

# Candela



Newsletter of the Swedenborg Association of Australia Inc

Organisational Details are provided on the next page

FEBRUARY 2014

ISSUE 75



## CORRESPONDENCES



## PRESIDENT'S MESSAGE

Dear Friend and Reader,

Welcome to this new year and the latest edition of the Candela, the first of 2014.

I hope that this finds you, and those whom you hold dear to your heart, in good health and cheer. Hopefully the afterglow of Christmas and its profound message are still with you and have not been completely overrun by the demands of work, family, study and all else that goes to weaving your tapestry of life. Over the recent months we

have also seen the extremes of weather with high summer temperatures and bush fires here in Australia while in the northern hemisphere they have been subjected to deep cold, snow and raging storms.

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

## MAIN CONTENTS

President's Message	Robert Bryce	1
Correspondences		3
Birds	Patrick L Johnson	6
Ursula Groll	Neville Jarvis	9
News	Neville Jarvis	10

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

## Next Issue – May 2014

### Theme – Music and Harmony

The May edition of Candela has the theme of music and harmony. Music can stir our souls and help us to express our feelings. Even if we are not musicians ourselves we mostly love listening to music. Why not have a go at expressing your love of music in words or art. The deadline is **16<sup>th</sup> April**.

Ruth      Email to [rduckworth@optusnet.com.au](mailto:rduckworth@optusnet.com.au) or post to the registered office.





# SWEDENBORG ASSOCIATION of Australia Inc

ARBN 109 811 985

## Registered Office:

Swedenborg Centre

1 Avon Road, North Ryde, NSW 2113

Tel: 02 9888 1066

Email: [saa@swedenborg.com.au](mailto:saa@swedenborg.com.au)

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

## National Committee Members:

Robert Bryce (President)

Jan Primrose (Secretary)

Michael Chester (Treasurer)

Jennifer Danckert

Julian Duckworth

Tracey Glendenning

Wayne Kasmar

Caroline Neave

Carl Sarelius

Newsletter: Ruth Duckworth

Public Officer: Michael Chester

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

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

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

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

Some of you may be very happy to see the passing of 2013. For some of us dear ones may have passed. For others their families have grown with the arrival of children or grandchildren. Each day we see the child's growing awareness, seeing wonder and awe in their eyes as they start their journey of understanding their world. The awe and wonder in their eyes should be a reminder to us as well that we too should retain those states within our daily lives. For it is easy to let our normal conditions of living swamp those states.

This edition of the Candela has the theme of Correspondences. This is an especially important topic and goes to the very heart of the great gifts the Lord gives us through Emanuel Swedenborg. Throughout his writings Swedenborg diligently reports to us, in his own particular voice, his experiences and revelations as to the workings of Divine

interactions with us in our daily lives in the material universe.

We may have experienced the high summer temperatures that are extremely debilitating or the biting cold that can be just as dangerous to life and limb. Or we may have had the opportunity to sit by the water's edge at dusk, or dawn, and seen the sky change beautiful colours as the gentlest of zephyrs has kissed the water. We can consider such phenomena as mechanistic processes of the physical universe. However Swedenborg tells us that these same phenomena can reveal a far richer experience for us if we so choose to. This is where the topic of this Candela can and should be important to us. Swedenborg explains to us how we live in a correspondential world and that the phenomena we experience can be understood and lived in a completely different manner. The storm or the zephyr, and everything in between, speak to us of the workings of the Divine's Celestial and Spiritual processes. Swedenborg shows us how Divine Love and Wisdom can be seen to work behind and through everything we experience.

So as the young children in our families embark upon and experience the awe and wonder of life it is my hope that awe and wonder will fill you too as you seek and experience the world through the prism of correspondences. By seeking to understand and experience correspondences we have the opportunity to weave a far richer tapestry of life.

I hope that you find enjoyment and enrichment in the contributions to this edition of the Candela, fanning the flames of excitement for further explorations of correspondences.

Wishing you a safe and enriching year ahead.

