

# Candela



Newsletter of the Swedenborg Association of Australia Inc

Organisational Details are provided on the next page

FEBRUARY 2015

ISSUE 79

## THE MYSTERY OF UNDERSTANDING



### PRESIDENT'S MESSAGE

Dear Friend,

Welcome to this latest edition of the Candela and the first for 2015. I hope that you had a Christmas filled with joy and celebrated the New Year with anticipation at what wonders will unfold in the year ahead.

The theme of this edition of the Candela is "The Mystery of Understanding". This is a most important theme for us to consider. It may inspire us to seek a deeper understanding of the mystery of the Christmas story or of the mystery of the seasons as they continue to advance into what we understand to be the coming year. If we consider the meaning of the word understand we see that it means to stand under or within and is related to the word comprehend which means to seize or

grasp. So to understand is to be under the umbrella of the meaning of a thing or event and to seize or grasp its content in a psychological, emotional, philosophical or spiritual manner.

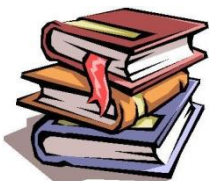
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Two copies of this Newsletter are being sent to members as usual, the second for giving away.

### Next Issue – May 2015



### Theme – " Books "

Settling down with a good book to read is one of life's pleasures. A book takes us out of ourselves in its unfolding story, or gives us information on fascinating things. You will have loved a number of books and we'd love to hear about their effect on you, the wisdom they gave you and the pleasure they brought. Book reviews are welcome, and if you like, you can tell us what you appreciate so much about Swedenborg's many writings.

Please send me contributions by **19<sup>th</sup> April**

Email to [ruth@duckworth.me](mailto:ruth@duckworth.me) or post to the registered office. *Ruth*



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

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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 \* \*

The theme of "The Mystery of Understanding" is also most pertinent to what is driving world events as they are currently unfolding. We observe the powerful forces of fundamentalist approaches to the meaning or, of enquiry, relating to religious, philosophical, scientific and social matters. Events may call into question our understanding of what "free speech" truly is or of social values as they manifest in different cultural contexts. Our understanding may be challenged in relation to what scientific evidence is when the personal observation or perception of a phenomenon is measured or contradicted by a scientific apparatus. In all these contexts people will take the data or event and interpret it in a manner that satisfies their own emotional, intellectual and philosophical makeup. Herein is one of the mysteries of the diversity of human experience and of how each one of us will interpret events uniquely.

It has been said that we each assist the Divine to more fully experience and understand Its own creation by drinking in and living our lives. As unique expressions of life we can only experience things as they happen in the moment. So by seeking to understand the mystery of our own understanding of what we experience we must challenge our preconceived assumptions and inherited biases. It is by doing this we grow in all aspects of our being and in doing so partake in the mystery play of Creation.

We are fortunate that we have the works of Swedenborg to assist us in developing our understanding of the Divine's Creation. His life is a testament to the results that flow from the search for truth and the understanding it. If we seek to travel from the confines of literal understanding to a more inclusive and richer perception of the mysteries of life we will gradually come to understand and grasp deeper and deeper meanings of the world around us. And so, this the challenge of the times in which we live. We can choose between the limiting constructs of literal meanings or explore the complexity of meanings which leads to a more expansive understanding.

I hope that you find food for thought from the various contributions in this edition of the Candela and that it gives you sustenance for the year ahead. Wishing you a safe 2015 which is filled with wonder and awe as your understanding of the mysteries of Life unfolds.

With Best Wishes,

*Robert*

*It should be recognized that there is nothing in the natural world that does not correspond to some reality in the spiritual world. **The angels present with a person understand in a spiritual way everything understood by the person in a natural way.** They do not know what straw is, or what bricks are either. Such things were well known to those angels when they were in the world, but they forgot about them when they entered heaven, because there they moved on to spiritual things.*

**Arcana Caelestia 7112**



## GETTING IT

By Julian Duckworth

According to Swedenborg, our understanding is the sight of our mind, or what our mind sees, or what it is aware of. We could say it is what we have grasped, not with our hands but with our thinking, yet when you think about it, it really is just like grasping something with both hands. We get it.

For example, we get the point that other people have different ideas than we do. We might not like their ideas or agree with them but that is beside the point. We come to understand that other people may not see things the way we do, much as we would like them to, and we understand that we have to come to terms with that realisation.

