

Candela



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

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ISSUE 45

Issue Theme ~ "Male & Female He Made Them"

PRESIDENT'S MESSAGE

Why can't a woman be more like a man?

As we approach the spring equinox we come to a time of world solar balance. The daylight hours equal the period of night. Balance is something we can bring into our life if we are aware of our pendulum-like human states.

What are these states that throw us off balance? Well, they are numerous and we will look at one of these. There is the self-esteem issue that swings from 'Better Than' to 'Less Than'.

We may feel this when we listen to another speak. If we put up a barrier and don't listen because we think we know more than the other person, we are disrespectful to their view. Respect is the minimum of Love. On the other hand if we don't understand or agree with them, we have the right to clarify our view with them and hope they are also open to hearing us. If they are not open to hearing our view then they have actually invaded our space by effectively preaching to us, which is abusive behaviour.

We may then abuse the other person for not listening. We may feel we have *permission to offend them back*. Blame, however, is avoiding taking responsibility. Where do we go if we have been subjected to an opinion that we don't agree with and then find our opinion is ignored? We would feel abandoned unless we had a belief in a higher Power. To me this feels like an objective arbitrator whereby my right to hold an opinion and their right to hold an opposing opinion are reconciled.

Self-esteem in the balanced person is a Value for inherent worth, judged by others, and is centred not in the head but in the heart. When there is not a sense of balance then there is instability that leads to chaos. Between two people their Values are respected when balanced interaction is present. Imagine or witness what happens when two countries have self-esteem issues. The so-called 9/11 incident was repelled immediately by striking out with blame, with resulting instability and devastating results. Of course a wrong was committed in blowing up the buildings but it is the response that determines our Balance.

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

Did the people in the US feel better when retaliation was used? Did it feel "good", having more "power" to react in this way? In these cases, one becomes an offender. This "good" is not the good of love. Of course it isn't. It is a good married to the injured self. *The healthy person works it out, not acts it out*. Working it out means the truth of the actions is consciously acknowledged in an intelligent and wise inspection of all the circumstances. Nothing can change the first cause, the insult, the attack or the abuse but we can react differently. We must first remove ourselves from the issue, our hurt and righteousness, and hand the issue over to an independent body. In the example above the independent body was the Higher Power. In this example, the country must work it out, not act it out, through an independent body (like a United Nations body) but ultimately be answerable to God, that is to the elements of Right, Good or even Love. These two things, the Truth and the Good, are then married together. Neither can stand alone and be complete and therefore "A Love can't be more like a Truth". They are not co-dependent. They are different but interdependent and so male and female He made them.

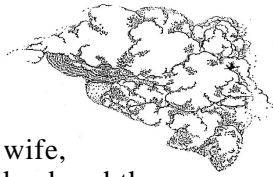
Agape,

John Brogan, President



Correspondence Column ~ Part 3

Reflecting on CLOUDS



Whenever Barbara, my wife, and I view our slides of Scotland and the English Lake District, we are moved by the wonderful dynamic effect of clouds on a scene - not just white fleecy clouds in a deep blue sky, but also dark, menacing ones, with or without rays of light piercing through them to reach the earth. Their endlessly changing forms and modifications of the sun's light must make them rank high on the list of Nature's beauties.

We are not surprised then to find them figuring in the Bible in a number of distinctive and significant ways. For example, God covers Himself in one (Lamentations 3:44), makes the clouds His chariots (Psalm 104:3), sets His rainbow in them as a reminder of His faithfulness (Genesis 8:13), blots out our sins as a cloud (Isaiah 44:22), and leads His people through the wilderness by a pillar of cloud (Exodus 13:21).

The general correspondential meaning of clouds is clear, for we all know and speak of 'issues being clouded', or 'the clouding of one's judgment'. Clouds veil over and reduce the amount of light - natural or psychospiritual. Living in a temperate cloudy climate such as Britain, that may sound negative, but how differently those in hot dry Bible lands feel about clouds! So we can expect the Bible to reveal their positive influence when we view it spiritually.

The Divine Truth cannot possibly appear in its own bright beams; for the light would blind the understanding - therefore it is, as it were, veiled over with a cloud, which is dense or thin according to the reception of each person.

Swedenborg (Arcana Caelestia 9433)

God in Himself is infinite and therefore invisible. But in manifesting forth in inner human experience or creation He appears as Light - or as Swedenborg describes it visually, as a Spiritual Sun in the inmost 'firmament' of our soul. Such a dazzling intense and pure spiritual radiance is beyond our capacity to gaze into directly. Hence the need for varying degrees of spiritual clouding, to veil it and enable us to perceive comfortably. In short, we can never gaze upon THE TRUTH, but only on some 'appearance of truth' accommodated to our current spiritual capacity. Could you bear to have all your deepest, inmost motivations and desires fully and completely exposed in the Light of Divine Reality? So the Divine within 'comes' to us 'in a cloud' - His glory and perfection veiled to a greater or lesser degree in some simpler or more external form of truth. How heavily clouded many parts of the Bible still seem to us!

