

stream of blood (love, AC 1001) coming from the heart (will) with oxygen (truth) to enable the blood to do its work in the body (use), so the eyes provide the stream of desire (or love) coming from the will with information (or truth) to enable it to achieve its purposes (use). Clearly on this latter mental or spiritual-natural level the correspondence is of a closer kind.

Thus we find that, strange as it seems at first, the existence of the same correspondences for very different organs is merely a single example from presumably thousands, which illustrate the universal connection by innumerable means between the spiritual and the natural and hence between the Creator and His creation. ■

PHILOSOPHICAL NOTES

Edward F. Allen

Connected Whole, V

373 *Review and Prospect.* In the first part of this series (*The New Philosophy*, July-September, 1979), the connected wholeness of the universe in time was illustrated in the attitude of physicists that evidence is still present of the "big bang" origin of the universe, 15 or 20 billion years ago. Further, because that evidence includes the presence of expected wave lengths in the radiation, there remains over that time its physical properties. This was compared to attitudes with regard to the universal aura of Swedenborg's philosophy. (N. B. the comparison is one of attitude, not correlation.) In the second part of this series (*The New Philosophy*, October-December, 1979), connected wholeness in the universe was illustrated by Bell's theorem in physics, which states that causes are universal; there are no local causes.

In the third and fourth parts of the series (*The New Philosophy*, January-March and April-June, 1980), examples of connected wholeness from Swedenborg were given. The fourth part was devoted to examples of connected wholeness in each of the nine sections of "An Introduction to Rational Psychology" (*Economy of the Animal Kingdom*, Part I, chapter VIII).

With the introduction to wholeness in the natural world from our contemporary physics and to wholeness depending on the doctrine of degrees, I now pass to examples of connected wholeness with regard to man and the Word.

The connected wholeness of man is illustrated by two theorems

from *Divine Love and Wisdom*. The nature of the word as a connected whole is illustrated by two key words, "successive" and "simultaneous," in the language of the doctrine of discrete degrees in *The Doctrine of the Sacred Scripture*.

The two theorems are:

Such as life is in its first principles, such it is in the whole and in every part.
[DLW 366]

By means of first principles life is in the whole from every part, and in every part from the whole. [DLW 367]

The key words "successive" and "simultaneous" are used in the doctrine of discrete degrees as follows:

In heaven and in the world there are two kinds of order, a successive, and a simultaneous order; in successive order one thing succeeds and follows another, from the highest to the lowest; but in simultaneous order one thing exists side by side with another, from what is inmost to what is outmost. Successive order is like a column with steps from the highest to lowest; while simultaneous order is like a work coherent in concentric circles from the center even to the last surface. We will now state how successive order becomes in the ultimate or last form simultaneous order. It becomes so in this manner. The highest things of successive order become the inmost of simultaneous order, and the lowest things of successive order become the outmost of simultaneous order, just as if a column of steps were to sink down and form a coherent body in a plane. Thus the simultaneous is formed from the successive; and this is so in all things both in the natural and in the spiritual world, in general and in particular. For everywhere there is a first, a middle, and a last, the first passing through the middle and proceeding to the last. [SS 38; see also DLW 205]

374 *The Will and the Understanding are the Receptacles of the Life of Man and are in the Whole of Man.* The heading over DLW Nos. 362-370 is:

Will and Understanding, which are the Receptacles of Love and Wisdom, are in the brains, in the whole and in every part of them, and therefore in the body, in the whole and in every part of it.

Actually the life of man is love and wisdom as they are received by the will and understanding.

Love and wisdom, and will and understanding, therefrom, make the very life of man...in man life is nothing else than love and wisdom, and...there is life in man in the degree in which he receives them. [363]

This concerning man is explained by an analogy with the heat and light of the sun of the world.