Something else that Swedenborg emphasises is that this understanding which we are capable of is very closely linked to what he calls our will. Our will is what we love, what we want to be like and what we focus on and work towards. Notice the power of the word 'will' which we use all the time to describe what we want. "I will finish reading my book even though I've other things to do!"

Swedenborg describes the relationship of our will and our understanding being like our heart and lungs in a kind of partnership where our heart is like our will and our lungs are like our understanding which oxygenates our whole being bringing pure clear air. Think of a pas de deux in a ballet where the ballerina is the beautiful figure in the spotlight yet all the time she is expertly supported and enabled by her partner on whom she depends.

Once we have got that relationship sorted out (will/understanding) then it becomes obvious that our understanding of things is not simply knowledge or information. Those have their place but by themselves they are raw and undigested. Understanding is when we have come to see something because we have processed it and digested it. That may take quite a long time of course.

For example we might think about the extent of human suffering and look at that particular issue in all kinds of ways for many years and still not feel that we have even begun to understand it. We might end up with a long list of twenty five difficult points! If we bring God into the equation, the list might be much longer. But so far, we have only thought and collected, we haven't begun to understand anything. Then one day a thought comes to us – notice that this is now happening the other

way round than before – which says that suffering in life is part of being alive in this world. This is followed by a few other thoughts such as the point that each of us can help alleviate some of the suffering even though we can't solve the whole lot, and that compassion and empathy are tremendously important emotions to have. We might even receive the thought that God feels infinite compassion for us human beings but he didn't create a cotton wool kind of world for us but a world in which suffering happens.

These thoughts come unbidden and perhaps they do because we kept on probing the problem of suffering and built up our list. It



would not have happened if we had early on said, "Who knows? Who cares? It's too hard for anyone to understand!" But now we are getting insights and some useful pointers, the beginning of a big picture to work with. This is the start of understanding and the emergence of what we call wisdom.

It's fascinating how this turn-around takes place. It fits very well with several things in the gospels where, for example, Jesus says 'Ask, and you shall receive, seek, and you shall find, knock, and it shall be opened to you.' Yet these words like 'ask' are put in a verb tense which really translates more accurately as, 'keep on asking, keep on seeking, keep on knocking'.

Then there are two parables of Jesus where insisting on getting help is brought out very strongly. There is the persistent widow seeking justice who keeps on bothering a judge who fears neither God nor man, yet he deals with her in the end because otherwise she might break him down by her constant coming. (Luke 18.1-7)



The other parable is even closer to home, in which a man is in need of bread for a visiting friend, and at midnight he goes to another friend's house and finds it shut with everyone in bed. He knocks, and his friend tells him he can't now get up and give help. But the man persists and eventually the friend gives him the three loaves for his impudence. (Luke 11.5-13)

Notice the human need in both of these parables: one person is a widow with no husband; the other is a man needing to give food to another person which he doesn't have himself. They picture our sense of lacking understanding very well, and they bring out the point that God wants us to understand the life we are in by being insistent and then being provided for.

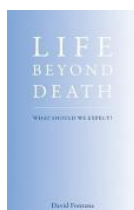
There is another area which Swedenborg is forever reminding us, which is that we come into further understanding and in fact we keep it in place by being involved in life, by being useful and by living what we know and believe. That is to bring our understanding to bear on our will, to give it light, to give it the support in the pas de deux, so that we stay mindful of God and live from him.

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## BOOK REVIEW

### LIFE BEYOND DEATH: WHAT SHOULD WE EXPECT?

By David Fontana  
ISBN: 1906787085



This book, written by a British transpersonal psychologist with 40 years' experience in exploring the topic, has been commended by the UK Churches' Fellowship for Psychical and Spiritual Studies. It contains a printed recommendation by David Lorimer, formerly President of the UK Swedenborg Society, and Programme Director of the UK Scientific and Medical Network. I also received from him a personal email commending the book.

The book contains about 175 references to recent and current survival research, and allied matters. It covers such topics as near death and actual death, in particular near-death experiences; sudden death, and states

of mind. It classifies and describes seven post-mortem stages, viz: earth-bound spirits; Hades conditions (note: Hades does not mean Hell here); the plane of illusion; the plane of colour, or Summerland; then the three Formless Realms. There is only one brief reference to Swedenborg, and the only work of Swedenborg listed in the references is "Heaven and Hell".

However, the author's studies agree with Swedenborg's teachings that there are varieties of heavens and hells, depending on "ruling loves", and that God sends no-one to Hell. Rather, individuals just gravitate to their appropriate spheres because of their ruling inner natures. There is also ample confirmation of Swedenborg's emphatic repudiation of a simplistic "by faith alone". Our deeds (and their motivation) do matter.

