A Star

When wisdom
Is conjoined with love
It is like
The abiding light of
the sun
And like a fixed star

From **Divine Providence**,
paragraph 35

When they (the wisemen) saw the star, they rejoiced exceedingly with great joy. And going into the house they saw the child with Mary his mother, and they fell down and worshipped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh.

Matthew 2:10-11

Loves All

He who loves the Lord's kingdom
Loves all in the whole world
Who acknowledge the Lord
And have faith in Him
And charity towards the neighbour,
And he also loves all in Heaven

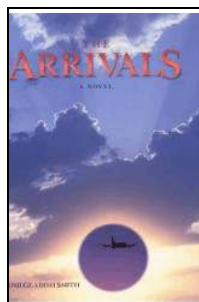
From **True Christian Religion**, paragraph 416

Quotations from the Bible are from the New English Version. The quotations from the spiritual writings of Swedenborg are taken from Poems from Swedenborg by Leon C. Le Van, published by the Swedenborg Foundation, USA

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BOOK REVIEWS



THE ARRIVALS

a novel by

Naomi Gladish Smith

Chrysalis Books 2004

Swedenborg Foundation Imprint

ISBN: 0-87785-313-4

336 page paperback

Price: A\$27.50

Available from the Swedenborg Centre, 1 Avon Road, North Ryde, NSW 2113 (telephone 02 9888 1066)

I've already heard a number of very positive comments about this recently-released novel which charts the outcomes of our lives, loves, relationships and personal choices here as they begin to unfold after death in the spiritual world. The back of the book makes clear what the reader is going to meet in the story:

"At Chicago O'Hare Airport, Flight 785, bound for London and then Brussels, is boarded by a group of ordinary people from all walks of life. This sets the scene for the richly imagined plot that unfolds as the passengers continue their journey along a flight path for which they were hardly prepared."

Starting the book immediately brought two things to mind. I remember reading "*The Wedding Garment*" by Louis Pendleton, which was written around the 1930's as a novel aiming to convey the true nature of people after they have died. I enjoyed it very much, even though the language and lifestyle was quite dated. This new book follows a very similar course and may have been inspired by the earlier book, but it is by no means just a re-make. The people are very contemporary and the language is that of today. I do think that the basic teaching about the afterlife as methodically given by Emanuel Swedenborg in a book like '*Heaven and Hell*' and in many other volumes of his writings lends itself to be translated into a fictional novel in which you begin to see how actual people would inevitably manifest their loves and choices openly after death.

The other connection I strongly felt was with 9/11 and the loss of lives of people in airplanes on that occasion. I don't think that event prompted the writing of this novel, but the timing of this novel is certainly good for anyone who has been affected by it, or who lost their loved ones.

The book begins by introducing about ten people who are those the book will follow through with their various stories and situations. Each person is briefly contexted in about a page and a half, and very quickly, you the reader begin to realise that something has happened to the plane.

This is made very clear in the opening preface, at the end of which the plane sinks into the waters of Lake Huron. The central characters are all very different and their situations, backgrounds and beliefs really allow for a huge amount of story development of the teaching about the afterlife as Swedenborg presents it. For example, he says that some people cannot accept that they have in fact died because the world into which they have come is so similar to the world they have recently left. This novel brings out the same dilemma.

It's a very good read - the characters keep the story moving and hold your attention. Readers familiar with Swedenborg and basic afterlife teaching would feel very much at home with everything. Readers unfamiliar with Swedenborg might wonder where some of the ideas have come from or be fascinated at a radically new and personal view of what happens when you die.

The print is kind to the eyes and the overall presentation of the book is attractive. To find out what happens to these real-life characters on the other side means you need to read 'The Arrivals' for yourself.

Julian Duckworth

Swedenborg: A Hermetic Philosopher

by **Ethan Allen Hitchcock**

(see page 11 for publication details)

This book has come into my hands at a propitious time in my development (as these things tend to do!). I have over the years tended not to make recommendations of books and films because they will seldom strike the same chord in another as with ourselves at any particular time. As I read chapter after chapter, I have vacillated between wanting to shout the 'truth' of it far and wide and on the other hand wanting to hide the contents from the 'babes in Christ'. What effect would it have on the SAA members? Does one have the right to censor literary work?