It is known that heat and light go forth from the sun, and that all things in the universe are recipients and grow warm and bright in the degree in which they receive. So do heat and light go forth from the sun where the Lord is; the heat going forth therefrom is love and the light wisdom...[363]

Further concerning the life of man:

The life of man in its first principles is in the brains, and in its derivatives in the body. [365]

Eight examples are given by which one may feel evidence that the first principles or first of life are in the brains. I include here only the first one.

From the feeling itself; since man perceives, when he exerts his mind and thinks, that he thinks in the brain. He draws in as it were the sight of the eye, contracts the forehead, and perceives the mental process to be within, especially inside the forehead and somewhat above it. [365]

We go now to the first theorem referred to in the previous note,

Such as life is in its first principles, such it is in the whole and in every part. [366]

Many truths from anatomical studies are added in support of this. The first principles of the fibres that are evident in the system of the brains are called glands. Not only are there comparisons of these "almost countless glands" with the multitude of stars and their rays, but also with the "multitude of angelic societies in the heavens."

Also the multitude of fibrils going out from these little glands may be compared to the spiritual truths and goods which in like manner flow down from angelic societies like rays...[366]

And now to the second theorem,

By means of first principles life is in the whole from every part, and in every part from the whole. [367]

So much is added that cannot be included ... these notes—except for the following to keep our mind on man as a whole:

...he who raises his mind to the Lord is wholly raised up to Him, and he who casts his mind down to hell is wholly cast down thither; consequently the whole man, in conformity to his life's love comes either into heaven or into hell. [369]

375 *Connected Wholeness in Commentary on a Harmony of the Four Gospels.* Bishop George de Charms has given an example of connected wholeness in his recent book, *Commentary on a Harmony of the Four Gospels*. There he makes reference to the historical continuity of the New Testament to the Old Testament. This is a larger whole.

Because of the great mass of scholarship on the Old and New Testaments during almost 2000 years, we may wonder how it is possible for Bishop de Charms to bring anything new about connected wholeness in regard to the Christian Bible. Churches as well as other organizations and agencies, have given their resources to gathering together and publishing the Bible. Special thin paper of high quality has been made so that the whole can be between a single set of covers. These facts are evidence of feelings for the connected wholeness of the Bible. Certainly "the whole" in some one of its aspects must have crossed the mind of each of those who sponsored and worked in this enormous industry before and after Gutenberg.

Although his work has "distinctiveness," Bishop de Charms denies that the general method of comparing the Four Gospels arose in his own mind. He believes that among all the failures the scholarly literature presents there is one effort that is suggestive enough to be pursued. So he writes,

If the Divine purpose is to be preserved, it is above all things essential that the order of each gospel be kept inviolate. One of the earliest harmonists evidently had some perception of this truth. Andreas Ossiander, who lived in Nuremberg during the early part of the sixteenth century, published in 1537 a Fourfold Gospel. He did so merely by placing the separate accounts side by side in parallel columns. Then reading down one column one could read a single Gospel just as it had been written; while by reading across the page one would discover the corresponding events as they occurred in other Gospels. Ossiander was ridiculed by all the scientific scholars because he failed to achieve the goal they had set for themselves, but

we believe that he was much nearer the truth than they were.
[p. 4]

Glancing through the instructive charts Bishop de Charms has proposed helps the reader of his book to see how much his exposition depends upon "placing the separate accounts side by side in parallel columns."

What is the contribution of Bishop de Charms to the subject of the wholeness of things revealed? He answers this question in the first two paragraphs of his book.

Our purpose in presenting a commentary on the Four Gospels is to point the way toward the discovery of a complete harmony between the Old Testament and the New. That such a harmony must exist is beyond question because the Old Testament throughout is prophetic of the advent of the Lord, and of the Divine work of redemption which He was to accomplish during His life in the world, while the New Testament records the fulfillment of that prophecy....[p. 1]

Nevertheless this harmony is deeply hidden. It is by no means apparent in the literal sense of the Word. There are indeed prophetic sayings scattered through the books of the Old Testament which may be traced to their fulfillment in the New Testament; but aside from these, the relations between the two Testaments do not appear. The only key to its discovery is provided by the Lord at His second coming, by means of the Heavenly Doctrine.... [p. 1]

These remarks, as indicated by the dots of omission, are only a part of the suggestion,

1. That there exists a harmony between the Gospels and the Old Testament.
2. That "Nevertheless, this harmony is deeply hidden."
3. That there is a "key to its discovery...[in] the Heavenly Doctrine."