There is also a balanced discussion on Reincarnation (with arguments pro and con clearly set forth).

Notwithstanding its omission of Swedenborg's colossal contribution to the topic, the book is a valuable coverage of this vitally important but widely overlooked subject, and I wholeheartedly commend and endorse David Lorimer's enthusiastic assessment.

Geoff Forster

Belief in God comes into man by the front door, that is, from the soul into the higher regions of the understanding. But knowledge about God comes in by the back door, because it is absorbed by the understanding from the revelation of the Word by means of the bodily senses. The two parts leading in meet in the midst of the understanding; there, natural belief, which is merely a strongly held opinion, becomes spiritual, that is to say, a real acknowledgement. So the human understanding is like an exchange where currencies are changed.

*True Christian Religion (Chadwick) 11:3*

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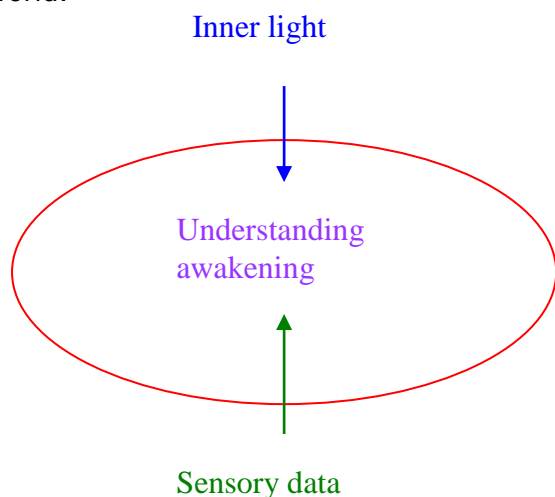




## AN EXAMPLE OF SOMEONE GROWING IN UNDERSTANDING

By Michael Chester

Understanding is a psycho-spiritual process that awakens in us and helps us make sense of information we pick up in the external world.



Below is an example of someone growing in understanding. Bruce Lipton who devoted much of his working life to cellular biology, talks about a special experience arising from loving to understand the world of cells. This pursuit allowed an inner seeing to occur. A particular level of his spirit that we might refer to as the Rational, was seeing into the nature of reality. And a profound transformative experience occurred that dramatically changed his life. He changed from being identified with his body to seeing himself as a spiritual being.

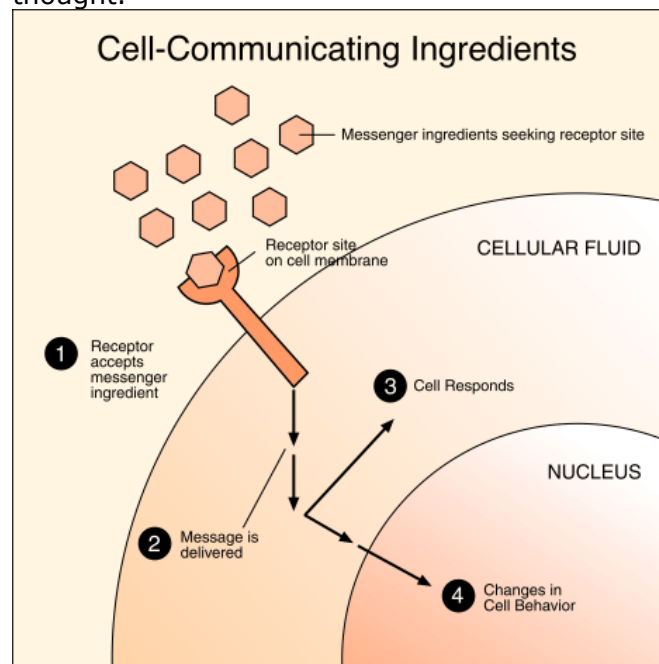
So here is a description of one person's growth in understanding that suggests some of the factors in its arising. These factors include we have to love what we are thinking about and we have to think about what we're loving for complete understanding to take place.

There is a 'definition' of Understanding which I like – **Understanding is standing under the external guise of things and seeing the truth behind all things.** See if this definition resonates with Bruce's answer to the following question.

**Tami Simon:** What did you learn from the cells about having a better life? Things that you actually have put into action in your life?