Hitchcock obviously had a very high opinion of Emanuel Swedenborg's Writings. From his vast amount of reading he esteemed Swedenborg among the top thinkers of any time. He invites the reader to understand Swedenborg's words, not literally but as correspondences. This, he argues, is only fair because Swedenborg treats of the Sacred Works in this way. He backs up his argument by cross referencing Swedenborg's mode of expression and ideas with Hermetic writings. Where Swedenborg uses the terms *end, cause and effect*, the Hermetic uses *salt, sulphur and mercury*. He argues Swedenborg speaks figuratively regarding *the opening of his spiritual sight*, of being in the *spiritual realm*, of talking with *angels*.

**** *Continued on page 7* ****



GROUP'S NEWS

Brisbane:

Paul Eldar continues to give the talks at the meetings of the Association here in Brisbane. His scholarship, wide breadth of knowledge and insights, combined with the standpoint he takes with regard to Swedenborg, makes him a fascinating speaker.

What is remarkable, too, is Paul's willingness and ability to talk on such a range of Swedenborg related topics, as is highlighted by the subjects he has talked on during this period under review. In August he spoke on "*The Writings of Swedenborg*", in September on "*Swedenborg's Influence*", in October on "*Other Worlds in the Universe*" and in November, our last meeting for 2004, on "*Reassessing Swedenborg and his Writings*". The talks engender fascinating discussions. October's, for instance, led into talk about UFO's and November's had us discussing the whole way Swedenborg is or might better be, promoted.

Attendances have dropped somewhat, albeit, mostly, for understandable reasons. Yet, as is bound to be the case, we have had some come for one or two meetings and then discontinue.

As mentioned previously, we know that a daytime meeting precludes some from attending. And so does distance! There has been an invitation to start meetings on the Queensland Sunshine Coast, if only these could be arranged!

Ian Arnold



Melbourne:

Our speaker in August was **Sylvia Eriksson** who spoke on the topic of *Spiritual Healing*. Sylvia has spoken in the past on 'The Near Death Experience' and always provides a very interesting talk. Whilst her focus came from a New Thought movement perspective, most of what she had to say resonated with the group. Her comments in relation to using the power of God to help both in spiritual and physical weakness, with examples from her own life, provided a very stimulating evening and it was very much appreciated by the 20 or so people in attendance. We were pleased to have one new attendee at our meeting.

President of the Swedenborg Association **John Brogan** was the speaker at the September meeting on the subject of '*Chaos, Meaning and God.*' As usual John's talk was stimulating and thought provoking and provided those present with an opportunity to reflect on their own life and the way God brought meaning out of turmoil and the way God works with people down the ages. We were pleased to have three people with us for the first time and John was able to respond to questions and observations in a relaxed way

The October meeting took the form of a slide show accompanied by a commentary. Our presenter was **Andrew Rooks** from the Theosophical Society (Pasadena) in Glenhuntly and his presentation was entitled *A Tour of our Solar System*. Both Andrew and our Convenor Chris Skinner introduced the topic inviting people to look beyond our own world to the wonder of Creation. Andrew had some beautiful slides of planets in our Solar System and commented on various phenomena associated with each planet. Those present were encouraged to look into the sky and see the order in the universe. The whole evening was appreciated by the 24 there including two people with us for the first time. As usual discussion took place after the formal presentation when there was time for fellowship over coffee and biscuits.

Our final meeting of the year in November was held on a Saturday afternoon rather than the last Friday in the month to give us the opportunity to have a series of three talks given by **Paul Eldar**. Paul is a regular presenter to the group in Brisbane and his talks were entitled '*Swedenborg and the 21st Century*', '*God is Creation, Creation is not God*' and '*God, Man and Spiritual Growth*', subtitled by Paul 'My Life'. Each talk covered a depth of information given in a very concise way demonstrating the depth of knowledge that Paul has on Swedenborg's writings and theological and spiritual topics in general. At the end of each presentation there was an opportunity for questions and coffee and then at the end of the afternoon everyone enjoyed a shared meal together as everyone was asked to bring a plate. The event was stimulating and very well received and appreciated by the 34 people present, including four with us for the first time.

