



# Candela

Newsletter of the  
Swedenborg Association of Australia Ltd.

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Secretariat & Registered Office

The Swedenborg Centre

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Issue 7

## PRESIDENT'S MESSAGE

*As our third year as an organisation draws to a close we can reflect on and be confident that we are an on-going viable Association that can play a key role in the promotion and enjoyment of Emanuel Swedenborg and his Writings. We can also be confident that we are able to play a real role in the development of the philosophy and the spiritual growth of our Members.*

*With our Annual General Meeting coming up, it is a great opportunity for our Members to reflect on their relationship with their Association. It is time for review and to make known to the AGM your thoughts on how well your Association has served you and what you would like to see your Association do to improve that service to you over the next 12 months. So please put pen to paper, telephone or better still get to the AGM to ensure your voice is heard on Saturday 12th August, 1995.*

*Following the creation mentioned elsewhere in this Candela of the North Ryde Swedenborg Group separate from the Board of Directors, there is a very real need for more 'doers' to come forward to assist with the many tasks that go into the running of a voluntary organisation like the SAA. We are still a fledgling organisation but after three years it is most appropriate that some new ideas and fresh blood be injected into the running of the SAA.*

*I sincerely look forward to hearing your comments and/or meeting you at our AGM or at another of our future meetings.*

*With Love and Light,*

Kevin B. Attwater

## 1995 BOOK DISTRIBUTION TO MEMBERS

*The Heavenly City*; the very readable, free translation, by Lee Woofenden in 1993, of Swedenborg's own summary of his spiritual teachings. Earlier editions have been published under the title *The New Jerusalem and its Heavenly Doctrine*. It is one of Swedenborg's smaller works.

The Board trusts that each member will be pleased to get this book, made possible by an extra discount from the Swedenborg Foundation (USA). It is well worth taking the time to read if you have not already done so. Yet, the real purpose of the distribution is to enable members to give or lend it to friends/acquaintances/libraries etc. where it might be appreciated by a wider audience. Members will receive their copy shortly.

Alexis Jarvis, Secretary

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## THE ANKH

Roy Simmonds

*(Taken from an address "The Power of Ancient Symbols" given during the 1994 Celebration of Spring evening at The Swedenborg Centre and later published in the first issue of The Golden Ankh, a bi-monthly journal of personal insights by individuals in touch with Dr. Philip Groves).*

In the earliest times language consisted of words (sounds) which were survival oriented - Come - Go - Here - Danger - Food - Sleep - Hurt - You - etc. As human kind gained new ideas and the ability to deal with those ideas, so language became more abstract, taking on concepts which could handle matters which did not merely have to do with survival at its basic level. It became possible to express things like Good, Evil, God, Creation, Ethics and to have meaningful intercourse with this new commerce.

Enlightened beings, beings directly opened to higher life, were given vision and understanding of things outside of natural existence, things which the normal enriched language could not express, could not carry forward the meaning. *How does one express a formless cloud, express light or non-light, express flashes of brilliant colour?* What do these things mean and how to describe them in terms that would have meaning to earthbound creatures.

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### Wisdom in Symbols

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All such beings, faced with this dilemma, reported their wisdom in symbols. Christ spoke in parables, Swedenborg tells us not to read him literally but to read behind the words for the symbolism within.

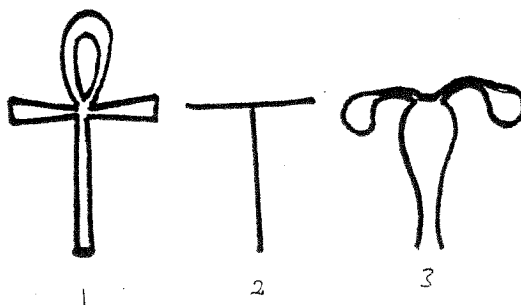
**How do we make symbols?** Well, we don't. Symbols are "given". The meanings behind symbols are "given".

The ancient Egyptians, amongst other cultures who similarly were "touched", looked to the Sun. It is obvious that the Sun is necessary to the continued well being of life on earth. The disc of the Sun, then, is an object which can represent Life. More deeply, it can represent the Source of Life. This can be taken as a symbol of God. However, this also represents abstracts like Good, Ethics, Order, Pattern, Existence, the Decalogue and even the higher aspirations of humanity.

Thus, these abstracts are rendered "visible" by a symbol which is clear and unforgettable. Whenever a disc or circle appears, one is reminded of these higher, finer energies. Man could see the disc but

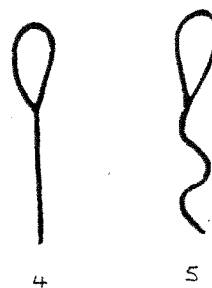
only higher life could infuse it with meaning.

Man, in fact, could not have produced archetypal symbols and we will see how this can be proven by uncovering meanings behind one of the most powerful of ancient symbols - the Ankh.



The Ankh (Fig.1) was always shown in the hands of a God. It therefore had the highest significance. Although it is a simple figure, it is also one not found in nature.