**Bruce Lipton:** Well, number one — I'll start off with a global one that just blew me away

— I wasn't spiritual at all. I was a biochemist and geneticist and cellular biologist, and working on the mechanics and chemistry of life. And in that field, the concept of spirit was really not that relevant; it wasn't necessary to understand biology — at least, that's what we thought.



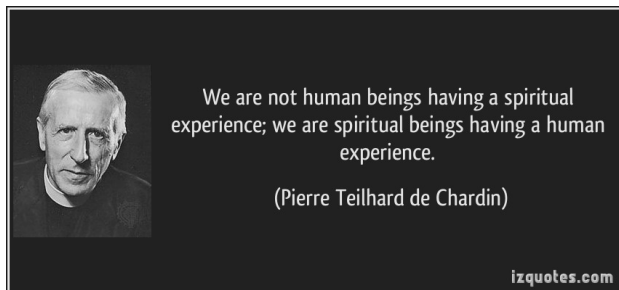
And when I started to understand the nature of the cell and how it worked, I realized at some point that there was a part of me that wasn't in the body, and it was an energy and it's a quantum physics understanding of part of what we call "the Field" — the energy field. And that I play through my body, so that my identity is not inside my cells. My cells actually have antennas on the surface just like the little miniature television antennas that pull in a broadcast, and I am that broadcast. And every person on this planet on their own cells [has] a different set of antennas. And it's funny, because the medical profession refers to many of these antennas as "self-receptors"; receivers of self.

And so, when I started to learn this, **I started to recognize** that my identity-awareness was something that was disconnected from my physical body but played through it. And on the first day when I was really blown away by this transformational information that came my way, I was in shock. Here I am not spiritual, and then when I started to understand the nature of the mechanism, I realized my identity was some



kind of information from outside playing in. And I was like, "I'm not even in here!" It blew me away. But it was interesting, because **the first question that popped into my mind** after owning what I saw in the mechanics of the cell was, "**Wow**, I exist as both a spiritual entity and as a body?" And I was thinking to myself, "Why have both?" And I really believe the cells just forwarded this answer, direct hotline, to my brain; the answer came out. And I asked, "Why have both a spirit and a body?" And the answer came, I believe from my cells, that, "Bruce, if you're just a spirit, what does chocolate taste like?" And, "Bruce if you're just a spirit what does a sunset look like?" And, "If you're just a spirit, what do feeling and love — what does that feel like?" And **I realized, oh my goodness, the biological body is almost like a virtual-reality suit** that my identity gets into and the cells' — and this is the part finally I'm getting to — the cells' function is to translate the environmental information through a nervous system, convert the information into vibrations (which is the information that I'm aware of). And I realized that the function of cells was to provide senses. The sense of smell and touch and taste and vision and pain and hot and cold — just all these kinds of senses that we have. They're the translation of the environment through the cells and then converting that information into the electromagnetic vibrations that emanate from the brain.

And so **I realized**, oh my goodness, first lesson: that if I am alive and I have a body, then the function of my body is to sense the world. For a coming-from-a-regular-world kind of thing, I remember growing up as a young boy; and boys have this programming not to

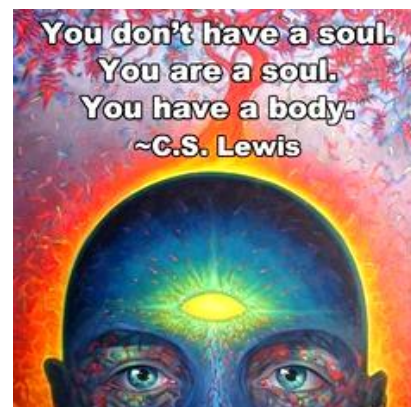


be sissies, which means OK, we can be insensitive so we don't cry and we don't feel things. And I realized what programming my whole life was, and that the main function I saw from the body was to provide sensation. And so at that point I realized, my goodness, my programming really had detracted from my life experiences. And I opened up to the

reality of trying more things — tasting more things, going to see different things and experiencing as many things as possible to give me the opportunity to experience this world and the world of senses. And that's been such a delightful opening to my whole life, because in my former position as a "tough male," insensitive, it's like, "That doesn't help anybody, including myself." And so I have to give **credit to my cells** for acknowledging the wonderful things they provide for me in my life. And that is all the wonderful sensations that come through our nervous system. And so, that was pretty good right there I thought.

*Source: The description comes from an interview between Tami Simon and Bruce Lipton on 'Insights at the Edge', a Sounds True program.*

What I like about his account of coming to a better seeing of how life energies operated in cells is that it comes as a big surprise and fills him with a 'wow' factor.