As is the case at most meetings an audio tape is available of the talks and a list of past talks available on tape is available on request. We have had another successful year with the number of different people attending increasing over last year.

Chris Skinner



North Ryde, Sydney:

In September **Anne-Marie Markham** and **Michael Chester** gave a *Practical Introduction on Dru Yoga*. They gave an overview of this form of Yoga that is growing rapidly in Australia and around the world, involving the audience in a few simple practices and sharing with them what they like about this form of Yoga. Michael presented some of the ideas that are common with Dru Yoga and Swedenborg's writings, such as the importance of acknowledging the Work of our Creator and that there are different levels within our being. If you become interested in Dru Yoga and would like to know more, this video is a good place to start.



In October **David Russell**, a Jungian psychologist, presented on *Jung and Religious Experience*. David appreciates the mysteries of Life and believes in a greater Power than oneself. He is drawn to experiences indicating there is something Other out there, and in his young adult life found the visions of Teresa of Avila fascinating. In covering Jung's work David indicates that a major drive in Jung's life was to look at the nature of religious experience. Jung experienced the Presence of God many times. David in his talk focussed on how we respond to Jung's claim at the end of his life that he doesn't believe in God, he *knows* God. If you have an interest in Jung's work or religious experiences and their part in spiritual transformation, this talk will be of special interest to you.

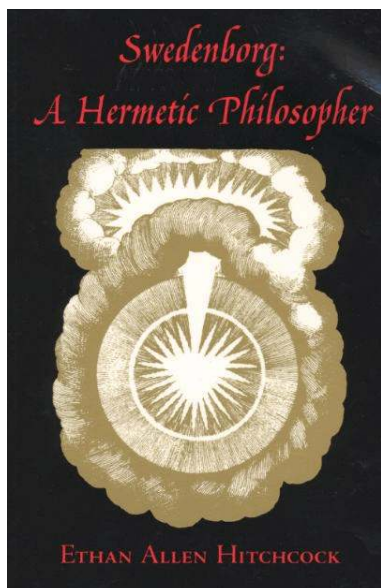
In November **Joe Vandermeer** gave a talk titled *The Natural Expression of Spiritual Inspiration*. Joe has Music, Order and Mathematics as favourite topics of research. In this presentation he shared some insights from these interests. He began by looking at Order and how it is expressed in many ways throughout Nature. He referred to the Fibonacci sequence and the Golden Ratio and gave examples in nature where these are illustrated. He looked at the work of astronomers Tycho Brahe and Johannes Kepler in observing the motion of the planets and seeing patterns so that they could be expressed mathematically as laws of planetary motion. Joe pointed out that nature is a system of patterns and mathematics is a language to describe those patterns. Just as detailed planetary observations led to discoveries of their motion so self-observations can lead to greater insights of the energies that influence us internally. Joe touched on many areas including the Octave in Music, Alchemy, and the Periodic table of elements.

All talks are available on video for borrowing.

Michael Chester



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BOOK REVIEWS (continued from page 5)

Swedenborg: A Hermetic Philosopher
by **Ethan Allen Hitchcock**

Just as Swedenborg used other people to carry out vivisection, biologists to classify types, and so on, so, it is argued, he uses the Hermetic wisdom and applies a different set of correspondences to more clearly illuminate the Word. This direct approach was carefully avoided by the Hermetics as there were some things that it was more dangerous than beneficial to divulge. The preparedness of each person makes it difficult to discriminate who should possess this information, whose eyes are to be opened or shut and whether such illumination will be blinding.

In favour of encouraging the dissemination of the book is the realisation that the style is dated and philosophical and requires persistence which few will possess to see the book through. This book may help those who are tormented by 'holy anxiety' and it may become a basis for those who are destined to go further. For those who find it difficult to leave the literal behind and soar into the spiritual realm, the book has much to offer because the reader is taken logically to the platform ready for takeoff. If they choose not to go, that is OK too. The writer still allows Swedenborg to hold an eminent position in spiritual matters even at a literal level of understanding. The reader will though, I think, be drawn by the argument and even if not fully engage it now, will nevertheless be left with a *remnant* that will provide a buffer if and when the time comes and temptation enters their life.