With love and best wishes

*Robert*

From much experience I have been given to know that in the natural world and its three kingdoms – animal, vegetable and mineral – not even the smallest thing exists which does not correspond to something in the spiritual world, or, which does not have in that world something to which it corresponds. **Arcana Caelestia 2992**



## Correspondences

*The theme of correspondences has been written about very well in previous Swedenborg literature and so I have included some of the best of these in this edition. Editor*

### Swedenborg Explores the Spiritual Dimension

*by Brian Kingslake*

Two things are said to 'correspond' if they really are the same thing on two or more different levels. As an illustration, think of the steam coming from a boiling kettle. Superheated steam is invisible. As it cools off, it becomes visible as water-vapour. It settles on a cold wall as drops of water in a liquid state. If it is winter, this may solidify as ice. Steam, vapour, water and ice all 'correspond' one to another.

Think of a smiling face: the smile 'corresponds' to a happy thought in the mind. The happy thought and the smile are the same thing on two different levels, mental and physical.

In searching for the spiritual meaning of any passage in Scripture we must try and see what it means on the spiritual level. For example, the first chapter of Genesis deals literally with the creation of the world. But on the spiritual level it deals with the six stages one must pass through in order to be created an angel.

More specifically, we can see that just as God is Love and Wisdom and just as there are two kingdoms in heaven, Celestial and Spiritual, so all correspondences are either to do with our WILL (love, goodness, hate, evil, affections, desires) or with our UNDERSTANDING (thought, belief, truth and falsity). 'Wine' corresponds to truth, but 'Oil' corresponds to love.

It pays to learn a few pairs but after a while you can almost feel whether a thing comes under one heading or the other.

Unfortunately everything good can also be turned into its opposite evil and every truth can be turned into a falsity. For example, a 'lion' in a good sense corresponds to God but in a bad sense it corresponds to the destructive power of hell, raging to destroy.

To work out a correspondence, therefore, one must first know whether the object comes under the category of the head (our understanding) or the heart (our will) and then whether it is being referred to in a favourable light or an unfavourable one. Then you must ask yourself what its equivalent would be on the spiritual level.

### By Christopher V. A. Hasler

What did Swedenborg mean by correspondences? He certainly did not mean anything to do with letter writing. He used this term in referring to the inner meaning of the Bible or Sacred Scriptures.

When reading the Bible there is something which we should never forget and is the key word "parable".

*"I will incline my ear to a parable" Psalm 49.9*

*"I will open my mouth in a parable." Psalm 78.2*

These and many other references in the Old Testament prepare the way for understanding the words of Jesus.

*And he said, "With what can we compare the kingdom of God, or what parable shall we use for it? It is like a grain of mustard seed, which, when sown on the ground, is the smallest of all the seeds on earth, yet when it is sown it grows up and becomes larger than all the garden plants and puts out large branches, so that the birds of the air can make nests in its shade."*

*With many such parables he spoke the word to them, as they were able to hear it. He did not speak to them without a parable, but privately to his own disciples he explained everything.*

**Mark 4.30-34**

So an understanding of correspondences can help us gain so much more from the Bible. The first people did not have the written Word, the Word to them was nature. They learned about life, love and the Lord by observing and living in nature.

*Everything is a correspondent that arises and endures in nature according to the divine design. What makes the divine design is the divine good that emanates from the Lord. It begins from him, emanates from him through the heavens in sequence into the world, and there comes to a close in things most remote. Things there that are in accord with the design are correspondences. The things that are in accord with the design are everything that is good and is perfected for some use, for everything good is good according to its usefulness. Its form reflects what is true because the true is the form of the good. This is why everything in the whole world and in the world of nature that is in the divine design goes back to what is good and what is true.*

**Heaven and Hell 107**



## Correspondences

## Myths, Symbols and Parables

From Dr Philip Groves

The realisation that we have an inwardness which is different from the material world provides us with a new way of approaching the reality which stands behind the appearance of things. Such is the nature of our spirit that it is able to procure an inside view of the world, and can uncover aspects of reality which are beyond the range of the bodily senses and of scientific exploration. But even here a difficulty arises because spiritual observations and insights must be expressed in human terms before they can be known.



The words and terms of language are largely but not entirely sense-based and therefore limited. It is not possible to compress the endless details of spiritual experience, knowledge, wisdom and energy into finite speech so that everything can be known in a few words. However, there are devices which enable some of these difficulties to be overcome, and they are correspondences, myths, symbols and parables.