"And I realized, oh my goodness, the biological body is almost like a virtual-reality suit that my identity gets into."

And it brings him happiness that he wishes to share.

If he was to read

Swedenborg's view of life as an influx he might conclude that Swedenborg was an amazing man to have this understanding over 200 years ago. A statement often quoted from Swedenborg is 'Good actions are to be done because they are from God and of God. These are to be done as though they are done by himself or herself, yet believing that they are from the Lord working in them and through them.' And I like the way he describes the process of his discovery (the first question that popped into my mind, . . . I give credit to my cells) there is the feeling that his growth in understanding is as though of himself, (I realized . . . I started to recognise. . . ) yet acknowledging that it is in some way a benevolent bestowing from beyond him.



## THE MYSTERY OF THE SPIRIT

By Wayne Kasmar

Of the many encounters that Jesus Christ has with people that we read in the Bible, one of the more interesting is the one he has with Nicodemus, a Pharisee and a member of the Jewish ruling council of the day. This man, unlike many of his kind, is positive towards Jesus, yet he finds himself quite bamboozled by what Jesus says to him. Straight off, he's told, "unless a man is born again, he cannot see the kingdom of God." Nicodemus' response was, "How can a man be born when he is old? Surely he cannot enter a second time into his mother's womb to be born!"

Notice he makes this statement with exclamation. Now, we are very familiar with this term "born again" (which, of course, has its origin in this very story), and the figurative nature in which it is normally used. But to Nicodemus, it was simply incomprehensible. This was because he was utterly literal minded in the way he thought. Swedenborg tells us that the Jews of that time were entirely external in their thinking. Their religious observance had to do exclusively with outward things. As long as they kept to the letter the numerous rules that God gave them in his Word, they believed He would be entirely satisfied with them.

When Jesus went on to explain that the birth he was talking about was one of "water and the Spirit," and not the natural one of the flesh, Nicodemus was still uncomprehending. It had never occurred to him that an inward change was necessary, if he was truly going to please God and enter heaven; that ultimately things within him had to be put in order. He thought, since he fulfilled the religious law, as the Jews regarded it to be, there was nothing more he believed God expected of him.

Through Swedenborg, we know that human beings are born with their lower nature dominant in their lives ("Flesh gives birth to flesh," Jesus told Nicodemus), and as they develop they have the chance to choose that their higher nature take over that dominant position. In effect, we have to look inside and see the need and feel the desire to become a

less self-regarding and less selfish person. Once we do this, we compel ourselves to think, speak and act accordingly. This is the birth regarding water that Jesus mentioned. Water purifies us outwardly, and baptism with water was what the people who responded to the message of Jesus and the John the Baptist underwent when they saw and felt the need to turn away from their sins. It symbolised their outer actions being cleaned up, as it were.

Swedenborg explains that this repentance and outward reformation of our outer life is essential, but it is only the beginning. The birth regarding the Spirit that Jesus mentions begins when we are tempted to reject our new, purer way of life. If, with God's help, we can come through this baptism of fire, we will then be such that the Holy Spirit can find a home in our hearts. We have then undergone regeneration, perhaps for the first of many times in this life as we confront deeper and deeper personal shortcomings. Because we now love to do God's will, and not just feel we *should* be doing it.

Having told Nicodemus that he needed to be born again in this way, Jesus then said something that must not only further confused him but has also baffled many who have heard it ever since: "The wind blows wherever it pleases. You hear the sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the spirit."

Heaven knows what Nicodemus made of those statements, but we on the other hand are lucky enough to be able to see beyond their cryptic imagery to gain an understanding of life with the Holy Spirit in our hearts. For when this is the case, we relate to life fundamentally differently from how we did before ever experiencing regeneration. Beforehand, we were led by our own intelligence, from the sense of our own wisdom. We used the natural level of our minds in attempting to work out how best to obtain our own happiness in





The ideas we naturally use in an ignoble effort to obtain advantages in life are inevitably self-regarding and selfish. If they prove successful in gaining us earthly and worldly advantage, we are inclined to become proudly pleased with our cleverness.

When we regenerate, however, things are different, because the Holy Spirit now lives within us, he provides inspiration on how to think, speak and act in any given situation we find ourselves in. Without having to think through how we are going to handle any particular situation so to gain maximum advantage for ourselves, we are simply given by God how to respond. Instead of needing to understand what has been happening and what is likely to unfold in order to master the present situation and bend it to our advantage, we can just act in the moment as the Spirit moves us, and be assured that the outcome will always be far better than were we to rely on our own puny wisdom.