**SWEDENBORG ASSOCIATION
of Australia Incorporated**
ARBN 109 811 985

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.com.au

National Committee Members:

John Brogan (President)
Louise Brogan (Secretary)
Kirk Holst (Treasurer)
Kevin Attwater
Julian Duckworth
Neville Jarvis (Newsletter)
Wayne Kasmar
Walter Mason
Christopher Skinner
Joe Vandermeer

Executive Manager/Public Officer
Neville Jarvis

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.

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.

The inner reality they are potentially able to reveal may be too much for us to take on board at the time. Other parts that are 'speaking' to us lead us on, sometimes through hard wilderness states, towards a fuller heavenly awakening and joy.

What then shall we make of Christ's resonant prophecy of the coming day when mankind *will see the Son of Man coming on the clouds of heaven with power and great glory* (Matthew 24:30)? Is not a great spiritual and Divine light breaking through in our times?

Written by Rev. Dr. Michael Stanley for the newsletter of the Swedenborg Movement (UK).



Beyond Comparison

by Julian Duckworth

I have no intention of ‘comparing and contrasting’ (as the classic exam question goes) men and women (or more politically correctly) women and men, or (gender inclusively) ‘them’. If you can only understand a man by comparing him to a woman, you are the loser, and if you can only understand a woman by comparing her to a man, then you are the loser again. It’s been overdone and it is - or has become - just too dangerous. So I leave the crossfire with others and stay neutral, like Sweden, which in my own teenage years was advocating free love all round, doesn’t seem to have suffered in the process, and, like most western countries, has a markedly declining birth rate. Or neutral - literally - like the Hungarian language - which has the one same word for ‘he’, ‘she’ and ‘it’, which immediately takes away all the contentions but raises others, like standing on the street corner with a friend, admiring the passers-by, and commenting how very attractive that person (he/she/it) is, leaving your friend perhaps unsure about your sexual orientation.

I blame our sexuality as much as anything for this endless comparison of the sexes because its very drive is towards attraction, stimulation, fascination, invitation, courtship (love that word!) and finally union. Union in order to propagate the species or, more theologically, to help the Divine intention of creating a heaven of angels from the human race. Now **that** is something really worth talking about and I will undoubtedly come back to it later. And because we are so highly-sexed (no, that’s not the right word), because sex is so powerful a drive in us for the reasons given above, and because most of us are attracted to and fascinated by someone of the opposite sex, we tend to put a person’s sex (appeal) first and their humanity second. I’ve sat on a bus or a train or a bench and seen a beautiful lady and never thought for a moment about what she might be like as a person. If she looks that good on the outside she must be lovely on the inside, my logic tells me, but I never get that far.

What I think I’m saying is this: any man trying to understand a woman, or any woman trying to understand a man, will and can only understand that other person through their own filter ... as a woman understood by a man or vice versa, and therefore

never truly or completely but with interpretation.

Now, while that is wonderful because it can continue developing to eternity (in the same way that re-realising truths at deeper levels makes living forever seem an excellent kind of situation), it still means there’s an accuracy shortfall and therefore the best thing is to leave it alone and not buy into it. Let’s perpetuate the species, not the specious arguments.

I like the story of six-year-old Danny coming home from his first day at school talking about his friend Jerry, so his mum says why not invite Jerry after school tomorrow. So they come home together and of

course Jerry is black. And Danny’s mum says to Danny, after Jerry has gone home, ‘I didn’t know Jerry was black’ and Danny says ‘What’s ‘black’, mum?’

I like that because I think it is ultimately where I want to come from in forming ideas about any other person. I say that, emphatically pointing out that yes, I certainly do see two genders, do feel there are two genders, I believe

the Divine intention and joy is to have two genders in creation, and I recognise that a man is a man right down to his toenails via his mind, heart and loins, and his immortal soul is too, and likewise with a woman, and that you or I can meaningfully refer to our ‘masculine’ and ‘feminine’ aspects without being taken for what we are not. I embrace the differences but I’m into people a little more than sex. If being an Asian Sagittarian Year-of-the-Monkey Buddhist Female sums you up, I want to run in the opposite direction.