A parable is an instrument of communication in which elevated instructions and meanings are intimately juxtaposed with familiar earthly images. The term 'parable' comes from Greek 'parabolē' which is composed of 'para-' '*near to, alongside*' and 'bolē' '*to cast or throw*'. Hence a parable is the casting of one thing beside another for the sake of comparison or to indicate a relationship. In a spiritual sense a parable is much more than a simple comparison: it is a device which points to states, processes, meanings

and values which lie far beyond its literal form. Parables have their origin in spiritual things and terminate in natural forms.

[illegible]

## From The Divine Allegory

by Hugo Odhner

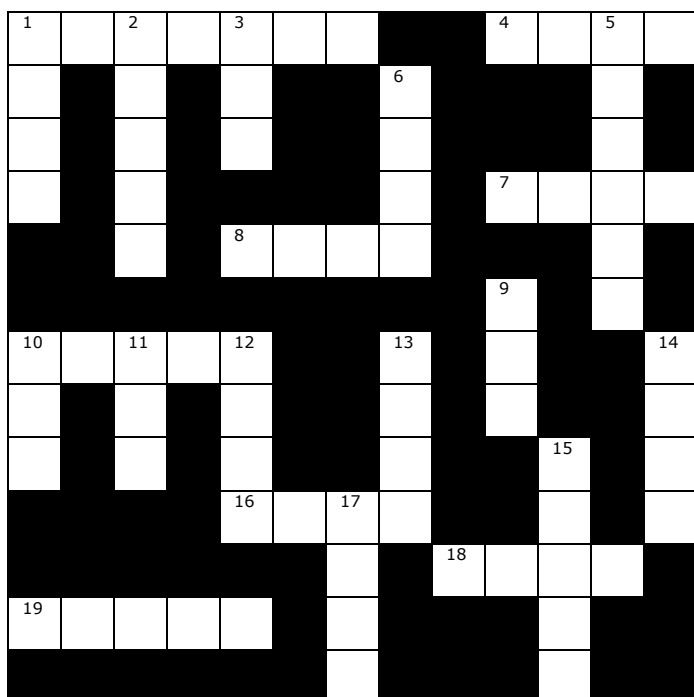
Our whole lives consist of chains of activity by which we invite the presence of the heavens and the hells. There is something in the human race which is as essential to those departed spirits as their influx is to us. The reason is that when those who die enter the spiritual world their memories of earthly objects, things and languages are closed up and now they live only in the spiritual associations and the inner thoughts and affections which were attached to the physical world environment they were in before. Freed from the limited scope of material things, their lives now become less bound and their delights more complete as they move more fully into the contents of inner states they had only had a foretaste of here.



Yet if there wasn't at least an indirect touch with something material, there could be no order and progression in their inner lives now being lived outwardly. So it is provided that while a spirit no longer exists on his own individual basis, he finds a common basis which is the human race. His spiritual life flows in to those ultimate or material ideas that people have here which correspond to his own affections and thoughts, which is to say those activities and occupations that have a sphere similar to his own and receptive of it.



## CORRESPONDENCES CROSSWORD



### Across

1. Obedience (sense)
4. Longing for truth (mineral)
7. Innocence and peace (bird)
8. Our use and worth (metal object)
10. Penetrating truth (object)
16. Solid truth (geological)
18. Brave affection (animal)
19. Wholesome love (food)

### Down

1. Power in doing (body)
2. Memories (residual)
3. Truth without love (water form)
5. Known truths (part of plant)
6. The value of faith (astronomy)
9. Huge potential (fruit)
10. The Divine (astronomy)
11. Celestial love (liquid)
12. A new state (part of a house)
13. Our life story (object)
14. Mental perceptions (plant)
15. Relatively obscure (weather)
17. Systematised beliefs (human Life)

Answers on page 9

## Swedenborg: Essential Readings

By Michael Stanley

The Divine in itself is invisible, yet it is the very nature of Its being to create, manifesting Itself like an artist does, through what it creates. So, paradoxically, the Divine can be discerned or 'seen' through created forms. How then can we recognise it? Swedenborg's answer can be found in what he called in his earlier physiological period, his 'Doctrine of Series, Degrees and Correspondences.'