If we separate out the components of the Ankh, we find it falls into two convenient sections. The first part is the truncated cruciform (Fig.2) consisting of the vertical post topped by a cross beam. If we now expand that figure (Fig.3) we see that this in fact is a depiction of the reproductive organs of the human female. Now certainly the Egyptians, who were great surgeons and embalmers, would have known about this and could have produced such a simplification if they had wished.



But, the second part (Fig.4) consists of the vertical post topped by a strange and specially shaped loop. If, we allow the vertical line to become whip-like (Fig.5) we have a fair picture of the human

Spermatozoa. Now, until the invention of the optical microscope, no-one in the world could possibly know that the male sex cell was shaped like this. The Sperm is incredibly small, far too small to be seen by the eye alone. No-one in the ancient world could have had any idea of its existence.

But what is the significance of this symbol, this powerful symbol which only the Gods could touch?

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### Female and Male Aspects

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The female aspect represents reproduction and fertility. It also represents earthly love, and caring, of giving without cost, and it also represents pattern making - Love.

The male aspect represents will, doing, bringing about, understanding, earthly wisdom, the conatus of Life.

Male and Female together represents conjugal love which is the highest love humans can experience in the natural world. So we have female - Love, and male - Wisdom. The male wisdom seated on the power and support of the female love.

The Ankh brings these together - Love and Wisdom. But consider, this is how we understand the Divine - the Ultimate, the Eternal, the Infinite.

In this one "given" symbol we move from natural functions of Good and Continuity, of our highest aspirations of Love through the higher energies of Good and Love to the highest energetic Source of all - the Divine.

All in one unforgettable symbol. Because once you have seen the Ankh you can never forget it. And every time you recognise it you are reminded of your Source and of your highest aspirations.

#####

*In this earthly temple there's a crowd.  
There is one who's broken hearted, one  
who's proud.  
Another who unrepentant sits and grins,  
And another who's always sorry for his sins.  
Of much corroding thought I could be free  
If for once I'd discover which is me .....*

Rolf Zeltins, Swansea, NSW.

## MEMBERSHIP NEWS

We welcome the following people who have become members since the last Newsletter was issued:

Ronan Ahern, Naremburn, NSW  
Shona Ballantine, Randwick, NSW  
Roger Barns, Woodside, SA  
Rosemary Barns, Woodside, SA  
Hannah Duckworth, Roseville, NSW  
Rebecca Ferreira, Waverton, NSW  
Virginia Green, Chipping Norton, NSW  
Gloria Holwell-Ward, Sheffield, TAS  
Michael Holwell-Ward, Sheffield, TAS  
Ivan Maric, Salisbury, QLD  
Caroline Neave, Mosman, NSW  
Pamela Wainwright, Aranda, ACT  
Betty White, Lane Cove, NSW  
Rolf Zeltins, Swansea, NSW

Membership now stands at 124 following 5 resignations for varying reasons, and 20 members not renewing subscriptions for this year without advising the reason, which is somewhat disappointing.

*If each member introduced someone  
to the Swedenborg Association, we  
would be in a much healthier state!  
Please think what you can do for  
your Swedenborg Association!*

*We are again sending each member an extra  
copy of this Newsletter with a request to pass  
it on to someone who you think might be  
interested in its contents - or at least who  
would give them some thought. So please do  
pass it on or leave in a Library/Waiting  
Room in readiness for that currently  
unsuspecting individual who might be helped  
by seeing it.*

**The Annual General Meeting is on Saturday 12th August at 2.30 pm.** Each member will have received the Notice together with the **1995 Report of the Directors.** Please do study this and come prepared to have your say. Alternatively, let the Hon. Secretary (Mrs. Alexis Jarvis, 2 Ainslie Parade, Carlingford, 2118) have any comments and suggestions before the AGM **Do come along to the meeting if you can but if distance or other reasons prevent you from doing so, please do send your greetings.** This will help the spirit of the meeting enormously.

Alexis Jarvis, Hon. Secretary.

# Everyone Thinks He is Right

by Leon Rhodes

Once you seriously face as a *problem* that everyone thinks he is right, you will be astonished how often and how fully it explains mankind's miseries.

We should start by noting that the outright "baddies" are almost universal examples. "Why did you cut his throat?"; "Well, he had this diamond ring and when I grabbed it he kept yelling and hollering until I.....". Or, "Why did you steal that coat?"; "Well, because I can't afford anything like that and it exactly matches my dress I plan to wear when I go to.....".

These may seem like extremes, but it's quite evident that, with very few exceptions, criminals defend their acts because they had a *reason* for doing what they did. This is reflected in the eloquent justifications in the defending lawyer's plea to the judge or jury. It is familiar to just about anyone in a position to deal with offenders. The local cop, the school principal, the housemother, or the parent knows that the offender has a *reason* for what was done - and generally a feeling of regret, not about the offence but about some little error that resulted in his apprehension.

