

PHILOSOPHICAL NOTES

288 *Creation and Government, a parallel in the philosophical works and the Writings.* Just as the *Principia*, a work on creation, is followed by a work on government, the *Economy of the Animal Kingdom*, so the *Divine Love and Wisdom*, a work on creation, is followed by a work on government, namely, the *Divine Providence*.

289 *The Principia.* The *Principia* as a work on creation is sometimes referred to as Swedenborg's cosmology, but that is a mistake. It is a work on cosmogony. It treats of the origin of the universe, of the sun and the planets, and of atmospheres. The creation of man is not described.

290 *The Principia and man.* Although the creation of man is not described in the *Principia*, man is referred to both as a spectator and as a man who is involved. This is an important distinction.

Spectators are of two kinds. The first kind are scientists who by their observations produce data. The second kind are writers of the past who preserve records of history. In the *Principia* Muschenbroek's observations on magnetism and Halley's observations on the variation of the declination of the compass needle were used. These spectators are actual men in history. Their observations are recorded in published works. Who were the other spectators?

Moses, Hesiod, Plato and Ovid are referred to for the picture each described of the first state of the world as a garden. These ancient authors left writings that preserve records which in themselves are not old enough to represent eyewitness accounts of creation, nor even of the world when it was in its first state. They preserve for us accounts passed down to them from more ancient times.

Nevertheless to Swedenborg the existence of these records is as important as evidence as the empirical facts of scientific observers. For him there was a first state of the world, and it had its first inhabitants. Near the end of the *Principia* he wrote, "Oh man, how happy, thrice happy thy destiny; to be born to the joys both of earth and heaven!" (Clissold's transl., Vol. II, p. 362).

These words convey more than that there was a garden and that it had inhabitants who were spectators. Those inhabitants

were happy and they had joys. They were involved as well as being spectators.

There was another involved spectator. The doctrine of variety which is introduced in the *Principia* leads to the possibility that laws of nature may appear different in different parts of the universe. Swedenborg imagines Archimedes being transported from the earth to some other place:

"The magniloquent Archimedes, who talked of moving by his mechanism the world out of its place, were he translated to another system and earth, might perhaps somewhat lower his tone, when he found in those worlds all his skill and ingenuity disappear, and himself at a loss how to apply the common powers of mechanism. . ." (Clissold, II, p. 246).

Since the *Principia* is a work on philosophy, both the reader and the author are involved. The Greeks gave us the meaning of philosophy as a becoming through wonder. One who loves wisdom, seeks it. The lover and seeker is becoming. The sense in which man is involved through the growth of wisdom in him is expressed by Swedenborg,

". . . the wiser a man is, the more will he be a worshipper of the Deity." Neither man nor his virtues are self made. ". . . he cannot have any such veneration, adoration, and love of the Deity, as was entertained by the wise first man, unless he receives it from another source, that is, immediately from grace" (Clissold, I, p. 45).

Worship, veneration, adoration, the love of the Deity, grace, each of these is a word of involvement. If they are not, they are noises only.

The introductory chapter of the *Principia*, many times referred to as a method because of its appeal to "science, geometry, and reason," is indeed method. But it is a method which is directed toward involvement both by the author and hopefully by the reader.

Often when we think of creation our minds try to reach back to a past event. But "the means leading to true philosophy" as explained in the opening chapter of the *Principia* is itself a description of creation. It has to do with the author and reader becoming philosophers.

291 *The Economy of the Animal Kingdom as a work on government.* The expressed intention of the *Economy* appears in the first sentence of Part 1.

"The animal kingdom, the economy of which I am about to consider anatomically, physically, and philosophically, regards the blood as its common fountain and general principle."

"Economy" refers to regulation, government, and ordering. It involves law in two ways: 1) The laws that are ontological or of being. This involves the laws of anatomy, that is, of the human organic. 2) The laws of thought. This involves the ordering of concepts, of ideas, or imaginations, in short all processes of the mind, both those of which we are conscious and the laws of operations of the mind of which we are not conscious.

The *Economy* as it is commonly understood, following Swedenborg's expressed intentions, is a search for the soul. What is the soul? It is that which governs the body and mind. Both the activity of body and mind can be governed by man, but that which preserves man as man cannot be so governed. The soul which preserves man as man is governed by the Lord through mediations studied and described in theology.