The 'science' of correspondences is one of Swedenborg's most developed and applied insights, and it is central to all his work. Through it he shows how appearances, qualities and functions of finite created forms correspond to man's spiritual thought, feelings and affections, which in turn reflect aspects of the Divine.

The Law of Correspondence – in conjunction with that of Discrete Degrees – coming out of his earlier philosophical period, is a key element in all Swedenborg's teachings. However, whereas before the onset of his spiritual experiences his understanding of this area was very general and hazy, in his mature spiritual phase he was able to specify and give the rationale for the very many specific correspondences between the different levels of Reality – Divine, heavenly, psychospiritual and material.



### The Correspondence of Gemstones

Precious stones correspond to spiritual truths which are seen to shine in natural good.

A diamond corresponds to the celestial or heavenly love of what is true.

An emerald corresponds to knowledge of truth in which the divine sphere appears.

A sapphire corresponds to the literal sense of the Word becoming translucent from internal truth.

A ruby corresponds to heavenly good and a love of this, for it shines as if from fire.





## THE CORRESPONDENCE OF BIRDS

By Patrick L. Johnson

Swedenborg's simplest statements on the subject are that:

*Birds in general mean thoughts.*

### Arcana Caelestia 745

This is most graphically illustrated by Swedenborg's experience of heaven:

*When angels are engaged in discussion about thoughts and ideas...birds are seen at the same time...the form which the birds take being determined by the subject under discussion.*

### A.C. 3219



In various places Swedenborg notes general characteristics that suggest symbolism. Flying is indeed like thinking; we talk of 'flights of fancy'. Of

course it is better if we keep our feet on the ground, as mammals who correspond to affections do. But thinking before action is desirable and birds symbolize this. They have better eyesight and looking down from above can see things at a glance and have a wider point of view.

Our thinking varies just as birds' flight does. Birds fly in many ways, eagles and skylarks soar, pigeons and swallows take longish flights but other small birds flutter from bush to bush and some birds don't fly at all. Let us consider a few.



The dove turns up in many scriptural passages, such as Noah's dove. In his *Language of Parable* William Worcester compares doves to lambs, because they

correspond to thoughts of innocence. Both were used as sacrifices, and if an Israelite woman could not afford a lamb they were allowed to offer two doves instead. If we can sacrifice a lamb it corresponds to full repentance, while sacrificing birds implies that we are as yet only 'thinking over' our faults, which is better than nothing.

Noah's flood symbolized a state of falsity requiring repentance. It can be a slow process, at first the dove failed to find land, but they persevered and were eventually

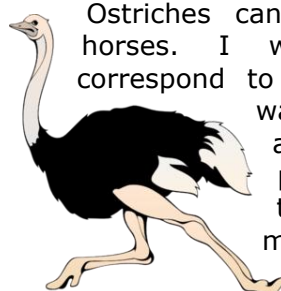
successful. The raven, however, just flew back and forth and got nowhere. Ravens have both a good and bad correspondence and seem to be in the useless or 'should try harder' category. Both their walk and their flight is awkward, symbolizing our state of mind when we fail to concentrate properly.

Another indifferent flyer is the European magpie. Swedenborg says they correspond to those who do not use their own reason, but just blindly rely on others authority. *Such spirits are like magpies; they pinch things.* **TCR 42**



An extreme example is the ostrich, who can't fly at all and so corresponds to an attitude of obstinate ignorance. There is only an oblique reference in **AE 355<sup>10</sup>**, but interestingly its correspondence is fully described in the Book of Job. Swedenborg says that this book is part of the "Ancient Word" that was written by correspondences though it does not have 'a continuous inner sense.' Job comments:

*The wings of the ostrich flap joyfully, but cannot compare with those of the stork. She lays her eggs on the ground..unmindful that a foot may crush them. God did not endow her with wisdom or give her a share of good sense. Yet when she spreads her feathers to run She laughs at horse and rider.*



Ostriches can indeed outrun most horses. I would take this to correspond to the 'fast talker' who waffles on and on, although they lack proper knowledge of their subject and manage to appear cleverer than the wise (symbolized by the horse).