So I am going to give you a quiz. But it doesn’t really matter if you don’t answer the quiz because I would also like you just to enjoy the people as real people. I am going to describe six people I know reasonably well, and tell you some things about them. I will tell you this much though before we start; three are male and three are female, four are married and two are not (but may be in a relationship), and, as far as I know, all six are straight. The quiz bit - it’s obvious really - is for you to work out or deduce if this particular person is a man or a woman, if they are (fe)male, so to speak. If I feel like it, I might give you the answers at the end so don’t look there until you’ve done it. In referring to the person I am going to use the # symbol if I can find it on my keyboard.

*Union in order to propagate the species or, more theologically, to help the Divine intention of creating a heaven of angels from the human race. Now **that** is something really worth talking about . . .*



First Person

is someone who has high expectations of other people, which may well reflect a very high expectation of #self. A lecturer at a Sydney University, with a sufficiently balanced and organised life to make sure of several days each week away from work. If you send # an email, you know you will get an answer very soon. # can step back from difficulties, shrug their shoulders and not control situations. In fact, # openly dislikes those who seem to need to control. # has sat with me in my car looking at a certain painful issue in every way, seeking the best solution for everybody's sake.

Second Person

is someone with a deep and well-developed understanding of personality and the human condition. # has been known and seen to jump off the ground with their excitement about a particular idea. I have seen # in tears and with a very strong compassionate tender look on their face. Good with groups but I wouldn't say naturally good with groups of people. Can laugh at #self but as far as I know has few if any hobbies.

Third Person

is someone who can display both an arrogance and give an apology almost simultaneously. Dislikes too much emphasis on opposite or contrasting ideas and seeks to overcome these to gain more of the real meaning of life. Values loyalty and friendship when it is sincere and upheld. # writes extensive prose and has quite polished manners.

Fourth Person

is excellent with people and, from my observation, they with #. Very talkative sometimes but not at all garrulous, as everything # says is actually worth saying. Has confided in me about one or two personal issues. Leads a full and busy life but probably has more balance to life than I might think. Can change very quickly - and genuinely - from exuberance to sensitivity or the other way round. Great TV watcher apparently.

Fifth Person

is a fully qualified language teacher but is not following that career path now. Self-confessedly unpunctual with no apparent intention or ability to alter this characteristic. Organised time may be rather meaningless for # as # is very much an 'in the here and now' person. Talks feelings and struggles with some too. Can be argumentative, or perhaps you might say assertive, and takes very little lying down. Meditates daily.

Sixth Person

seems to me to be both deeply caring and very thoughtful or insightful. Seems to be able to create a quiet sphere around #self. Unfussy, naturally studious and widely read but not academic. Openly appreciative. # has lived in the same house for very many years now and has no intention of moving. If you asked # to say a few words to people about #self, that wouldn't go down well and you'd probably get a polite refusal. I very much feel # values life's little treasures and were you to make a small present it would always be remembered as given by you.

OK. So, if you went, how did you go?

I said earlier that I am more into people than into sex, and I want to follow this idea through in various ways. Realising that our sexuality is the normal biological means of continuing the human species (and probably the psychological, emotional and spiritual means to that too) it would be a bit tempting to think of being either a man or a woman as only a means to an end - multiplication or at least number maintenance. I don't subscribe to that idea because I very much believe in something called love which can involve having babies but it transcends that and in my experience can be very powerful and sexually potent well after both people are too old to have children. And these two genders seem to dance very well together, dovetail yet never fuse, excite and provide so

many learning curves which allows this thing called love to come into its own. In fact all relationships based on love can dance the dance.

Now here's my point. The pinnacle or highest purpose for human existence is to be, let's call it, a fulfilled and useful person. There are other ways of saying virtually the same thing, like being happy or feeling a sense of wellbeing. Personally I would need to add some kind of sense of the Divine, belief in and relationship with God, openness to eternal truth to bring this completeness about. And that is why we exist. Sexuality comes second, a close second perhaps, because it provides the various means to this end goal. Sex provides for new births, for love and for all the intimacies that two people can ever take part in, but it is not on the same level as spiritual life. Sex and gender even correspond to love and wisdom, good and



truth and show us so much about Divine life and activity, but they're not at the top of the tree. So let's accept it and put our energies into becoming spiritual beings of either sex and help each other do the same.

It's like being on a diet perhaps. A blood sugar diet which requires certain abstentions and requirements. The point of the diet is to make you a healthy person who can function well. To do that, you need to follow the diet but usually nobody you meet would guess it. You're up and running. And if you tell them, they don't need the information, and if you keep on telling people, you become a bore.

Maybe we can link this with something Jesus Christ said when people asked him if a woman marries several times in this life, whose wife will she be in eternity? Jesus said, In the resurrection they neither marry nor are given in marriage but are like angels of God in heaven (Matthew 22:23-33). That is fascinating in all kinds of ways but it's often taken to mean that there's no sex in heaven and that angels are neuter. That's an unfortunate kind of interpretation to me, especially from where we are now in this life. But I think I am beginning to understand it. Jesus is saying that the ultimate purpose of heaven and eternity is to live fully and be as the angels of God in heaven are. Male and female still, black and white still, thinkers, feelers and do-ers still, and any other variety of people you want to add. Instrumental and wonderful things but secondary to God's primary purpose.

