

form; for such a form is impressed by the Lord on the heavens, and thence on the things that exist in man, and especially on his cerebrum and cerebellum. [AC 4040] It is the brain and its interiors through which the descent and ascent [from the heavens into the world and from the world into the heavens] is effected. [AC 4042]

The brain, like heaven, is in the sphere of ends which are uses. [AC 4054]

Of course we do not lose sight of the fact that the brain is a natural substance of this world, but it is organized in such a way that it can respond more excellently to inflowing life. Ordinary correspondences must still obtain; but extraordinary correspondences obtain also, for in the brain love occurs as love and wisdom as wisdom rather than as something different that corresponds to them. The love and wisdom that flow in are superior to those that manifest themselves in the man of earth, so there is still correspondence and not identity; but it is a special kind of correspondence which requires a brain. (These points have also been made in the *New Church Magazine*, July-September 1979).

In this way we see how heavenly the brain is and why the eye, being part of the brain, has correspondences that are so beautiful. Such correspondences are not related of the brain itself. This is perhaps because, as we are repeatedly told, its inner form is beyond our comprehension. The eye provides an eminent substitute, being still of the brain, but a little removed.

Perhaps these comments will be of use in bringing us a little nearer to the realization of the Divine quality of the Revelation. ■

COMMUNICATION

To the Editor:

I have been following with a great deal of pleasure the articles in *The New Philosophy* concerning "Thinking from Correspondences", by Dr. N. J. Berridge. In the January-March 1979 issue he discusses the importance of distinguishing between representatives, correspondences, and significatives. He states that the information from which we think should be based as far as possible on true and accurate natural knowledges. By this I understand that he means that in determining the truth of any external or internal phenomena, in this case the bodily function of any organic part, we should understand as far as possible the process by which it operates. He states further that "the wider and truer our natural knowledge the better will be our understanding of spiritual things." He reemphasizes this in part

VII, "Some Questions about the Eye," (April-) 1980 issue, *in Nova Philosophy*) and gives a very good explanation of why the eye is part of the brain, and why the pathway from the eye to the internal sensory is shorter and more interior than that for sound perceived by the ear.

There is no need for me to review in detail what Dr. Berridge has said concerning correspondence as it relates to the eye. The reader would gain much if he did this for himself; but I would like to comment on something that is part of the eye, yet is not the internal aspect of it. I am referring to the extrinsic muscles of the eye.

We all know that we are not entirely comfortable when we look at someone who has crossed eyes, or when we converse with someone and that person will not look at us. Why is this so? It is because the eyes represent understanding, and in carrying on a conversation with anyone we get a better understanding of what is being said if we can see the expression of his eyes and face at the same time. Visual contact reinforces the auditory input, our memory of the conversation is better, and we just feel better about it.

Past superstitions have been hard on cross-eyed people. Due to no fault of their own they have been labeled, expressly or not, as being a little loony, or not of sound mind. If we look a little closer we may see why the effects of this abnormality may bear such a representation.

Let us review what is said in *Arcana Coelestia* 4410, relative to correspondences of the eyes: "It has been made clear to me by much experience that the sight of the left eye corresponds to truths which are of the understanding, and the right eye to affections of truth which also are of the understanding; hence the left eye corresponds to truths of faith, and the right eye to good things of faith."

We can say, according to this, that the left eye corresponds to the understanding of things we clearly perceive to be true, and the right eye to the understanding of what is good.

Now the eyes are controlled in their movement by the action of the extrinsic muscles. They serve to move them in their orbit so that incoming light will stimulate corresponding points in each retina. Control of this movement is a learned reflex, and under the auspices of the voluntary nervous system. This means that we should be able to direct the movement of our eyes through the conscious effort of our will.

In the early stages of our life we do not have voluntary control over this system. Our first reaction to light merely serves to set off an awareness reflex. We seek to move our head and eyes in the direction of maximum light contrast, and through this endeavor we can gradually recognize shape and contour. Though this first recognition is very vague and ill defined, there is an effort to establish hand contact. Once this occurs sight is extended and refined under the tutelage of the active touch.

¹ As we learn to balance the body, first through crawling and then walking, the input patterns from both eyes are matched more precisely in the visual area of the brain. Ciliary muscles respond to more refined demand for focus, fusion is learned, and depth perception becomes a part of our experience.

As a result of this sequence of events in our learning experience, and if there is no anomaly that would otherwise prevent it from happening, we have established in the act of seeing what is called a dual-effector system. In

this system the voluntary and involuntary components of the nervous system work together as a team. This they must do, and most precisely, if we are to meet the demands of information processing placed upon us by our modern present day environment.

It would seem, according to *Arcana Coelestia* 1621 and 1623, that the crystalline lens and various media represent the first gathering of truth and its presentation to our understanding. What then do the extrinsic muscles of the eyes represent? It would seem that they represent our own efforts, as of self, to bring truth to the view of our understanding, our own as of self efforts to seek out the truth, to move and manipulate it so that we can see it from every angle, and thus see it in different perspective for the sake of regeneration and life.

A cross-eyed person, on the other hand, would seem to bear the implication of someone who is not doing his part in the regenerative process; — not doing his part in the search for truth. This condition represents faith as an intellectual conceit, hatched up by a depraved will and forced on the understanding. Outwardly such "faith" may deviate in any direction, just as crossed eyes do. It has no corresponding points on the retina as truth does, so it cannot be raised up to interior principles. "Faith in any other than the true God, and among Christians in any but the Lord God the Savior, may be compared to the disease of the eye called strabismus" (TCR 346).

As far as any individual is concerned we know that this is merely representative, and not necessarily correspondent. Nothing is reflected upon the person but upon the thing that is represented (AC 665, also AC 2010 and 4281). But it does reveal to some extent why, consciously or not, cross-eyed people have been looked upon with such uneasiness. ■

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PHILOSOPHICAL NOTES

Edward F. Allen

The Whole, IV

359 *The Soul and Body Relation: a whole?* Man is body and soul and, in general, there are two classes of theories about the body-soul relation: monistic and pluralistic. The latter is most often limited to dualistic. Descartes's theory is an example of this: There is extended substance (body) and thinking substance (mind).

When the titles of *Economy of the Animal Kingdom* and *Animal Kingdom*