While mentioning horses, I noted that Worcester in *Language of Parables* particularly warns us not to confuse birds and horses. He writes:

*The horse is the affection for carrying you by laborious reasoning into a new state...the bird does not attempt this, but simply gives you an idea of another state.*



Another bad culprit is the owl, the bird of the night who is dazzled by daylight. It corresponds to the conceited who think they know it all, but are confused when they are confronted by the clear blue light of truth. Its ability to see in the dark corresponds to the acceptance of false ideas and the ability to argue their way out of anything.

Swedenborg is happier about another bird which appeared, not in the night, but in the evening; the quail which fed the Israelites in the wilderness. Quails migrate in large flocks



searching for food, but are poor fliers and are easily exhausted. They flop down in groups in which condition they are easily caught. As food they are comparable to doves

but are considered less tasty. Swedenborg classifies them as 'natural' love and delight; not 'celestial' love like doves.

The Israelites too, leaving Egypt, had to put material things behind them. The Lord rewarded them with a state of love and goodness, but as yet an imperfect state. They could not have the dove of innocence, only the less nourishing quail.

Once in the Holy Land, however there were plenty of doves or pigeons, to whose correspondence we should return. There are many varieties of this species, but it is the turtle dove that is generally referred to in the Bible and its character interests us. It is very gentle, never aggressive and it pairs for life. A perfect symbol for peace, used in many countries and cultures. For Noah too it was symbolic of peace when it returned to him, with a sprig of olive in its beak.

We should also mention the dove that appeared when Jesus was baptized. Baptism is the symbol of the start of regeneration and purification.

Sadly there are fewer particular examples of good birds to be found. But in general herbivorous birds have a good correspondence and carnivorous birds bad symbolism.

The vast majority of herbivorous birds feed on seeds and here we see an obvious connection with thought and understanding. Seeds represent the Word; as in the parable of the sower. The little birds we see in gardens and fields, pecking away over the surface of the soil symbolize people who are searching for the truth. Some also eat the fruit as well as the seed and carry it away and so spread the truth around.

Carnivorous birds that have bad correspondences such as the owl, hawks, buzzards, falcons and the like who prey on good birds such as pigeons and poultry, symbolise falsity fighting against the truth. A less clear case is the eagle who is used to symbolise both evil and good tendencies. Eagles are known to kill lambs thus to destroy innocence. We are all familiar with the quotation in Isaiah 40:31

*They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles.*

What is being referred to here, however, is not so much the bird itself as its flight, its ability to fly high with strong wing-beats. It also has very keen sight. As **TCR 42** notes, in the spiritual world those who can immediately see the meaning of truths are compared to eagles.

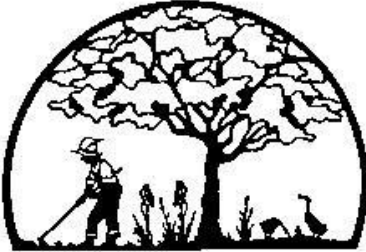


Perhaps one should not follow correspondences too far beyond the contexts in which they are first quoted. But I hope you will feel that in general the correspondence of birds is convincing and illuminating.

Both in the Bible and in the natural world they show that the Lord's heavenly and earthly creations do correspond; that the things of this earth can help us to understand the life of the spirit. The characteristics of birds reflect the gifts the Lord has given us. We are created mammals, but unlike them we are not the slaves of our instincts. We can rise above our animal sensual level. Rather like the birds we can rise above the worldly plane and by using our rationality, see things from a heavenly point of view; one could say a bird's eye view.



In general a garden corresponds to heaven as to intelligence and wisdom, so that heaven is called 'the Garden of God'.



Trees according to their species correspond to the perceptions and known ideas of good and truth.



Living creatures in general correspond to affections: cattle and their young to affections of the natural mind, sheep and lambs to the affections of the spiritual mind.



Gentle and useful creatures correspond to good affections, fierce and useless ones, to evil affections.

Winged creatures, according to their species, correspond to the intellectual things of either mind.



All correspondence is through use, and use conjoins everything. The forms in which uses are clothed are correspondences and means of conjunction.

In the environment of life after death what is seen by an angel or spirit with his eyes is a very accurate description of the current state of his inner spiritual world.