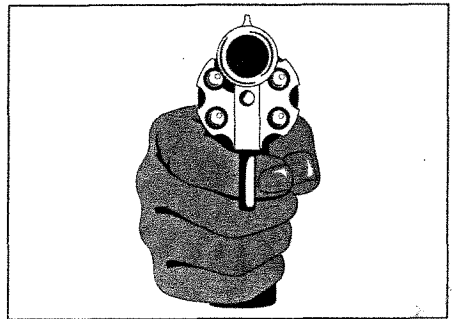
But these, of course, are cases where someone has actually transgressed a law or rule and been caught at it. Ponder the less obvious but more serious examples that arise from the countless cases where people knowingly disobey a rule - usually because they don't like the rule. How many motorists are breaking the speed rules on any good expressway, primarily because of one or more "**good reasons**" such as "*I was in a hurry*", "*I was late*", "*The road was nearly empty and clear and 55 miles per hour is ridiculous*", or even "*I didn't notice the police car because it was off the road among the bushes*"!

Without dragging up examples, how many politicians have been quite willing to explain some dreadful transgression with elaborate explanations of why they had the right to do that because of the peculiar circumstances, and because "*It was good for my constituency*" or "*It really didn't harm anyone*"? Start thinking along these lines and you will find a dozen examples in tomorrow's morning newspaper!

But these too were samples of actually doing something "**wrong**" - perhaps, "*Oh, I didn't realise*" or "*The contract isn't worded quite*

*like that and I interpreted it to mean.....*". Just look around at what's going on at any one time, or look into your own life in many situations, and you will begin to be aware that *people do things because they think that in their case it is all right to do so*.

But let's get away from criminal cases or actual violations of some law or rule and begin to notice how often our everyday conduct is the product of our complete satisfaction that *we are right*. Currently, the people (Ed. in America) who are buying hand guns are doing so with utmost conviction that it is their right to buy a handgun - and it is disgraceful that "*They want me to wait five days!*" (Of course, the lawyers will make a great deal of eloquent righteousness of this, as well as a considerable sum of money.)



The People who refuse to eat certain things or insist on food without "**added toxic substances**" are just as sure they are right as those who cite the Bible and the American Constitution as guaranteeing their inalienable right to smoke or eat more than the doctor considers the healthy maximum.

This attitude surrounds us in countless forms and at all times, but is this what Swedenborg means in *Charity* by stressing that we must "*shun evils because they are sins*" - "*They are against the Lord's teachings*"? This is why it is pointed out that the only proper procedure is to "**examine ourselves**" and find out whether what we are so sure is *right for us* is really good for our neighbour, and whether we must suddenly realise that it may not be "**right**" and that we should therefore modify our conduct - by which is meant, shun it as a sin against the neighbour, and probably against God.

All parents try to do what is right for their children, and all children are pretty sure they

know what is right for themselves. Any adolescent knows full well that the popular hair style and dress are "cool" although they drive most parents to despair. Think of those who write and perform various kinds of music - modern or popular - which I find so offensive, but I am well aware that they are certain that I am entirely wrong as well as stupid and prejudiced.

Consider the romantic couple going through the agony of a first disagreement - about something some folks would consider trifling. But "*He knows how strongly I feel about this*", and "*She has those out-of-date ideas*". Even the best of marriages can face grim prospects because the husband does things his wife does not consider right and vice versa. And, of course, just wait until the lawyers discuss this in front of the judge!

Understandably, we will resist the use of the word "*sin*", since we are quite sure that our little personal preferences are no worse than most people's, and are generally allowable under the circumstances, considering the other good things we are trying to do. Clearly we are to shun evils *because they are sins* (that is, because they are not what the Lord wants, or because they are not really to make the neighbour happier so much as to be sure we get our own way - because we are sure we are *right*). We will, of course, be more comfortable if we look for this particular attitude in other people - such as the heated debates between politicians or TV commentators who are absolutely certain they are *right*. But it might apply to us too.

oOo

## WHO SPEAKS MORE PERSUASIVELY?

*Who speaks more persuasively about the certainty of his fantasy than a naturalistic atheist?.....Every lunatic believes his own folly to be wisdom, and wisdom to be folly.*

Swedenborg: True Christian Religion 759

oOo

*Leon Rhodes lives in Pennsylvania, USA and is our only international member. He edits a New Church (Swedenborgian) journal and the bi-monthly newsletter of the Swedenborg Publisher International. In recent years he has developed a deep interest in near death research and has written papers and given talks to different groups as a spokesperson for IANDS (International Association for Near Death Studies).*



## GROUPS NEWS

At a special meeting of Sydney SAA members, the decision was made to separate the Board of Directors from the responsibilities of operating the Sydney Group meetings. Thus the North Ryde Swedenborg Association Group was born. This will enable the Directors to concentrate on the broader issues of operating and promoting the Swedenborg Association of Australia. A separate Committee with Joe Vandermeer as Convenor is now responsible for all facets of the SAA Group meetings being held at North Ryde. This Group will report to the board on their activities the same as all other Groups.

The monthly guest speaker evenings at North Ryde continue with very interesting and useful talks, all with encouraging attendances.

The SAA North Ryde Meditation Group also continues with monthly meetings and with powerful experiences in the group meditation. However attendances continue to be rather small.