So we are given the immediate understanding (hearing the sound of the wind) of how to speak, think and act that is perfectly appropriate for any situation we should find ourselves in. And this, despite knowing nothing about how it came about and what exactly will result from it. We know not from where the wind comes, nor do we know where it goes, but we don't need to, because we trust in God's providence. We now simply know how to live because God provides us with His wisdom. This is the deepest understanding we can experience in life.

To the natural life, this way of life can seem completely irrational. Jesus did say elsewhere that man's way of thinking was not his way of thinking. God's thinking indeed can seem irrational to the man who seeks to lead himself in life from his own intelligence and wisdom. Because, unlike that man who has a formulaic approach to working out his problems (knowing where the wind comes from and where it goes), God seems to have an intuitive approach to it. God will often have a completely different response to instances of what appears to be identical situations. In reality, the Divine Wisdom is able to discern what is happening on every level of existence, whilst man, when compared to God, and separated from God, understands only superficially. Swedenborg makes it clear that a man is truly rational only to the extent that he acknowledges God and the spiritual reality of



life. A man can be natural on the rational level of life, but he may well be devoid of a fundamental rationality that exists in his

heart. Unless he has made the effort to accept the rationality of God -of the Holy Spirit- in his life, he will never be able to experience heaven in his life.

Nicodemus is an interesting character. His encounter with Jesus appears early in the gospel of John (chapter 3), but he makes appearances later when he is portrayed in a better light. It seems he responded positively to what Jesus told him earlier. It was he, along with Joseph of Arimathea, who after the crucifixion, laid Jesus to rest with full ceremony. Spiritually, death in the Bible signifies resurrection, for dying to our natural inclinations is to be reborn spiritually. By providing such offices, Nicodemus demonstrated that he now understood this essential concept regarding life's purpose, which is the creation of a heaven from the human race. "Unless a man is born again he cannot see the Kingdom of God."

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## Swedenborg's words and terms

### Church

Swedenborg uses this word in an unusual sense, to mean neither the spiritual life alone for any one denomination or institution, but a realisation of spiritual life wither in an institution or in an individual. A spiritual person is thus a "church."

### Doctrine

He uses this to mean:

- 1) the process of learning
- 2) a branch of learning or science
- 3) the teaching of the church on a particular point. Generally this will be a teaching vital to living a truly religious life, and thus essentially practical.

### Form

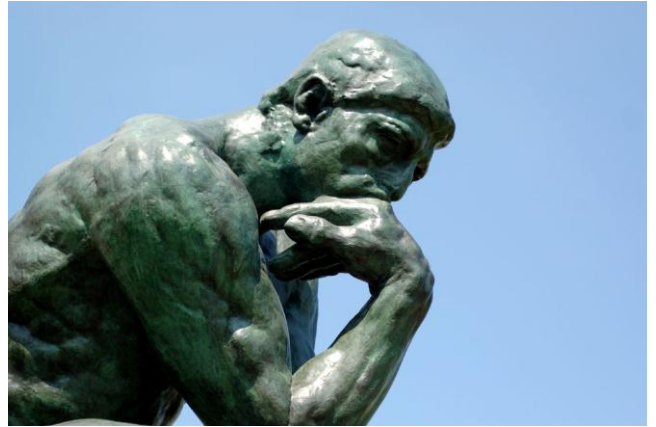
Swedenborg uses this in its philosophical sense of organisation or an organic receptacle in which an essence appears. It does not relate to shape, but to order, disposition, arrangement and relation of the parts of an entity. Closely allied to function or use.





## Subtle Understanding: A Poem

By Wilson van Dusen



I've been through this countless times,  
for decades,  
but it only recently became clear.  
Beneath rational understanding,  
where we are conscious, and full of words, and  
things are relatively specific-  
there is a whole different level of understanding.  
It is subtle.

It has less form, no words, less specifics.  
It is full of feeling, of intuition, of implied portents.  
It is probably at this instinctive level that animals operate and plants blossom.  
A mother uses it as her primary guide, in caring for her child.  
Weather systems, all natural phenomena, operate on this level.  
Indeed, we alone can be estranged from this way of living.

For us, this level requires compassion with whatever we wanted to understand.  
At this compassionate level, we merge with all that is presented to us.  
We and it are not separate.  
It is full of love and, arising out of that, subtle understanding.  
Understanding follows love.