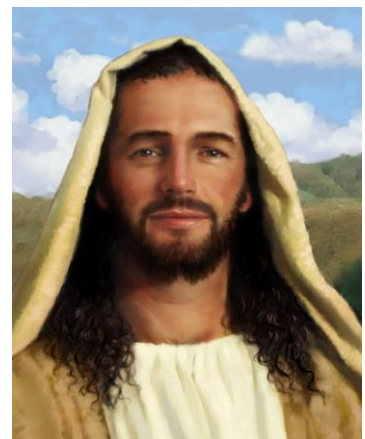
## The Body

"Every part of the human body corresponds to some spiritual things: the head is used to mean our understanding and wisdom, the breast to mean love and affection, the loins to mean marriage love, the arms and the hands to mean the power of what is true, the feet to mean what is natural, the eyes to mean something seen and understood, the nostrils to mean perception, the ears to mean obedience, the kidneys to mean the examination of what is true, and so on."



"Even in everyday speech, people talk about a 'good head' to mean intelligence, about a 'bosom friend' or having a 'keen nose' or of being 'sharp-sighted'. All these expressions come from the correspondence; in fact, they originate from the spiritual world but this is not realised. Yet a person is not a representation of heaven as far as his outer form is concerned but only as far as his inner form is concerned because it is this level that receives heaven, the outer body only receives from the world."

The ultimate level in the Word is the literal sense, and the ultimate level in a person is the hair of his head and his beard.







## Vale Ursula Groll

(6.4.1949 – 22.1.2014)

The Swedenborg Centre and Swedenborg Association of Australia have published a number of books over the years. Each time, it was a delightful process to be involved with, the purpose being to have material to make the wider community more aware of Emanuel Swedenborg and his spiritual teachings. The majority were reprints of British and USA publications when we were given the rights to adapt text and presentation to suit local requirements.

There were two exceptions – an all Australian publication authored by the late Dr. Philip Groves of Sydney *Swedenborg's Mighty Contribution to the Welfare of the Soul* and a translation of a book by German-born Ursula Groll which she had self-published in her native tongue under the title *Die Einheit Von Orient Und Okcident (Spiritual Unity of East & West)*. Rosemarie Lorenz was the principal translator of Ursula's book following which



there was much contact by email and phone over several years related to the finalisation of the manuscript and publication in 2008. Like earlier publications, the book was used in free distribution to libraries and via advertising campaigns.

Three years later Ursula decided to make the long journey from her home in Darmstadt near Frankfurt to Sydney where she spent several weeks including presenting a well-received talk titled *Swedenborg – the universal genius* at the Swedenborg Centre. Her warm-hearted and serene nature along with her wealth of knowledge on many subjects endeared her to everyone she met. She was delighted to have any ongoing contact with her Australian Swedenborg friends.

Ursula was brought up in the Catholic faith in Germany where she was educated, finally receiving an MA from the University of Frankfurt in Scandinavian & German Literature. In her early 20s, she met and married Hermann Groll, a doctor, whose family came from East Germany. They lived in

Sweden for many years where Ursula worked in Stockholm at the Goethe Institute, likely being her first introduction to Swedenborg as Goethe read and translated some of Swedenborg's works. Afterwards she became a translator and freelance essayist and reviewer. Her interest in Swedenborg's spiritual teachings grew and led to the self-publication in German of her first book relating the metaphysical thought of Swedenborg to current New Paradigm science, especially to the interface of science and spirituality. In 2000, the Swedenborg Foundation issued an English translation – *Swedenborg and New Paradigm Science*.

Ursula and Hermann did not have children and Hermann's death in 2009 left a gap in Ursula's life difficult to fill. After 12 months battling cancer, Ursula passed peacefully into the spiritual world in January leaving a twin brother and his family. Her niece wrote: *Until the last moment she was full of hope and had no pain. We grieve for Ursula and miss her deeply.* She is now experiencing the joy and wonders of heaven and being with Hermann again, living life to the full.

Neville Jarvis

## Secretary's Report

By Jan Primrose

This year we plan an exciting range of talks and events (some old favourites and something a bit different). Keep an eye open for Michael's flyers.

The new-look website is a hot topic and very nearly online - our heartfelt thanks go to Michael, Joel and Joe. There are a lot of new facilities available through this website - do check it out.