Oh and here are the answers from the quiz:

1. female
2. male
3. male
4. male
5. female
6. female

Julian Duckworth is on the Committee of the Swedenborg Association of Australia, and regularly gives talks at Association meetings. He trained as a Music Teacher in the UK and currently ministers to a New Church (Swedenborgian) congregation in Sydney.

Love one another, but make not a bond of love;
Let it rather be a moving sea between the
shores of your souls.
Fill each other's cup but drink not from the
one cup.
Give one another of your bread but eat not
from the same loaf.
Sing and dance together and be joyous, but let
each one of you be alone.
Even as the strings of a lute are alone, though
they quiver with the same music.

Kahlil Gibran

ADMINISTRATIVE MATTERS

Hello and a happy Spring to all!

. . . and a big welcome to our newest Member:
Walter Mason (NSW)

Our AGM was held on the 11th August and I am pleased to say that we have a full contingent of Committee members - with Walter Mason and Joe Vandermeer joining us. A heartfelt welcome to them both. This issue includes a Profile of Walter on page 7; Joe's turn next time. Also, Alexis Jarvis has joined the Centre to work with Neville - it is wonderful to see her there! Welcome Alexis!

Kevin Attwater's presentation *Swedenborg Helps Us to be Whole* was excellent, with Kevin putting forward much food for thought regarding the origin of disease and how each of us can work with this. Questions and discussion followed. Thank you Kevin for an insightful and thought-provoking topic!

Business Items:

Association President, John Brogan, is putting out a call to all members asking each of you to consider joining the Committee in the future. We all wish the Association to stay vibrant and relevant and one of the ways to do this is to have a regular changeover in our Committee. Please, think about how you can contribute to this wonderful organization - it is fun and it is worth it!

. . . and now, enjoy the September Candela.
Until next issue!

Your Secretary, Louise

There is nothing more lovely in life than the union of two people whose love for one another has grown through the years from the small acorn of passion to a great rooted tree. Surviving all vicissitudes, and rich with its manifold branches, every leaf holding its own significance.

Vita Sackville-West

The quotes, above and across, plus quotes by **W.E.H. Lecky** and an anonymous *Recipe for Marriage* included on later pages, were contributed by **Stella Green** (Sydney, NSW) and we thank her for searching out such thoughtful items.



GROUP'S NEWS

Brisbane:

We were delighted to welcome 12 people to the meeting held on Wednesday, July 26th, one of our best attendances for many months. The meetings continue to be held of a day time which disadvantages some but is convenient for others, especially those travelling an hour or more (as some do). I was again the speaker, the topic being *Possessions and Obsessions: exploring what Swedenborg wrote about the impact malign spirits have on us*. After noting the widespread belief in the possibility of demon possession we then turned to Swedenborg's writings for, first of all, the general picture so far as the interconnectedness of the two worlds, the spiritual and the natural, is concerned. Then, more specifically, we reviewed what he wrote about the mechanism and processes that are involved in maintaining that connectedness, most notably with regard to ourselves. Possession by spirits is possible when that mechanism breaks down. It broke down on the eve of New Testament times, as stories in the Gospels make clear. But there can be break down in our day, as well, of which we need to be aware. Obsessions and addictions come into play when this happens. There was good discussion afterwards. Peter Vaughan videoed the meeting and copies can be made available on DVD if anyone would like one.

Ian Arnold



Melbourne:

We have had quite a wide variety of topics in the last three months. In June our speaker was **Nicholas De Castella** (brother of Robert of marathon fame) who runs the Institute for Heart Intelligence. Nicholas provided background to the work he is doing on how people should move from their thoughts controlling their life absolutely to learning to allow the heart to become involved. He explained that we project situations in our head to the point where we worry unnecessarily about future events. This causes stress and anxiety. He gave examples of how we could with meditation and other strategies listen to our heart both in terms of everyday life and our spiritual life because in the end God is a God of love. The presentation, whilst not directly related to Swedenborgian philosophy, had much which accords with these principles. The talk was enjoyed by everyone present and at the conclusion of the evening some took the opportunity to test their breathing and stress levels on a computer software package.

In July our speaker was **Ian Arnold** from Brisbane and he looked at the subject of *Many Faiths, Many*

Pathways. He showed how the traditional view of the Christian faith was distorted by a restricted understanding of the Bible and of the concept of Salvation, and how the way all faiths, if focussing on use and goodness, were acceptable to God.