Subtle understanding is of a different nature than rational analysis,  
which must eliminate feeling, to leave logic free.  
Subtle understanding enters with feeling and very gradually comes to understand.  
I've lived in subtle understanding for decades now.  
It is the basis of the mystical, the direct experience of God.  
For God lives in subtle understanding.  
That is why, when God showed me the creation of the universe,  
done so effortlessly,  
I wondered where was rational planning.  
Subtle understanding contains laws and order, just as the body has bones.  
God's subtle understanding is enough to form all the details,  
all the interdependent interactions, of the created universe.  
God doesn't fuss over the details.  
Having in mind the End of creation is enough.

And why do I discover this now?  
That I and others may come to respect this level of function.  
When we aren't stressed, uptight, and frantic -  
But rather relaxed and casual, we too, can move with subtle understanding.  
This level asks no questions, because it answers all.  
Patiently, things become clear.  
And what hurry is there in eternity?  
The way to knowing all there is, simultaneously.  
Each element in this, an image of the All.



## THE ETYMOLOGY OF UNDERSTANDING

By Julian Duckworth

I have always wondered why we talk about 'understanding' things when we mean knowing or realizing or comprehending them. It's a peculiar word and a good one to play around with. When it is raining I stand under my umbrella, so my umbrella is stretched out over my head. That makes me think that the truth about life and God is always there 'above' me and it is protecting me and sheltering me from being harmed or over-exposed.

When I looked up the derivation of 'understanding' it didn't say that at all (although I still think I am onto a good idea with it). It said that we use the word 'under' about a lot of physical situations to mean being below – underneath, underground, underwear and so on – but originally the word 'under' had a different general meaning of being 'among' which is reflected in the Latin word 'inter' which means 'between' (notice the similarity and think of a few inter- words for yourself...). We also, it told me, say things like 'under the circumstances' when we really mean 'in the circumstances' so the original meaning hasn't disappeared altogether.

The 'stand' part of the word is also interesting. Again, we have come to emphasise the physical side of it, and we stand up or stand aside. But we also talk about something we stand for, which is completely non-physical, and this traces back to the older original meaning of 'stand' which is to do with 'being in place'. We also talk about withstanding an attack. Martin Luther, faced with an inquisition into his theology, famously declared, "Here I stand!" Printers keep a word in a document as being correct after some doubt about it, by writing 'stet' which is Latin for 'let it stand'.

So when we bring the two words together to make 'understanding' it begins to add up to the idea that to have understanding means to be in it, to be there among the fact and reality.

"Everything that irritates us about others can lead us to an understanding of ourselves."

C.G. Jung

## Secretary's Report

Hi Everyone,

*Do you like our new look SAA logo? Very modern I think, courtesy of our resident graphics guru, Joe Vandermeer. You'll see it appear on the website soon and in full glorious colour on this year's promotional item. You're not going to want to part with this one, so you'll just have to buy some additional ones for your friends. :)*



*Julian has been hard at work again (I don't think he sleeps). He's updating the Swedenborg "Roadmap" which provides overall information on Swedenborg's writings. He's also putting together an anthology of Swedenborg's topics (180 and counting). Look out for these in the bookshop later in the year.*

*And Michael has been his usual industrious self, putting together a great year of talks, movies and get-togethers. There's now a Swedenborg reading group being held every month at 6.30pm, prior to the monthly meeting (see info elsewhere in this Candela). Reading aloud and sharing thoughts has such a profound impact. Hope to see you at some of these meetings.*

*God bless you all and keep you safe and well.  
Kindest wishes from the SAA Committee*

**Jan Primrose**

Secretary

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Riddles to get you thinking.

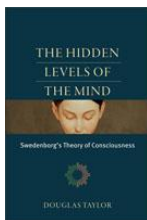
- 1) What stalks the countryside,  
with ears that cannot hear.
- 2) What word becomes shorter when you add  
two letters to it?
- 3) What occurs once in a minute, twice in a  
moment but never in a thousand years?
- 4) What goes up but never comes down?

Answers on page 4



## Discounted Items for the Quarter

As a reader of **Candela**, if you order the following titles in the Feb 2015 to April 2015 Quarter, you will receive approx. 25% off the retail price (*while stocks last*).  
(see the discounted price and postage on the form below)

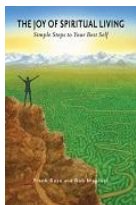


### **Hidden levels of the mind: Swedenborg's Theory of Consciousness** by D Taylor

2011, 109 pages, paperback

**RRP \$20.00**

Scattered throughout Swedenborg's works are descriptions of our mind and how it relates to both the physical and spiritual worlds. In this book, Taylor pulls these loose threads together and weaves them into a simple, coherent whole, presenting Swedenborg's teachings as a system that anyone can understand.