The Melbourne and Perth Groups continue to meet once each month and follow their own established programmes. Allan Uren reports that the Perth Group have been considering a wide range of topics from **The Coming of the Son of Man** (referring to **Apocalypse Revealed**), **A New Age View of Jesus Christ**, to **Freedom and Equilibrium**. This sounds all very interesting and challenging. Numbers attending range from 4 to 8.

The Melbourne Group have also been presenting some interesting topics such as **Is Life Fair?**, **Charity Begins at Home, or does it?**, **Numbers and Their Use**, **Angels With Us**, **Is this Life all that matters?**, looking at our existence here in the perspective of living to eternity. The **Angels** evening followed on from the interest generated at the Melbourne Festival for Mind, Body, Spirit in March 1995, at which **The Swedenborg Lending Library and Enquiry Centre** had a stand. Forty were present at that meeting; generally numbers are in the 12 to 18 range with a good, solid core.

Kevin Attwater.

## **FOUNDATION OF A NORTH RYDE SAA GROUP**

On May 15th, 1995 an enthusiastic group of people met at the Swedenborg Centre to begin organising and co-ordinating future activities of the SAA which take place at and around North Ryde. Previously, this role had been fulfilled by the SAA Board with the assistance of small sub-committees, but the Board unanimously decided to encourage the formation of a separate group or organisers which could look after the needs, activities, and program of events for members at and around North Ryde. This would enable the SAA Board to concentrate fully on supporting the Australia-wide membership needs and functions.

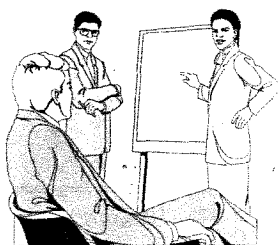
I was pleased to see several new faces at the first North Ryde Group meeting, together with ample support provided by those who had a hand in setting up the established program of activities for the 1995 year. All those present were eager to ensure the North Ryde Group's viability and to see that its activities operate smoothly and successfully.

All aspects of the organisation and its activities are important, whether this involves setting up chairs, organising speakers, organising supper, or designing pamphlets. So, if you have any special interests or skills, or if you have lots of energy for a useful outlet, then you may like to help out in some small way. **The next North Ryde Group Organising meeting is being held on Tuesday, August 22nd, 1995 at 7.30 p.m. at The Swedenborg Centre, at which you will be most welcome.** To express your interest, please contact the Centre on (02) 888 1066.

Best wishes to you all,  
Joe Vandermeer (Convenor)



## **FRIDAY EVENING TALKS AT THE SWEDENBORG CENTRE, NORTH RYDE**



easily causes perplexity in many, many

As we rapidly approach the 21st century, life generally seems more and more confusing. Ever increasing variety and contrast in so many things

people. Certainly an understanding of the philosophy presented through Swedenborg is a blessing in the way it can clearly expose the underlying unity of all things. It is no surprise to find that men who sought to highlight at a deeper level the unity of life and experience were profoundly influenced by Swedenborg's writings. The ideas of two such men, W.B. Yeats and Carl Jung, featured significantly in the March talk given by Claire Dunne, **Irish and Aboriginal Cultures as Pointers to a Universal Dreamtime.** But Claire herself has done some remarkable work in clarifying the underlying unity of two seemingly disparate peoples and cultures, both of which are important ingredients of modern-day Australia.

Many of us are yet to realise the true nature and importance to us of Irish culture, and its relationship to other nature respectful cultures such as that of the Australian Aborigine. Claire, who is the author of the book **People Under the Skin: an Irish Immigrant's Experience of Aboriginal Australia**, understands the similarities and in her talk she outlined numerous parallels between the two peoples and their ways of experiencing and understanding life. These were genuinely surprising and fascinating to hear.

It is an irony that a typical informed white Australian probably is more knowledgeable regarding the Aboriginal culture than that of the Irish. Irony because quite likely it is the blood of the Irish that courses through his veins. He has probably laughed at, even himself told, Irish jokes, and thinks that leprechauns are purely a quaint figment of the Irish imagination, never realising the deeper significance of the Irish way of seeing things.

The vast majority of people in Western countries have been brainwashed into believing that the only legitimate approach to life is an analytical scientific, left-brain one. A right-brain, intuitive and unconventionally creative response to life is considered to be strange, weak-minded and even evil. But in Ireland the right brain approach is traditionally practised. As a result the rest of the western world tends to see the Irish as weak-minded and backward. It tends to see them as inferior rather than simply following an alternative path. And is this not the same story as that of the Australian Aborigine? If we white Australians are to have a true respect for black Australians we need first to develop respect for the Irish and their ways, because if we don't have respect for ourselves and our own kind we can never have respect for others.

In a very unobtrusive way Claire's talk delivered a powerful message about the strength and resilience of the human spirit. For whilst the two peoples and their cultures have been shamefully treated, it is clear that there is a deep well of wisdom and dignity within the people that she has met and whom she has come to understand. And the bottom of the well is clearly at the level of spiritual mythology - something which is present with any human being who has achieved a healthy and proper balance in life.