There is a growing body of questioning and people probing today about the life of Christ and even *if* Christ lived. The deliberate alteration of the Word to suit vested interests and secure power in Rome will be seen for what it is. Swedenborg has himself been moved to 'come out' and denounce the church for false doctrine and creed. This must have been very difficult for him, his father being a bishop and himself steeped in the Word, dedicating so much of his life to opening the Word to bring the spiritual closer to the literal, heaven to earth. Whilst exposing the correspondences, there is another level behind this which he has thinly veiled. He has however left some of the esoteric knowledge to the 'intelligence of the heart' as the ancient Egyptians called it.

Knowledge cannot be conveyed through writing alone. Symbolism of the image is indispensable. The problem has always been not to confuse the symbol for the reality. I believe the Swedenborg Association can lead the way in some of the esoteric knowledge surrounding the Word to develop an awareness of Christ Consciousness. I find many acquaintances have abandoned Christianity because, in my opinion, they have seen inconsistencies, rites borrowed by Christians from pagan roots and have been asked to believe in miracles. As a result they have thrown the baby out with the bath water.

I believe the work is very important at this day and I highly commend the book.

John Brogan

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Swedenborg and the Bhagavad Gita

The *Bhagavad Gita* is an epiphany – a revelation out of space and time. It is also a Song, a complete poem within the much fuller text of the ancient Hindu “*Mahabharata*” – the largest book in the world containing 100,000 couplets in Sanskrit.



Its origins go back way beyond the Bible, and we can regard India as one far-flung arm of Indo-European civilization. The Greek, Celtic, Slav, Persian pantheon of Gods is similar, but in Hinduism it is looser, more elaborate, changeable!

The story is of a feud between two branches of one royal family - the Pandavas (five brothers) and the Kuravas (one hundred sons or first cousins) - which culminates in a huge battle. We can note that it's not really a battle between good and evil, but more a statement on humanity; and it's a strange battle – in between days of fighting, the warriors play and womanise, with no one killed for days – “*I cannot be slain while my weapon is in my hand*”. Interestingly, The Mahabharata has 18 books, the battle lasts 18 days, and the Bhagavad Gita has 18 chapters!

The Bhagavad Gita itself is a pause before the battle where Arjuna rides his chariot into no-mans land and weeps over the futility of kinsmen slaughtered. Krishna appears and sings the song of the struggle in the human soul to Arjuna; and then the Gita unfolds, oceaning truth and existence and eternity, wave after wave. It's almost like a ‘channelling’ when the Eternal speaks to the soul.

This is perhaps where we first touch base with Emanuel Swedenborg, who brings truth inside us to our internals, and relates all religion to states of life. He works with symbols as correspondences of spiritual life and its processes, and all this helps debunk the notion that one approach is the only approach, as his teaching is openly universal. Additionally, Swedenborg works with Divineness - Divine Love and Wisdom, the Divine Human, Infinity and Eternity, with emphasis on the Divine Influx into the Creation and the Soul. Supremely, there is an influx into the mind of man that imparts that there is a God and that He is One. All these find echo in the Gita and a wonderful approximation begins to happen. When you cross over from outside to inside the same truths find expression.

The introduction to the Penguin edition of the Bhagavad Gita says the themes of it are many, but there are basically three:

- ◆ Jnyana
- ◆ Bhakhti
- ◆ Karma

They are simply Light, Love and Life.