The 802 page book is a report on efforts by its author to make use of that key. There are many acknowledgments that the results are interpretations. Time and time again there is emphasis on the tentative, successive, yet hopefully successful progress, and Bishop de Charms adds an invitation to others to make use of the key.

376 "...whatever was written by those who had first-hand knowledge of the Lord's life was carefully preserved, and in time these scattered accounts were brought

together to form a connected whole."

Thus wrote Bishop de Charms in a comment on Luke's preface to his Gospel. The full statement is:

III PREFACE TO THE GOSPEL OF LUKE. (Luke 1: 1-4)

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them to us, which from the beginning were eyewitnesses and ministers of the Word, it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou has been instructed." (Luke I: 1-4)

It is apparent from this introduction that when Luke wrote the Gospel that bears his name, others had already "set forth in order" the acts and the teachings of Jesus Christ. When the apostles began to spread the news of the Lord's advent, they merely recounted by word of mouth things they remembered concerning Him: Their testimony was regarded as most precious, and it was preserved with utmost care. In those ancient times, education for the most part consisted in committing to memory the knowledge of the past, and especially of whatever were regarded as sacred scriptures. Retaining and accurately transmitting from memory whatever was learned was an art far more highly developed at that time than it is today, when the art of printing has produced such a permanent record, to which everyone can so readily refer. Because of this the original sayings of the Lord and striking events of His life were at first orally preserved, and with astonishing accuracy, before they were committed to writing. As the Christian Church spread, especially among the Gentiles in Asia Minor as is clear from the *Acts of the Apostles* and from the *Epistles*, the need for a written record in order to guard against serious errors became imperative. The first writings must have been in the form of short anecdotes and letters distributed to the increasing number of Christian societies. Because the Apostles could not keep in constant personal touch with these groups of believers, others, who had not personally known and followed the Lord during His ministry, began to teach and to distort the truth. To counteract this tendency to fall into error, the Apostles began to write letters and send them by some traveler to societies which they

themselves could not visit. In some cases this was probably no more than an accurate account of some particular incident or teaching which had been wrongly reported by others. But whatever was thus written by those who had first-hand knowledge of the Lord's life was carefully preserved, and in time these scattered accounts were brought together and combined to form a connected whole." [p. 34-35]

377 *Connected Wholeness In the Three Senses of the Word.* Connected wholeness refers to three senses that make the whole of The Word,

1. The natural sense, that is the literal sense, to which the Old and New Testaments are directed.
2. The spiritual sense, to which the Heavenly Doctrines are directed.
3. The celestial sense, which is the innermost sense of the whole.

"The key" referred to above brings together the Old and New Testaments and the Heavenly Doctrine in order that there may be some understanding of the harmony when the key opens the door to man's understanding. For the sake of man's understanding harmony produces a connected whole. But there is another connected whole that encompasses all particulars about revelation of which harmony is only one. That connected whole concerns the inmost sense of all. Bishop de Charms writes,

...we are told that in both Testaments there is an inmost sense which treats of the Lord alone. [p. 1] ■

Translator's Corner

J. Durban Odhner, Editor

DEVIANT INFINITIVE CONSTRUCTIONS IN SWEDENBORG FIRST-DRAFT MANUSCRIPTS

In editing Swedenborg's first-draft manuscripts it is sometimes very difficult to know where to draw the lines between grammaticality, idiosyncrasy, and non-grammaticality (error). This is evidenced in J. F. I. Tafel's own editing, which shows frequent