In April we heard Dr. Philip Groves excellent talk on the subject **Fantasy and Reality**. Dr. Groves made clear the dangers of not observing our fantasies, as distinct from our true imagination. Our daydreams can tell us much about ourselves through symbolism in much the same way our night dreams do.

The introductory talk on Swedenborg given in June by Julian Duckworth more or less allowed Swedenborg to speak for himself. Using a dozen randomly selected passages from the writings, Julian was able to highlight many of the features which make them unique and distinctive in such a powerful way. An approach which may be very useful in future when introducing others to Swedenborg's ideas.

Wayne Kasmar



## MANDALA OF COMPASSION EXHIBITION AND TALK

Lama Choedak was kind enough to travel up from Canberra to give a very thorough and in-depth discourse on the theme of compassion - the mandala of compassion. Lama Choedak not only gave a tremendous amount of technical information on this process, but also included personal experiences to assist us in relating to the process, often in a humorous way. Throughout the talk, the Lama was able to refer to the symbolic processes depicted in the objective artwork **Mandala of Compassion** by Michael Wright. Accompanying the talk was a musical performance by the **Bells and Bowls** group, using many traditional Tibetan instruments with additional innovation.

The **Mandala of Compassion** exhibition is currently on display at the Swedenborg Centre until Thursday, 31st August. Videos of the talk, music and art exhibition are available.

Lachlan Hinds

## Handwriting and the Swedenborg Connection

*hic autem quia non dicitur, Hic autem, de quo mox sequitur.*

"Writing was usually pointed, and sharp, indicating a sharp masculine approach and the ability to pull emotional attitudes up into the intellectual zone."

This was just one of the deductions made by Shirley after her examination of Swedenborg's handwriting, and explained to the enthusiastic group who attended the Friday evening meeting in May.

Shirley began by giving a broad outline of graphology with interpretations of various characteristics of handwriting such as the roundness or sharpness of the letters (affection and intellect), the slope (forward if reaching out to people, backward if withdrawing) the size (small if the writer is interested in small detail) and the space between words. We also learned that lots of twirls and hooks can mean the writer is hanging on to the past.

We then moved on to a more detailed look at various examples of Swedenborg's handwriting between 1715 when he was still involved with scientific works, but was beginning to become interested in more spiritual ideas, and 1766 when he was writing the Doctrine of Charity. His words are always well spaced out and legible, but in earlier works they are more widely spaced showing that he felt alone in what he was doing, and sometimes his letters sloped backwards indicating possible confusion and search for direction. His base line is always straight indicating dependability and his lines never intrude on the one above or below, showing an ability to keep his mind in order.

We marvelled at the neatness and consistency of his writing considering that he was using a quill pen, and his ability to 'justify' his margins as if they were produced on a computer. Under Shirley's guidance we could see over and over again where Swedenborg was working inspirationally and where he was writing with past knowledge or practical/proven facts. Whenever he was inspired or enthusiastic about something his lines of writing would soar upwards.

It was really a most interesting and stimulating evening and we thank Shirley most sincerely for yet another insight into the character of that amazing man, Emanuel Swedenborg.

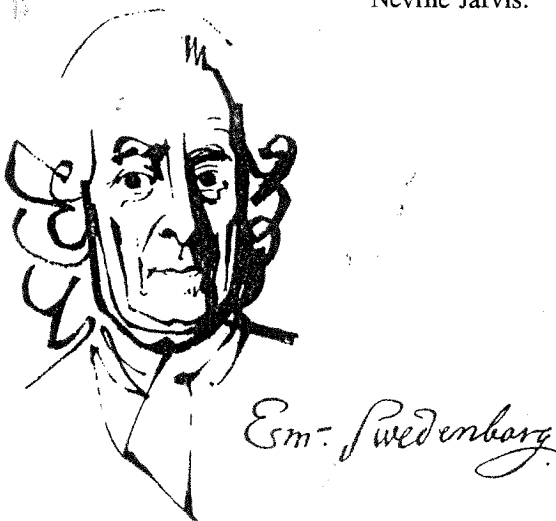
Alexis Jarvis.

## Celebration of Easter 1995.

It happened "all in an April evening" at The New Church, Roseville. Twelve performances, each individual and special, enchanted an audience of some 80 for two hours, a period divided into two parts with an interval for hot drinks and mince pies.

The evening was ably hosted by **Jacqueline Campbell**, who initially set the scene correspondentially and then continued to add dimension to the offerings with her carefully researched data. **Cecily Cox** (piano), the acappella group **Pentala**, a flute/didgeridoo combination, chanting by **Julian Duckworth**, the **Zepher Singers**, and **Marion Ives** (Irish harp) provided a rich variety for the first half. Then **Chris Murphy** (guitar and vocal), **Julian Duckworth** (recorder and hammered dulcimer, plus possum), **Roy Simmonds** (organ), and **Bells and Bowls**, provided a sublime second part to the evening. Congratulations and many thanks to everyone who contributed both in organisation and performance, especially to **Michael Wright** who conceived the evening and worked untiringly to make it the undoubted success that it was. A video recording is available to loan from The Swedenborg Centre.

Neville Jarvis.