“*There are two paths that are for ever: The path of light and the path of darkness. The one leads to the land of never-returning the other returns to sorrow.*” (Gita 8.26)

“*He who is in this oneness of love, loves me in whatever he sees.*” (Gita 6.31)

“*I am the life of all living beings, and the austere life of those who train their souls.*” (Gita 7.9)

Swedenborg writes:

The light of heaven is Divine truth from the Lord (Arcana Caelestia 9783)

To love is to will another's happiness and to bless him with good (True Christian Religion 43)

All life is from the Lord who is life itself, and who is in all that lives

The themes for the 18 chapters in the Bhagavad Gita are:

1. The grief of battle
2. The eternity of being
3. The offering of action
4. Work is liberation
5. Renunciation and non-attachment
6. The harmony of the soul and mind
7. The nature of God
8. This world and the higher world
9. The circle of existence
10. The many manifestations of God
11. Adoration of the God-filled heart
12. The requirements of Yogi
13. Freedom and release
14. Passion
15. The connection of heaven and earth
16. The evil of hell
17. Sacrifice
18. Surrender through silence and self-discipline

When you read the Bhagavad Gita,

- work easily with the language, e.g. Yogi = Disciple = Regenerate Person/Angel (Swedenborg)
- notice that although the story is “oceanic”, there are regular structures to bring mind-clarity.

There is a parallel here with Emanuel Swedenborg, who uses structures to express an organic whole:

- Three heavens
- the will and understanding
- the truth-good inversion
- the growth of the natural mind, and so on.



You may come across almost abrupt classifications throughout this cosmic play. Here are just three:

“There are four kinds of men who are good, and the four love me, Arjuna : The man of sorrows, the seeker of knowledge, the seeker of something he treasures, and the man of vision. The greatest of these is the man of vision, who is ever one, for he loves the One.”

“And know that the three Gunas, the three states of the soul, come from Me: Peaceful light, restless life, and lifeless darkness. But I am not in them: they are in Me.”

“There are four classes of men: Sudras (servants), Vaisyas (workers), Kshatriyas (warriors) and Brahmins (seers). Their works are different, in harmony with the three powers of their born nature. They all attain perfection when they find joy in their work. A man attains perfection when his work is worship of God, from whom all things come.”

This is ‘pure Swedenborg’ – Grand Man, spiritual world, love, truth and use. You could literally superimpose it on the teaching. And sometimes the very expression in Swedenborg and the Gita is so close that it would be quite hard to say which one a quotation comes from. Listen to this:

“Though the mind may acknowledge the being as the first being which is Infinite, it may not know it. All being and supremely, Infinite Being has form through which it will be comprehended.”

(True Christian Religion 28)

By comparison:

“All around I behold thy Infinity. How difficult Thou art to see! Nowhere I see a beginning or middle or end of Thee, O God of all, Form Infinite. But I see Thee in the infinite beauty which illumines the whole universe.”

(Gita 11:16)

You could say the only difference between the two is that Swedenborg is in the third person and the Bhagavad Gita in the first.

Finally, I would like to quote a couple of passages from the Bhagavad Gita (bold), accompanied by passages from Swedenborg:



“For all things born in truth must die and out of death in truth comes life.”

In the internal sense of the Word, a grave means life, which is heaven. The reason it means life or heaven is that the angels, who possess the internal sense of the Word, have no other idea of a grave because they have no other idea than of life. Consequently instead of a grave they perceive nothing else than the continuation of life, and so of resurrection. Now, because ‘burial’ means

resurrection, it also means regeneration, since regeneration is the primary resurrection of a person, for when he is regenerated he dies as regards his former self and rises again as regards his new life. It is through regeneration that from being a dead man he becomes a living man.

Arcana Caelestia 2916

“I am the same to all beings and my love is ever the same; But those who worship me with devotion, they are in me and I in them.

The Lord is indeed present with everyone for from no other source does life flow and He governs every detail of it. This is so even with the worst of men. But the nature of His presence varies according to the way His life is received. But let it be known that to be joined to the Lord is one thing and for the Lord to be present is another. Conjunction with the Lord is not possible with anyone except those who approach the Lord directly and immediately. To all others He is only very present.

Arcana Caelestia 2706/Apocalypse Revealed 883

“By my grace and wondrous power I have shown to thee, Arjuna, this form supreme made of light, which is the Infinite, the All: mine own form from the beginning, never seen by man before.”