Our August speaker was **Sylvia Eriksson**, a Divine Science Minister working with Unity of Melbourne, who presented a talk titled *A Vision for Life*. She looked at the need to think positively and envision positive outcomes rather than look at the negative. Whilst she explained that not everything we pray for or ask for will come about we should not prevent God from acting by expecting failure. This talk was certainly thought-provoking but did put a new perspective on prayer and how we think about God working in our life.

Our meetings have enjoyed good attendances with new people present at most of them.

Chris Skinner



North Ryde, Sydney:

In June, **John Maitland** gave an excellent talk, *Homeopathy: The Healing Power of Illness*. His purpose was to outline a different way of thinking about illness and health, a way that has been articulated by contemporary practitioners but is also consistent with homoeopathy and the thought of Swedenborg. One of the key ideas John asked us to consider is that our illness symbolically expresses a problem that needs to be worked on. It is trying to communicate a message/meaning. He supported this view with quotes from health professionals. He alerted us to a major problem in regard to the modern health system - how many of its practitioners largely view the illness of patients in isolation. This talk will resonate most strongly for people who have come to see that Consciousness is not a product of the body nor is it dependent on its existence. John indicated that it is Consciousness which gives messages that become manifest in the body as symptoms. And he provides various examples to illustrate this message. I agree with John when he says: *Those who live and breathe the thought of Swedenborg and who seek to shape their lives by his thinking should find the approach outlined here congenial and refreshing*. A transcript of this talk is available to anyone wishing to read the full text (which is worthwhile).

In August, **Kevin Attwater** gave a talk titled *Swedenborg Helps Us to be Whole*. There were a number of important messages presented such as the need to reflect often on our behaviour to be aware of where we need to change. So repentance needs to be part of our life-style. He indicated the importance of breathing properly and listening to the harmony of the beating of our heart and the rise and fall of our



breathing. He reminded us that heavenly angels are around us constantly playing a key role in our spiritual growth and health, and that the use of disease is to draw our attention to a state of imbalance. It is our body's signal that we need to address the situation. Kevin enjoys Swedenborg's writings and shares this delight by quoting from his writings. He encourages us to study the writings ourselves and come to see how vital it is to maintain a healthy mind for our spiritual growth and well-being.

Our annual *Celebration of Spring* was an Art Exhibition on the 1st of September displaying works of **Liz Coggins, Molly Pegler** and **Marion van den Driesschen**. It was officially opened by **Penelope Star**. I was very impressed with the exhibits. I like Liz's exploration of new mediums and styles in displaying her art. Molly's Mosaic work is wonderful in the range of themes and images portrayed. And Marion's Mandalas are a delight to view with the extraordinary combination of colours and patterns. I received a lot of enjoyment attending the Art Exhibition and hope many will make the effort to see it before it finishes and be inspired by its beauty and uplifting messages. The exhibition will continue at the Swedenborg Centre in North Ryde until Thursday 5th October 2006. Please ring the Centre on 0298881066 to check opening times.

The presentations are available on DVD and can be freely borrowed or purchased (for \$8 plus postage) from the Swedenborg Centre in North Ryde.

Michael Chester

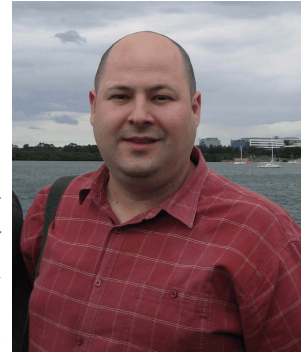


Distinguished beauty, brilliant talents, and the heroic qualities that play a more or less important part in the affairs of life, sink into a comparatively minor place among the elements of married happiness. Marriage brings every faculty and gift into play, but in degrees and proportions very different from public life or casual intercourse and relations. Power to soothe, to sympathise, to counsel, and to endure are more important than the highest qualities of the hero or the saint. It is by these alone that the married life attains its full measure of perfection.

W.E.H. Lecky

PROFILE - NEW COMMITTEE MEMBER

Walter Mason



It was probably being a choirboy that brought me to Swedenborg. Many moons ago I was an angelic boy soprano, and my primary school choir performed a stirring rendition of the **William Blake/Hubert Parry** hymn *Jerusalem*. Of course, *England's pleasant pastures seen* were totally unseen by a chubby-cheeked Grade 7 student in Far North Queensland in the early 80s, but I was intrigued by the cryptic lyrics and set about a precocious investigation into the life and work of William Blake.

Fast forward 24 years or so and I finally had the chance to indulge my passion for Blake through the pursuit of my studies in English Literature at the University of Western Sydney. Blake's hot and cold engagement with Swedenborg's philosophy was absolutely instrumental in the establishment of his own spiritual worldview, and everything I read about Swedenborg convinced me that here was a man centuries ahead of his time. When I started to read Swedenborg's writings I was struck by their honesty, their clarity and their ultimate usefulness. A 21st Century thinker indeed!