**Swedenborg, Emanuel (1688-1772)**, Swedish scientist, philosopher, and theologian, founder of the Swedenborgian sect.

Swedenborg was born Emanuel Svedberg in Stockholm on January 29, 1688, and educated at the University of Uppsala. From 1716 until 1747 he served as assessor for the Swedish mining board. At the

Swedish Siege of Fredrikshald (now Halden), Norway, in 1718, during the Great Northern War, he devised a method of transporting boats overland. He was ennobled for this in 1719 and given a seat in the Swedish house of peers.

A man of unusual intellectual powers, Swedenborg made important contributions to mathematics, chemistry, physics, and biology. His *Philosophical and Mineral Works* (3 vol., 1734) contain his views on the derivation of matter. His studies in physiology led him to attempt, in *Economy of the Animal Kingdom* (2 vol., 1741), an explanation of the relationship between matter and the soul.

In 1745, after claiming to have experienced supernatural visions, Swedenborg began to study theology. In *Heavenly Arcana* (8 vol., 1749-56), he propounded a religious system based on an allegorical interpretation of the Scriptures according to instructions professedly received from God. Swedenborg maintained that in 1757 the last judgment occurred in his presence, that the Christian church as a spiritual entity came to an end, and that a new church, foretold as the New Jerusalem in the Book of Revelation, was created by divine dispensation. According to Swedenborg, the natural world derives its reality from the existence of God, whose divinity became human in Jesus Christ. The highest purpose is to achieve conjunction with God through love and wisdom. Swedenborg died in London on March 29, 1772.

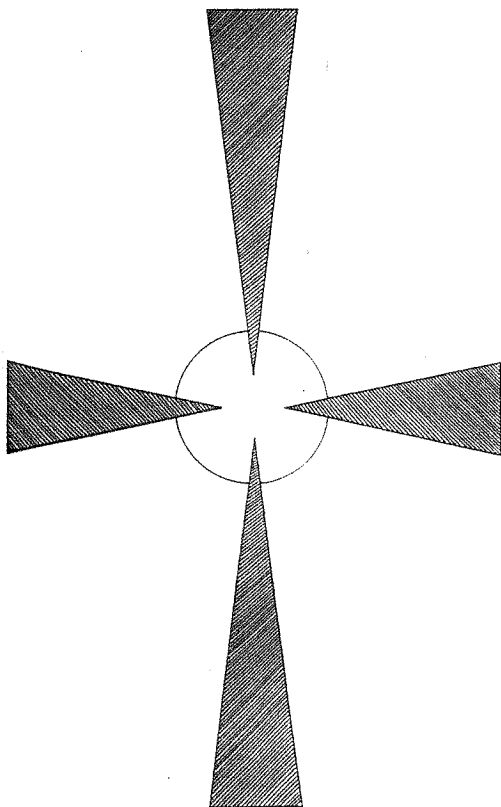
Swedenborg's followers, known as Swedenborgians, accept his theological writings as being divinely inspired. He never intended to found a new religious denomination, but in 1787 his disciples in England were organised as a separate sect by the British printer Robert Hindmarsh. According to the latest available statistics, Swedenborgians in Great Britain number about 5000, divided among 75 societies. In the U.S., Swedenborgians are divided into two general organisations, known as the General Convention of the New Jerusalem and the General Church of the New Jerusalem. The former organisation has about 2800 members in 47 societies and the latter about 2100 members in 33 societies.

"Swedenborg, Emanuel, "Microsoft (R) Encarta. Copyright (c) 1994 Microsoft Corporation. Copyright (c) 1994 Fund & Wagnalls Corporation.

Submitted by Allan Tayler, Ingleburn, NSW.  
Do you have any comments on this description of Swedenborg? If you do, please submit them for publication.



## CELEBRATION OF SPRING '95



The third annual **Celebration of Spring** is to be held at The Swedenborg Centre, North Ryde, on Saturday 9th September 1995 with an opening commencing at 7.00 pm. Tickets are now available for this event, the cost being \$10. It has been decided that in order to avoid the crush of previous celebrations, and so ensure that all those who buy tickets to attend are able to properly enjoy the activities, seating will be by chair only. This will limit numbers to about 80 which means that tickets should be obtained early to avoid disappointment. Several people will be selling tickets but you can arrange to have a ticket sent by ringing The Swedenborg Centre on (02) 888 1066. We suggest that you do not delay.

The presentations will be of the usual high standard, as will certainly be the entries submitted for the **Art and Original Literary Research** competitions (entry forms for these competitions may be obtained by ringing The Swedenborg Centre). The Grand Opening will be in the very capable hands of **Molly Peglar**, Senior Lecturer in Infectious Diseases, Faculty of Medicine, Sydney University. Molly is well known to many in touch with the Swedenborg Movement in Sydney through the classes run by Dr. Philip Groves. Master of Ceremonies will be the vivacious **Deborah Kennedy**, whose wit and love for life will ensure the evening is lively. A number of short talks on the theme of *Sacred Symbols within Christianity and Sufism* will be interspersed between musical and dancing items.