Since the Divine Itself is infinite and eternal, so is everything which proceeds from the Divine Itself also infinite and eternal. And as those things are infinite, angels are quite incapable of grasping them, because they too are finite beings. That being so, things that are infinite and eternal present themselves to angels through appearances which are finite, although these appearances are far beyond the range of what a person on earth can understand. For example, people are quite incapable of understanding any idea of what is eternal except through what is temporal. And as long as his thinking contains any idea of time he slips inevitably into errors from which he can't be rescued. But angels, whose ideas are not formed from temporal things but from timeless states, are able to see these forms and appearances supremely well. This is because to them eternity is not an eternity of time but an eternity of state.

Arcana Caelestia 3404

Listen to Arjuna's final word: (18.73)

By thy grace I remember my Light, and now gone is my delusion.

My doubt is no more, my faith is firm, and now I can say, “Thy will be done.”

Excerpts from a Talk given by **Julian Duckworth** to Swedenborg Association meetings in Melbourne and Sydney during 2003

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Candela Going Thematic for 2005

Yes, next year each quarterly issue of Candela will revolve around a selected theme. We wish to create a scenario where recipients not only focus their thoughts on a particular subject as they read each issue but have the opportunity to contribute to the theme.

So, we invite all Candela readers into this forum of written discussion and welcome contributions during the year:-

- ✓ an article of up to 1000 words
- ✓ art work in the form of line drawings
- ✓ a poem, etc.
- ✓ a question to which you would like an answer

March Theme: *Life: Be in It*

25 years ago, all Australians were challenged to engage with community activities instead of simply sitting on the sidelines and watching life go by. Do we identify with this notion personally? How does it apply to our spiritual life? What is the purpose and goal for pursuing this axiom?

The joys of heaven and eternal happiness are from love and wisdom and the conjunction of these is usefulness.

Swedenborg: *Conjugal Love* 10

The deadline for items (clear handwriting, typed, computer file or email) will be 28th February 2005. Publications such as "*The Country of Spirit*" and "*Uses*" by Wilson van Dusen will be ones which would get you thinking. Copies are available from the Swedenborg Centre for purchase or loan.

Future issues in 2005 will have the following themes:

June: *Are there Angels in your life?*

September: *Prayer in modern life*

December: *Experiencing life positively*

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A politically correct Christmas greeting

Please accept, with no obligation, implied or implicit, the best wishes of "your name" (sometimes hereinafter referred to as the "wisher") for an environmentally conscious, socially responsible, low stress, non-addictive, gender neutral, celebration of the winter (or summer) solstice holiday, practised within the most enjoyable traditions of the religious persuasion of your choice, or secular practices of your choice, with respect for the religious/secular persuasions and/or traditions of others, or their choice not to practise religious or secular traditions at all. And a fiscally successful, personally fulfilling, and medically uncomplicated recognition of the onset of the generally accepted calendar year 2005, but not without due respect for the calendars of choice of other cultures whose contributions to society have helped make Australia great, (not to imply that Australia is necessarily greater than any other country), and without regard to the race, creed, colour, age, physical ability, religious faith, or sexual preference of the wishes.

(By accepting this greeting, you are accepting these terms. This greeting is subject to clarification or withdrawal. It is freely transferable with no alteration to the original greeting. It implies no promise by the wisher to actually implement any of the wishes for her/himself for others, and is void where prohibited by law, and is revocable at the sole discretion of the wisher. This wish is warranted to perform as expected within the usual application of good tidings for a period of one year, or until the issuance of a subsequent holiday greeting, whichever comes first, and warranty is limited to replacement of this wish or issuance of a new wish at the sole discretion of the wisher.)

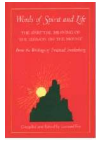


Books for the Quarter

*If you order the following titles in the January to March 2005 Quarter,
you will receive approx. 25% off the retail price
(see the discounted price and postage on the form below)*

*Complete the form below (you can copy it) and return it to the Swedenborg
Centre or telephone on 02 9888 1066 and mention this notice*

Words of Spirit and Life by Leonard Fox

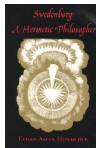


235 pages, paper (pocket size)

RRP \$5.00

A beautiful little book provides an individual commentary on the spiritual meaning of the Sermon the Mount, based upon the Gospel of Matthew. The compiled commentary is from various works of Emanuel Swedenborg in addition to the Commentary of Matthew by William Bruce.