In his search for the soul, Swedenborg pursued both of the ways suggested by the two kinds of laws referred to above. The source of knowledge about anatomical structures was the anatomy of his day written by the scholars of that time who were the first to use microscopes, and to a limited extent observations made by Swedenborg himself. The laws concerning the human organic were searched for in the structure of the series of vessels of the bloods, in the structure of the series of muscle fibres, and other anatomical structures. As he studied these structures his thought went beyond what is available in sense experience, that is in experimental science only. Therefore the following expressions were used above, "the series of vessels of the bloods," and "the series of muscle fibres." Although in Swedenborg's day there was some appearance under the microscope that the red blood itself was composed of a "purer blood," Swedenborg's thought was as much responsible for his belief in that purer blood as was the evidence taken from the anatomists. The basis for the belief in a still higher blood is even farther beyond experience. The basis for these beliefs rested upon a law of thought he developed. That law

of thought is the *Doctrine of Series and Degrees or of Order*. The basis for this doctrine is given in a well reasoned essay entitled "An Introduction to Rational Psychology," which is the final chapter of Part I of the *Economy*. Notice that the doctrine of order, hence of government, is an alternate way of naming the doctrine of series and degrees.

Therefore the *Economy* is a work complementary to the *Principia*. The *Principia* places emphasis on creation. The *Economy* emphasizes government or laws.

292 The Divine Love and Wisdom *as a work on creation*. After an introduction stating that love is the life of man, the work proceeds to a consideration of God. ". . . the Lord, who is God of the Universe is uncreate and infinite, whereas man and angels are created and finite." Following this introduction to creation by the time we arrive at no. 358 we may read,

"The Divine Love and Wisdom of God the Creator, who is the Lord from eternity, and the creation of the universe, have been treated of. Something shall now be said of the creation of man."

This description of creation emphasizes creation as a process of becoming rather than as a beginning. It is not describing the beginning of the existence of man in general but the becoming of each individual man within creation which already exists: the heavens, the earth, and also the man and the woman by which the new man is born on earth. This reminds one of the view that existence itself is creation. The existence includes heaven and earth and the continuation of the human race on earth.

Bracketing the text of the *Divine Love and Wisdom* are two statements consisting of "first and last things said." (See W. F. Pendleton's *Science of Exposition*) The heading of the opening section states that love is the life of man and love is from the Lord. The last thing said is under the heading, "What man's beginning is from conception." The opening remark is customarily quoted as a key phrase in DLW. But the nature of the content of the final number causes some to wonder why it is added. The question has been raised, Why is this statement added? Otherwise the text would end with a statement on uses in heaven. This appears at first to be a natural way to end the discussion devoted to the creation of spiritual man. Why end on a note concerning the conception and formation of the natural body in the womb?

Two suggested answers come to mind: 1) The statement of the formation of the natural body completes a chain reaching from God, through the heavens, to man as to his spirit. To add something about the formation of the natural body completes the chain. But perhaps an appeal to form of exposition may not by itself appear as an important reason. So let us consider another. 2) The contents of the text itself depend upon ultimates as well as what is spiritual, and so ultimates should be included in the description of creation. The ultimates that are of the mineral and vegetable kingdom are referred to as forming the lowest degree of the hierarchy of uses there described (DLW 310, 314–316).

A basic doctrine is that the final result of creation appears in outmosts, that is in the effects witnessed in nature, wherein all prior things are simultaneously in their order.

To complete the story, therefore, it appears that a note about the formation of the natural body was very appropriately added since earlier it was written, "Use is said to be like a soul, since its form is like a body" (DLW 310).

It is natural therefore to bring the discussion on use to conclusion by referring to the formation of the human body. This creation is described as a purposeful creation governed in some way from a center called "a tiny image of a brain." Thus creation and government unite in one operation so as to place emphasis on becoming rather than being. And the final statement in the last number of DLW is,

"... this primitive form of man is a receptacle, it follows that in the primitive form there is a continual effort towards the human form, which also it gradually assumes" (DLW 432).

293 Divine Providence as a work on government. In the opening numbers of the *Divine Providence* there is an outline of the *Divine Love and Wisdom*. The heading of the first chapter is as follows: "The Divine Providence is the government of the Divine Love and Wisdom of the Lord." In particular no. 2 opens,

"From these propositions, taken together with those set forth in the same work concerning Creation, it may indeed appear that what is called the Divine Providence is the government of the Divine Love and Wisdom of the Lord. However, as in that work Creation itself was treated of and not the preservation of the state of things after Creation, which is the government of the Lord, we shall now treat of this subject."