Speakers include **Archbishop Aghan Balrozan** (Armenian Church), **Father Marcos Tawfik** (Coptic Church) and **Rev. Bernard Willmott** (Swedenborgian Church). The Coptic Church Choir will perform several pieces and the dancing and other musical items will be presented from various traditions and styles.

A tasty hot buffet supper will be available during the evening to add to the enjoyment. **We look forward to seeing you there.** A video of the evening will be available for those who cannot attend through distance and other commitments.

Note: a **Children's Spring** will be at lunchtime that day - for details ring (02) 888 1066.

*"Freedom doesn't mean you get to choose what happens to you. But you do get to choose how you react to it."*

Do you know the source of this quotation? If you do, write to the Candela Co-ordinator, Neville Jarvis, at The Swedenborg Centre, North Ryde. It isn't Swedenborg but can you find an akin passage in Swedenborg? There will be a surprise prize for the first persons who can provide one or other answer.

## PUBLICATIONS REVIEW

One of the benefits of SAA membership is a 20% discount on the regular price of nearly all books (excepting large sets), cassettes and tapes purchased through the various Swedenborg Book Centres around Australia. All you have to do when ordering in person, by phone or mail is to refer to your SAA membership. If you have not got a book catalogue and price list, you can get one from The Swedenborg Centre, North Ryde. Below are titles which should be of interest.

### ***Gold From Aspirin***

*Spiritual Views on Chaos and Order from Thirty Authors.*

Edited by **Carol S. Lawson.**

Published by Chrysalis Books (Swedenborg Foundation), 1995. 180 pages, paper.

SAA Member's Price \$14.00 plus postage.

The Swedenborg Foundation journal *Chrysalis* has given way to a new series of books under the heading of *Chrysalis Reader*, which will examine themes related to the universal quest for wisdom.

This first issue has some excellent articles, poetry, stories and art exploring the processes of Chaos, Order, and the process of reclaiming order out of chaos. The contents are arranged into sections:

**Nature's Patterns, Spiritual Living, and Heavenly Living.** Authors include Wilson Van Dusen, George Dole, Alice Skinner, Robert Kirven, John Hitchcock, Gregory Baker. Topics covered include *The High Price of Order*, *Coming to Terms with Morality*, *Offerings of Chaos - a poem*, *The Problem with Evil*, *Indian Creation Stories*.

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### ***Aim - The Workbook*** - New Book

by **Peter S. Rhodes.** Johnny Appleseed & Co. 1994. 160 pages, paper.

SAA Member's Price \$12.00 plus postage.

Sub-titled *A spiritual growth method developed from Swedenborg and Gurdjieff*, this is a practical approach which directly combines Gurdjieff's psychological technique in the context of Swedenborg's surpassing vision of a spiritual universe. Peter Rhodes has created a **powerful new tool** for those who seriously desire to transcend their current condition and are willing to work systematically for it. This book has been painstakingly transcribed from oral lectures, and then edited to accommodate the material to a reading experience - while hopefully retaining the authors distinctive "voice".

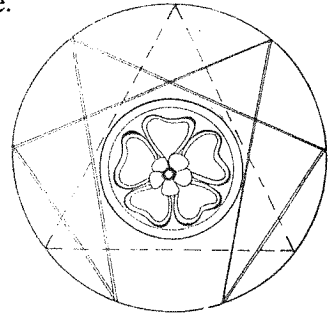
Peter Rhodes's spiritual growth system has spawned a growing network throughout North America, known simply as Spiritual Growth Groups. This re-worked book, including tasks to be carried out, has sixteen chapters from *Asleep in the Spiritual World*, *Imprisoned in the Love of Self*, and *Choosing Never to Express a Negative*, to *Tranquil Anxiety* and *From Knowledge to Experience*. **This book provides a real challenge!**

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### ***Lectures - Volumes I and II - from Dr. Philip Groves***

Published by The Triam Press, Sydney, 1995. A4 size; 45 pages, paper.

Member's Price \$12.00 plus postage per Volume.



Those familiar with the lectures of Dr. Groves will appreciate the tremendous help and value which this new series of publications brings. Each volume contains the transcripts of four lectures in which Dr. Groves distils a wealth of knowledge and insights into processes at both the natural and spiritual levels. Volume I covers the subjects - *Life, Death & Eternity; Spiritual Dimensions of Biology; Existence, Appearance & Reality; The Garden of the Mind*. Volume II has the topics - *The More Abundant Life; The Concept of Self Transformation; Power, Truth & Spheres of Life; A Study of Dreams*. A number of the original lectures are available on audio cassette tape. It is really pleasing that they can now be read, with all that extra appreciation which that media brings.



To obtain these publications, simply write to the Swedenborg Centre, 1 Avon Road, NORTH RYDE, 2113 with your request referring to your SAA membership. Do not send any money; you will be billed. Or phone your order on 02 888 1066.