<http://www.swedenborg.com.au/>

And there will be new look videos of the monthly talks available soon. The SAA is investing in a new camera so those of you who can't make it to the talks can enjoy them in the comfort of your home.

All up, a great year ahead! Hope it is terrific for all of you.

### Crossword Answers

**Across.** 1 hearing 4 salt 7 dove 8 coin 10 sword 16 rock 18 lion 19 bread. **Down** 1 hand 2 ashes 3 ice 5 leaves 6 moon 9 fig 10 sun 11 oil 12 door 13 book 14 tree 15 cloud 17 city



## News of our Canadian Members

From Neville Jarvis, Melbourne

In early August (2013), Alexis and I had the good fortune to begin a tour through the Rocky Mountains and along the Alaskan coast in Victoria, British Columbia, as it gave us the opportunity to spend a day with Joanne and Colin Southcombe who live in this most beautiful harbour city, the State's capital. It is located on Vancouver Island, a 20 minute flight or an hour and a half ferry ride (we did both) from the large metropolis of Vancouver, BC, itself.



It was a delight to meet up again with Swedenborg Association members Joanne and Colin, who returned to Joanne's native country from Sydney in 1999. They met in Victoria (BC) where Colin was managing a business, and married there. Soon after their wedding they moved to England, followed by New Zealand, and arriving in Sydney in 1989. Colin accepted a work position in downtown Sydney and Joanne enrolled in Nature Care College, Artarmon. Their careers blossomed over the years and during this fulfilling time in their lives, they met Dr. Philip Groves and began attending private lectures in his home. They were blessed with 10 wonderful years at the Centre for Integrative Studies and so began a now long-standing connection with the spiritual teachings of Swedenborg.

As well as getting to know others who went to the classes, Joanne and Colin joined in various activities at the Swedenborg Centre and over the years built up a considerable library of Swedenborg related material. On one occasion Colin gave a well received talk, 'The New Jerusalem'. A good number of Sydney readers of Candela and those associated with Dr. Groves classes will fondly remember Joanne and Colin.

Joanne and Colin gave us a 'Cook's Tour' of Victoria, a city with much history, and we tasted some local delicacies at the Bard and Banker Scottish pub, and next day ate fish and chips on the Wharf. The foreshore of the harbour comes alive with buskers and stalls every weekend, something we enjoyed

immensely. It was a wonderful way to begin what would be for us an experience of a lifetime.

Joanne and Colin are both well and living an active life through work, the community, and their families. They are looking forward to their next life adventure next year with a planned move to Mexico. They send their fondest wishes to all their friends back in Australia and will always be delighted to catch up with anyone passing through Victoria. It is an experience not to be missed.

\*\*\*\*\*

### The Presence of Other Worlds

By Wilson Van Dusen

There is a kind of sense to the language of correspondences. The inner uses real events of the world, showing great regard for the way people experience things. The earth has implications for most people of being solid, safe, real and material in contrast to what is high, airy and less certain. Each symbol can be taken positively or negatively. Earth can mean safe and solid, but in an opposite sense it can mean earthbound or limited. Someone can be earthy, which can be taken in two ways, as being down to earth and not airy or flighty, or as limited, like a clod (of earth).

Or animals. We take animals to be real creatures occupying this world in ways similar to us. Animals really exist. Yet they also represent the possibilities of human feeling. For instance, the domestic cat has a clear affective disposition. It is soft, quiet, orientated to its own comfort. It is like a kind of sensual pleasure. It is loyal so long as it is satisfied. Unsatisfied, it is likely to show its discontent and make demands to be fed or attended to. It represents this set of possibilities. Each individual cat differs to a degree but these are its norms. Almost any observer of cats will recognise this sensuous orientation because we feel it in ourselves and empathise with it.



Cats do exist in heaven. There, they represent what we've been saying. But in heaven there are no material things. There, cats even more clearly represent an aspect of the inner life of angels that in turn reflects an aspect of the inner life of God.