I come from a background in Buddhism, having spent many years involved in the great boom of Buddhism in Sydney. I have travelled extensively in Buddhist countries, and have spent much time in monasteries and meditation centres trying to cut through the egoism and materialism that forms the great bulk of me at present, trying to reach inside and discover the beautiful spiritual being I know I am, and that Swedenborg assures us we all are.

For me, the ideas of Swedenborg just seem so sensible and applicable to daily living – I am particularly attracted to his idea of *uses*, which I find paralleled in many of the world's sacred texts. It is so liberating to know that all of us are on our own journey towards spiritual being, and that each person is worthy of respect simply because they are of God and are on their own journeys back to Him.

And maybe, just maybe, with the help of Swedenborg's writings and the community of Swedenborgians in Sydney, I can hope to occasionally remember my own angelic qualities and encourage those qualities in others.

'Til we have built Jerusalem...'



LOVE AND TRUTH

Foundations of THE PERENNIAL WISDOM PHILOSOPHY

It can be said that Emanuel Swedenborg's Cosmology of LIFE and our UNIVERSE rests on the two foundational elements of LOVE and TRUTH. In his book *The New Jerusalem and Its Heavenly Doctrine*, he explains this cosmology as the new age awakening that was soon to descend into the minds of humanity. I will henceforth call this awakening the arrival of the perennial wisdom philosophy, or cosmic reality and link its return to the return of Jesus Christ. Swedenborg informs us that when the angels hear that holy name they associate it with Love and Truth for this was Christ's nature and the nature of our Father, hence the nature of our cosmos ~ the Grand Man as Swedenborg called it (*Divine Love and Wisdom* 432). It would be no coincidence that Love and Truth are the first principles that Swedenborg explains in the above-mentioned book.

At first, to a rational, scientific mind of modern man it might seem ludicrous to contend that our entire cosmos is made of Love and Truth, but let us look at it from Swedenborg's perspective, using his science of correspondences.

- Then LOVE corresponds to -
- GOODNESS - love in action
 - HEAT - both physical heat and emotional heat
 - FEELINGS - varying degrees of psychological warmth and coolness, corresponding to relationship to others and cosmos
 - MOTIVATION - we are motivated by what we love
 - LIFE FORCE - the energy that motivates us due to our love (hence to love more is to have "life more abundantly")
 - ENERGY - everything is energy - Albert Einstein

So when we talk about LOVE, we are also referring to heat, life, energy and the ability to have feelings.

- TRUTH corresponds to -
- KNOWLEDGE - the ability to know the facts
 - UNDERSTANDING - to know the nature or essence of the facts
 - INTELLIGENCE - to create something new from knowledge and understanding

- CONSCIENCE - to know what is proper from divine wisdom. Swedenborg informs us of the importance of following our conscience
- CONSCIOUSNESS - our ability to interact with energy
- THOUGHTS - the means by which we move energy
- SPEECH - audio thoughts, THE WORD corresponds to THE TRUTH
- LIGHT - to see physically or perceive a thing psychologically

So when we talk about TRUTH we are also referring to intelligence, light and the ability to think and have thoughts, all that makes us conscious and alive.

Swedenborg refers to LOVE and TRUTH as the DIVINE MARRIAGE of CREATION. So, let us pair up some of our correspondences to get a broader look at LOVE and TRUTH.

- HEAT and LIGHT - think of our sun and how this pairing sustains the complex life system of our planet
- FEELINGS and THOUGHTS - psychologically speaking, what is our life other than our thoughts and feelings
- ENERGY and INTELLIGENCE - psychologically speaking, we are an energy body that has the intelligence to direct that energy

So, in conclusion, INTELLIGENT ENERGY is the essence of our universe and corresponds to LOVE and TRUTH. This then may be more palatable to the modern mind-set, especially in light of the recent quantum discoveries.

by **Kirk Holst**, Swedenborg Association of Australia Treasurer, and a self-funded retiree currently studying for his masters degree in Social Ecology.

If you are interested in the new paradigm science and would like to join a discussion group or converse further, please contact Kirk by email: gydarji@yahoo.com, or by phone: 02 4759 3160



UNION OF THE MAN AND THE WOMAN

by Wayne Kasmar

Idly, sometime in the last few years, I was playing around mentally with Swedenborg's description of the constituent parts of the two sexes and pondering exactly how they would unite when a woman (♀) and a man (♂) become one in marriage - something which Swedenborg says happens when there is love truly conjugal present.