## THE ANKH

Roy Simmonds

*(Taken from an address "The Power of Ancient Symbols" given during the 1994 Celebration of Spring evening at The Swedenborg Centre and later published in the first issue of The Golden Ankh, a bi-monthly journal of personal insights by individuals in touch with Dr. Philip Groves).*

In the earliest times language consisted of words (sounds) which were survival oriented - Come - Go - Here - Danger - Food - Sleep - Hurt - You - etc. As human kind gained new ideas and the ability to deal with those ideas, so language became more abstract, taking on concepts which could handle matters which did not merely have to do with survival at its basic level. It became possible to express things like Good, Evil, God, Creation, Ethics and to have meaningful intercourse with this new commerce.

Enlightened beings, beings directly opened to higher life, were given vision and understanding of things outside of natural existence, things which the normal enriched language could not express, could not carry forward the meaning. *How does one express a formless cloud, express light or non-light, express flashes of brilliant colour?* What do these things mean and how to describe them in terms that would have meaning to earthbound creatures.

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### Wisdom in Symbols

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All such beings, faced with this dilemma, reported their wisdom in symbols. Christ spoke in parables, Swedenborg tells us not to read him literally but to read behind the words for the symbolism within.

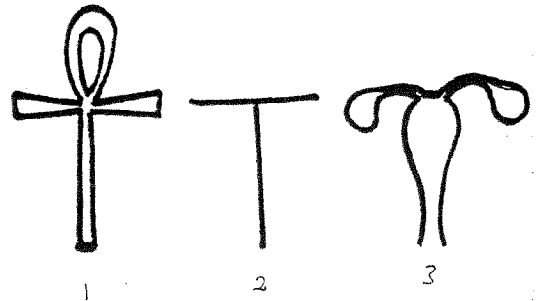
**How do we make symbols?** Well, we don't. Symbols are "given". The meanings behind symbols are "given".

The ancient Egyptians, amongst other cultures who similarly were "touched", looked to the Sun. It is obvious that the Sun is necessary to the continued well being of life on earth. The disc of the Sun, then, is an object which can represent Life. More deeply, it can represent the Source of Life. This can be taken as a symbol of God. However, this also represents abstracts like Good, Ethics, Order, Pattern, Existence, the Decalogue and even the higher aspirations of humanity.

Thus, these abstracts are rendered "visible" by a symbol which is clear and unforgettable. Whenever a disc or circle appears, one is reminded of these higher, finer energies. Man could see the disc but

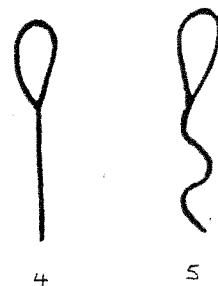
only higher life could infuse it with meaning.

Man, in fact, could not have produced archetypal symbols and we will see how this can be proven by uncovering meanings behind one of the most powerful of ancient symbols - the **Ankh**.



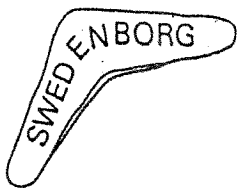
The **Ankh** (Fig.1) was always shown in the hands of a God. It therefore had the highest significance. Although it is a simple figure, it is also one not found in nature.

If we separate out the components of the **Ankh**, we find it falls into two convenient sections. The first part is the truncated cruciform (Fig.2) consisting of the vertical post topped by a cross beam. If we now expand that figure (Fig.3) we see that this in fact is a depiction of the reproductive organs of the human female. Now certainly the Egyptians, who were great surgeons and embalmers, would have known about this and could have produced such a simplification if they had wished.



But, the second part (Fig.4) consists of the vertical post topped by a strange and specially shaped loop. If, we allow the vertical line to become whip-like (Fig.5) we have a fair picture of the human

## WHAT'S HAPPENING



For Group activities, contact your nearest Group facilitator - Sydney region (Kevin Attwater on 634 7808); Melbourne which meets monthly on the fourth Friday evening (Chris Skinner on 435 8599 or Gordon Dobbs on 898 7601); and Perth which meets in the evening on the third Sunday of every month (Allan Uren on 271 0226). Efforts continue to be made to establish additional viable Groups in new areas. If you can help, do get in touch with Kevin Attwater.

### FORTHCOMING SAA MEETINGS

**MELBOURNE** Fridays at New Church Hall, 426 High Street Road, Mt. Waverley, 8 pm.  
25th August; "Swedenborgian Perspective" with Leslie Sheppard, Brisbane

**SYDNEY** At The Swedenborg Centre, North Ryde.  
9th September - Celebration of Spring '95. Tickets \$10.  
22nd September with Kevin Attwater speaking on *Discrete Degrees*.  
27th October "Swedenborg and Judaism", Jack Benson.  
24th November - Brian O'Neill will be speaking, plus Christmas Supper.

Every 2nd Friday Evening at The Swedenborg Centre, North Ryde, 7.45.  
"Meditation with a Swedenborg Connection" led by Shirley Darby.

### ADVANCE NOTICE

**FESTIVALS FOR MIND, BODY, SPIRIT** - The Darling Harbour, Sydney, Festival will be held from Wednesday 22nd to Sunday 26th November 1995. The Melbourne Festival will be from Thursday 21st to Sunday 24th March 1996, this time being at the new, prestigious *Southbank Exhibition Hall*.

#### **OBJECTS OF THE SWEDENBORG ASSOCIATION OF AUSTRALIA**

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