## Discounted Items for the Quarter

As a reader of **Candela**, if you order the following titles in the Feb 2014 to April 2014 Quarter, you will receive approx. 25% off the retail price (*while stocks last*).  
(see the discounted price and postage on the form below)



### **Correspondences of the Bible The Human Body** by John Worcester

Release date: 2009, 304 pages, paperback,

**RRP \$20.00**

In Swedenborg's writings, the structure of heaven is described in terms of a human being, the Divine Human, with the various communities in heaven corresponding to part of the human body. *The Human Body* describes that relationship in detail, giving us a deep, personal view of how every person relates to heaven.



### **Correspondences of the Bible The Animals** by John Worcester

Release date: 2009, 224 pages, paperback

**RRP \$20.00**

This book addresses the animal kingdom in its broadest sense, including birds, snakes, insects, and fish. Each creature is judged, not only on its Biblical associations, but on its own behaviour and characteristics, holding the mirror of the natural world up to our own flaws and virtues.



### **Correspondences of the Bible The Plants** by John Worcester

Release date: 2009, 236 pages, paperback

**RRP \$20.00**

Plants represent the more passive characteristics of our personalities, living examples of how knowledge takes root in our mind and how that knowledge inspires us to act.

\*\*\*\*\*

**To order phone** on (02) 9888 1066 and mention the Candela, or  
send an **email** to [orders@swedenborg.com.au](mailto:orders@swedenborg.com.au) with 'Candela Order' as the subject or  
complete the Order Form (you can copy it) and return it to the Swedenborg Centre.

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

I wish to buy the following items (please insert Number of copies and Total but see "Freight" below):-

Title	* Freight	Discount Price	No.	Total
<b><i>The Human Body</i></b> by John Worcester	\$8.00	\$15.00		\$
<b><i>The Animals</i></b> by John Worcester	\$3.00	\$15.00		\$
<b><i>The Plants</i></b> by John Worcester	\$3.00	\$15.00		\$
<b>Total Payable</b> by Cheque/Money Order/Credit Card #				\$

# Cheques/Money Orders payable to "Swedenborg Centre"

\* For multiple orders, actual freight cost will be charged if less (maximum cost will be \$14)

Your Details (Capitals please)

**Name** : Mr/Mrs/Miss/Ms. \_\_\_\_\_

**Address**: \_\_\_\_\_

**Postcode** \_\_\_\_\_

**Credit Card Payment:** Visa/Mastercard No. \_\_\_\_\_ Expiry \_\_\_\_ / \_\_\_\_

Signature: \_\_\_\_\_. Name on Card \_\_\_\_\_ Phone No. ( ) \_\_\_\_\_





## WHAT'S HAPPENING?

For Group activities, contact your nearest Group Convenor

- Brisbane: Ian Arnold on (07) 3841 2552;
- Gold Coast: Jack Benson on (07) 55454115;
- Melbourne: Chris Skinner on (03) 94320322; email: cskinner9@optusnet.com.au;
- Sydney region: Michael Chester on (02) 98881066; email: michael@swedenborg.com.au;

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

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

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

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

**Sydney:** Swedenborg Centre, 1 Avon Road, North Ryde. Commencing 7:45 pm.

Fri 28<sup>th</sup> Feb ***Journey of the Universe*** (Film)

Fri 28<sup>th</sup> Mar ***Thinking spiritually*** by David Moffat

---

## The Language of Parable

by William Worcester

How easy a study it would be, and how living and delightful, if we lived in heaven! If the children walked with their teacher in heavenly fields and needed but a word to interpret the thousand beautiful truths which would seem almost to shine forth from the sunlight and flowers and birds and precious gems. They would feel the relationship of every thing around them to the thoughts and feelings within themselves.



Painting by Akiane Kramarik

Fortunately the perception of a relation between inner and outer things has not been wholly lost in the world although it may be dim and incomplete. The perception still lingering in peoples' minds gives a living basis for the study of correspondences. This almost instinctive perception is what we must awaken. It's a curious fact: we come into this natural world and we find evidences of human presence around us. It is almost as if, in a wild untrodden wood, we came upon signs of human habitation. It is very favourable to our comfort and happiness in this world that we find all earthly objects adapted to our physical needs and that they also touch responsive chords in our hearts and minds. This is no accident, but from purpose. It is nothing less than the Divine Creator's hand, modified into more and less perfect forms – and even into distorted evil forms – by the heavenly and infernal channels through which spiritual forces reach this world of matter.