According to Swedenborg a woman is a form of love (L) and a man is one of wisdom (W). But at such times he is talking about correspondences, for when anybody is doing this, it is the external or natural characteristics of something which are used to picture something of the spiritual world. Both men and women have not only the external characteristics that are clear for the whole world to see, but they also have a deeper level which is not so clearly discerned, even to the person himself or herself.

It is therefore perhaps a little surprising to learn that Swedenborg reveals things about this inner world of human beings. He maintains that at her core a woman is actually wisdom and at his core, a man is actually love. To illustrate the subsequent overall make-ups of a woman and a man, we can use in each case two concentric circles as in the top of this diagram.

I imagined that the inner wisdom of the woman would be attracted to the outer wisdom of the man and, by association, to his love. Similarly, the inner love of the man would be attracted to the outer love of the woman and, by association, to her wisdom. But if the two persons are to become one in the way that Swedenborg says, then it suggests that the two sets of concentric circles would come together to form a single entity made up of four circles. Within the whole, the integrity of both the woman and the man would always be maintained.

It seems quite legitimate to imagine that this is truly how it is, for Swedenborg confirms that we maintain our own personal identity to eternity. Indeed we become more ourselves as time goes on. Swedenborg tells in *Conjugal Love* paragraph 42 of a married angel couple who from a distance appeared to him to be one angel but realised they were actually two when they drew near to him.

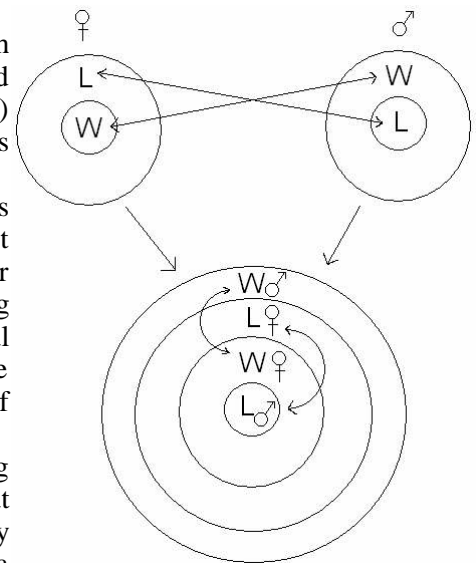
After playing around with different arrangements I settled on the one as seen in the lower part of the diagram. What made me feel that it was right was that it seemed to fulfil a very Swedenborgian-like principle of equality but not equivalency. In other words, whilst it is emphasised that men and women are quite distinctly different from one another, they are, in God's eyes, absolutely equal. That their parts individually fill altogether different levels to those of their spouse confirms the distinctly different natures of both. In this way they are designed to fit together quite perfectly. And the fact that the man is more profound than the woman is cancelled out, as it were, by the fact that he is more superficial than her. The man and the woman are equal but not equivalent. For me, this idea felt quite satisfying.

As I said at the outset I thought of this some time ago and had actually forgotten about it when recently my friend Julian Duckworth mentioned he had been pondering the subject after agreeing to write an article on the theme for this current edition of *Candela*. Pretty quickly though, I recalled the diagram to mind and drew it for him. We started discussing it and an extraordinarily rich vein of ideas became evident.

We could see that if the diagram is in fact accurate in regards the truth, the woman serves the man by acting like a bridge between his two parts, one of his parts being very deep and the other very superficial. Through her, he could find integration.

In return, he allows her to use his parts as though they are her own. She seeks to do this because the order of creation is that love is inner and wisdom is outer. Love is the energy and wisdom allows for it to be directed usefully. Simply, the energy has to first exist before it can be directed. Her inner wisdom and outer love by themselves are out of kilter with creation. But she solves her problem when she unites with the man. His love acts as a centre for her wisdom, and his wisdom as an outer level for her love.

So whilst both stand to gain a great deal by becoming united, it is achieved in altogether different ways. And that's because they are so very different types of human being. I think the original separate woman and man diagrams (top) give us a clue as to how this is so. When we see the interiors of both - the wisdom in the woman and the love of the man - it does in fact ring true.





I need to take a moment to explain how this is so. These interiors are largely - and with some people perhaps totally - in the realm of the subconscious mind. The subconscious is not really the great mystery that we tend to think it to be, for it is simply the mind we had when we were children, but now covered over with successively more mature layers of thinking and is completely buried as to consciousness by the time we come into adulthood.

Knowing this, it is surprising to find Swedenborg's assertion that on a deep level we are the opposite to what we are on the surface, is in fact not completely foreign to us. We only have to think about how young boys and young girls play to realise the truth of what he says. Young girls are in a sense the most wise of all people. Don't they prepare for later life by caring so very practically for their baby dolls? Meanwhile, young boys are fantasising passionately about being super-heroes and accomplishing extraordinary feats. But boys and girls grow up so that by the time they become men and women their outer levels have developed. Their apparent natures are now so different from what was before. So Swedenborg is correct when he says that deep down women are wisdom and men are love.