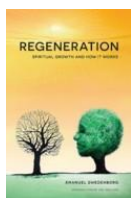


### **The Joy of Spiritual Living: Simple steps to your Best Self** by Frank Rose and Bob Maginel

Release date: 2014, 160 pages, paperback

**RRP \$20.00**

Through a series of eight exercises, readers learn how to raise their awareness and their spirits to a higher level, to connect more readily with their Higher Power, and to unlock authentic spiritual joy even at life's most challenging moments.



### **Regeneration: Spiritual Growth and how it works** by Emanuel Swedenborg

Release date: 2014, 178 pages, paperback

**RRP \$15.00**

Swedenborg discusses regeneration in many places throughout his prolific theological writings. This book brings his key teachings on this topic together in one volume, illustrating the process of becoming a spiritual being and discussing how and why that process works.

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>Hidden levels of the mind</b> by D Taylor	\$5.00	\$15.00		\$
<b>The Joy of Spiritual Living</b> by Frank Rose and Bob Maginel	\$5.00	\$15.00		\$
<b>Regeneration</b> by Emanuel Swedenborg	\$5.00	\$10.00		\$
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# Cheques/Money Orders payable to "Swedenborg Centre"

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

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## WHAT'S HAPPENING?

For Group activities, contact your nearest Group Convenor

- **Brisbane:** Ian Arnold on (07) 3841 2552;
- **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.

Fri 27th Mar ***The Phoenix Phenomenon, Old Faiths Dying, New Faiths Rising.***

by Rev. Dr John Bodycomb

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

Fri 27<sup>th</sup> Mar Commencing 7:45 pm.

***Jesus' Suffering and our suffering*** by Julian Duckworth

## Correspondences Nails

While this might seem a very small thing to use for an example of a correspondence, the spiritual meaning of a 'nail' is a particularly important one. You'll know the phrase "Nailed it!" which tells



someone else you've got it, done it, realised it or sorted something out in your mind. You also know that we talk about hitting the nail on the head when we mean that the point of something has been brought up for consideration rather than got lost in the talk. And someone who is pretty bright is described as being sharp as a tack.

Small though they are, nails have a huge job to do. They hold beams in place in a house, they make a floor secure, they keep a picture hanging for years on a wall. It's because of nails that in Europe, some ancient building is still standing firm. This holding is the key to the correspondence of a nail. For us, it is about our commitment to what we believe – not just intellectually in our head but even more, carried into our activity in life. Following this idea, a nail is also about dedication to a goal in life, and about confirming what we understand to be true from observing life around us and monitoring our own experiences.

There are some fascinating links about the place of nails and their spiritual correspondence. Swedenborg describes how we fix our affections in a certain direction until

it becomes our ruling love which leads all our other loves. That of course can be for heaven or for hell. He also talks about the way in which good and truth are so interdependent that they are almost pinned together. More often, he talks about the marriage of good and truth, and ideally, marriage is an inseparable relationship.

In the ancient Hebrew language – the language of the Old Testament and used extensively in the time of Jesus – the word for 'and' was the word 'waw' (pronounced like war). It begins and ends with the same letter V which is a picture of a nail or a peg. This becomes remarkable when you read verses which are phrases simply joined by 'and', each following one another in a connection. For example, here is the beginning of Deuteronomy chapter 26 about the harvest: "You shall take the fruit of the land and you shall put it in a basket, and you shall go to the place of the Lord your God and you shall stand before the priest and say to him, 'I declare today to God that I have come into this land which God swore to our fathers to give us.' Follow the connection of all these nailed ideas.

Lastly, the crucifixion of Jesus. It does not tell us that Jesus was nailed to the cross, only that he was crucified. But after he rose, he appeared to his disciples and later to Thomas who had doubted the resurrection. Thomas declared he would only believe if he could put his finger in the print of the nails.' And Jesus showed them to him. What we have here is a twofold correspondence. Jesus was nailed to the cross, showing his commitment to go through death for the salvation of mankind. Thomas would only believe this if he could see the evidence of it for himself, and pin his faith on this, saying 'My Lord and my God.'