Swedenborg: A Hermetic Philosopher by Ethan Allen Hitchcock

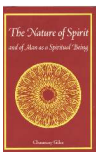


220 pages, paper

RRP \$10.00

In this profound work, the author, a 19th C. American expert on Hermeticism and alchemy, examines core ideas in Swedenborg's spiritual writings and shows how they are remarkably similar to Hermetic and alchemical concepts of earlier periods, particularly when looking beyond his literal words. *(See page 5 for a Review)*

The Nature of Spirit and of Man as a Spiritual Being by Chauncey Giles



212 pages, paper (pocket size)

RRP \$6.00

An immensely popular excursion into the teachings of Emanuel Swedenborg, introducing the principles of our interaction with the spiritual world, the nature of our spirituality, death as an orderly step in life, judgement and life after death.

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ORDER FORM ~ Send to: SWEDENBORG CENTRE, 1 Avon Road, NORTH RYDE, NSW 2113

I wish to buy a copy of the following:-

Title	Discount Price	Total (please insert)
Words of Spirit and Life	\$3.75	\$
Swedenborg: A Hermetic Philosopher	\$7.50	\$
The Nature of Spirit and of Man as a Spiritual Being	\$4.50	\$
Postage - Capital City Metro Areas: 1 book \$6.00; 2+ books \$8.00		
Total Payable by Cheque/Money Order/Credit Card #		\$

Cheques/Money Orders payable to "Swedenborg Centre"

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Signature: Name on Card Telephone No. (.....)

Details (Capitals please) Name : Mr/Mrs/Miss/Ms. _____

Address: _____

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WHAT'S HAPPENING

For Group activities, contact your nearest Group Convenor

- Brisbane (Ian Arnold on (07) 3369 0054; email: iaarnold@ozemail.com.au)
- Gold Coast (Kevin Attwater on (07) 5545 2401 and Jack Benson on (07) 5545 4115);
- Melbourne (Chris Skinner on (03) 9435 8599; email: cskinner9@optusnet.com.au);
- Sydney region (Michael Chester on (02) 9913 2421; email: mchester@accsoft.com.au);



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

Brisbane: New Church Hall, 21 Agars Street, Rosalie. 4th Wednesdays commencing at 1 pm
2005 23rd February ~ *Swedenborg's Theory of the Incarnation* by **Paul Eldar**

The programmes in Melbourne and Sydney (North Ryde) for 2005 are currently being worked on and details will be distributed as soon as possible. If you would like to give a presentation, or know of someone who you consider would be able to offer an interesting session on a spiritually-related subject, at one of the locations where meetings are held, please do contact the Convenor. They would be delighted to hear from you.

Myths and Meanings. This is the title for a series of monthly sessions being offered by Julian Duckworth at the Swedenborg Centre, North Ryde, Sydney during 2005. On each occasion, Julian will be looking at the nature of mythology, re-telling a myth and encouraging participants to share their own ideas on what the myth means and contains. It is hoped to provide the wider readership of Candela with some snippets as the programme progresses.

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Why a Swedenborg Association?

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

Having active Groups 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.

Why Join?

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

Pursuing areas of interest in Swedenborg through access to material and events.

A Free Newsletter every 3 months

20% discount on books, etc. other than sets of 3 or more books when a reduced discount applies

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

Membership Application Form (for use of New Memberships only)

I wish to apply for membership of the SWEDENBORG ASSOCIATION OF AUSTRALIA Incorporated and agree to be bound by the Rules of Association (copy available on request).

Name (Capitals Please) Mr/Mrs/Miss/Ms/Dr/Rev/ _____
Given Name Family Name **n.b. only one person per application**

Address (Capitals Please) _____

_____ Tel. No. () _____ Email _____

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Subscription: \$30 (One year regular) \$75 (Three year regular)
 \$20 (One year Concession - Students and Pensioners holding a Social Security Card)

Payment Method: Cheque Money Order Bankcard Mastercard Visa

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(Please note: An additional 5% service charge will be added for payments by credit card)

I am willing to have my name and telephone number provided to other members in my locality Yes / No (please circle)