The woman's outer level of love, particularly that as a mother, is not that far removed from her inner level. With the man it is quite different. The deeply passionate super-hero boy is covered over with someone altogether different, someone coolly wise about his daily dealings with the world and all its superficial aspects and details. His inner love is deeper than the woman's, but his outer life is more superficial than hers. The existence of this yawning gap between his two parts means that the man tends to have a much more incomprehensible experience of life, trying to reconcile his outmostly superficial and rational level with the most passionate and profoundly subconscious one.

The big change - the profound shift in his conscious life experienced by the male human being - is actually seen in the way his body changes. It takes on something called virility. One of the ways the dictionary defines "virile" is as "of a man as distinct from a woman or a child". A man is clearly different from other human beings in this sense. The transformation that a boy undergoes is on a wholly different level to that of a girl. The masculinity that changes a boy is something altogether new. On the other hand a woman is always feminine throughout her life.

For her part, by completely and immediately surrounding the man's love with her whole being - with her two levels - the woman in a very real sense makes it her own. In terms of conscious experience she is closer to his love than he is himself, and therefore understands it better than him. His inner level is so deep it is remote to him and is very much in the realm of the subconscious mind. But in his conscious wisdom he can understand his deepest desires by being sensitive to the woman's ways and thoughts which are now being powered by his love.

By having access to his deepest part, and her being now able to fully use hers, the man and the woman now do a reversal to how they were singly. In the marriage he becomes the love and she becomes the wisdom. This is something that Swedenborg confirms. They become in this way more childlike because they actually revert back to their childhood natures. A rather charming result of conjugal love.

Space constraints mean we can't here explore other intriguing aspects of the diagram. Perhaps its arrangement mirrors that of the human body generally. It might form the basis of a future Candela article. Until then you might like a clue to ponder over. In the Genesis story Eve was made out of Adam's rib-bone.

Wayne Kasmar (Sydney, NSW) is a founding member of the Swedenborg Association of Australia and currently a Committee member. He came into touch with the Swedenborg Movement the best part of 30 years ago when flicking the dial on his radio on a Sunday evening and tuned in to the regular Swedenborg Programme. He has been an avid reader of Swedenborg's spiritual writings ever since as well as using his artistic talents in displays at Festivals for Mind, Body, Spirit.

Recipe for Marriage

A good marriage must be created.

I n the marriage, the little things are the big things . . .

I t is never being too old to hold hands.

I t is remembering to say "I love you" at least once each day.

I t is never going to sleep angry.

I t is having a mutual sense of values and common objectives.

I t is standing together and facing the world.

I t is forming a circle of love that gathers in the whole family.

I t is speaking words of appreciation and demonstrating gratitude in thoughtful ways.

I t is having the capacity to forgive and forget.

I t is giving each other an atmosphere in which each can grow.

I t is a common search for the good and the beautiful.

I t is not only marrying the right person, it is being the right partner.

Author Unknown, from *Grace* magazine, Spring 1993

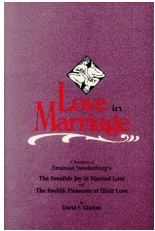


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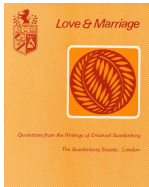


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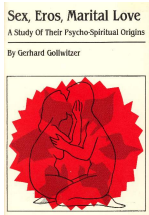


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- Sydney region (Michael Chester on (02) 9913 2421; email: mchester@accsoft.com.au);

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

Details of programmes will be advised by leaflet etc. as soon as they are known. Our website is updated when new information becomes available - www.swedenborg.com.au

- Brisbane:** New Church Hall, 21 Agars Street, Rosalie at 1 pm. Bi-monthly.
2006 27th September ~ *Swedenborg Helps Us to be Whole*. Speaker: Kevin Attwater
- Melbourne:** New Church Hall, 426 High Street Road, Mount Waverley. Usually last Friday of month - 8 pm
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 27th October ~ *Panel of Speakers from different spiritual/religious origins on a shared value topic*
 November/December ~ Details to be finalised
- Perth:** Petros Lifeskills Bookshop, 281 Albany Highway, Victoria Park. Usually last Friday of month
2006 Programme to be determined
- Sydney:** Swedenborg Centre, 1 Avon Road, North Ryde. Usually 4th Friday of month - 7.45pm
2006 22nd September ~ *Health & Vitality*. Speaker: Kirk Holst (n.b. programme change)
 27th October ~ *Developing Spiritual Maturity*. Speaker: Neville Jarvis
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