Government is the main subject throughout the *Divine Providence*. Especially pointed is the exposition of the "Laws of Divine Providence," in chapter IV, as they apply to man.

But of prior importance, being above the government of man, are the laws which have to do with the way in which the Lord Himself operates.

God in His government is not a capricious god. And that would have to be the way of His government if God in His providence did not govern according to laws of providence. Those laws have regard for what is infinite and eternal. For example, when applied to man there are certain innate faculties preserved with man to all time whether he becomes a good man or an evil one. Notably and with emphasis there are the faculties of freedom and rationality. Although the operation of these can be known to man at any time if he but wills it to be so, not all the laws of providence are immediately known to man. And so the final chapter of the work is written under the heading,

"The Lord cannot act contrary to the laws of Divine Providence because to do so would be to act contrary to His Divine Love and Wisdom, thus contrary to Himself."

Just as in the case of the *Divine Love and Wisdom* there is an addition to this work which causes some to wonder about its inclusion. Perhaps attention is directed to it because of the introductory words, "Excuse the addition of what follows to fill the remainder of the sheet."

This gives the appearance that the addition depended upon the accident that there was an unused portion of the sheet. But there is similarity to the *Divine Love and Wisdom* because here too there is certain symmetry of exposition suggested by "the first and last things said" as stated in the previous note. The first sentence of the text of *Divine Providence* is,

"To understand what Divine Providence is—namely, government by the Lord's Love and Wisdom—one needs to know what was said and shown earlier about Divine Love and Wisdom in the treatise about them: . . ."

This statement stands as an affirmation of the complementary relation between the work on government and the one on creation.

Now what of the part added at the end, as an apparent afterthought?

Much is said in the *Divine Providence* about enjoyments, delights, joys, happiness. One would naturally, I suppose, think of these as experienced effects in heaven. But this is not always the case. For in the added number it is emphasized that there are also evil enjoyments, evil delights, etc. It may appear as an accident that there was unused space on the sheet which Swedenborg had before him as he was bringing *Divine Providence* to a close. But it is also true that the whole story was not told until he had recorded the testimony of what "certain spirits (who) were permitted to ascend from hell" had to say about their enjoyments.

For example, consider a series referred to in DP 108: love, affection and enjoyment. In this deeply philosophical number this series is related to end, cause, and effect. It explains that it is in effects that ends and causes exist, and it is really only effects which are apparent to man while on earth. To the upward-looking mind these effects are the effects one might expect in heaven. Critics of religion are quick to interpret it as merit for one to have such an expectation, of happiness as merit. The Christian religion has been burdened with the downward thrust of merit during much of its history.

But one need not read the effects: enjoyment, delights, joys, happiness—as of heaven; they may be of hell. And the enjoyment may be the effect of hatred rather than love. Thus the manifestation of enjoyment may have nothing to do with merit.

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COMMUNICATIONS

Editor, THE NEW PHILOSOPHY:

WORDS OF SPIRITUAL LANGUAGE

Inge Jonsson's biography *Emanuel Swedenborg* (Twayne Publ., New York, 1971), contains some stimulating material.

On page 143 he tells of "spiritual language words" which Swedenborg encountered in the spiritual world, words "which do not exist in any human language and in which each sound represents a whole concept."

The example he gives is SD 4866 in which Swedenborg actually commits a spiritual sound to paper—*rua raha* and *ura raha*. Then there are *vita velle* and *scapuleja* in SD 6090.

Jonsson says such words are "never mentioned" in the published works. But there seem to be some that have escaped his notice.

In no. 56 of *Brief Exposition* reference is made to a bundling up of many false things in the minds of men. The angels call it "*malua*, that is, confusion and darkness."

Scholars have tried without success to find some relationship of this word *malua* to a word in an earthly language.

A more familiar example is the name given to a garden in the other world. The name "Adramandoni" means "the delight of conjugal love" (CL 183).

An intriguing example is the name "Antipas" as it is used in Revelation 2. We know it as a name of Herod and take it to mean "like the father." The Writings give it a good significance (AE 137) and even say, "*Antipas* is named from the spiritual or angelic language" (AR 112).

Another word that occurs in the Bible, "Thummim," is related to perfection and integrity in the Hebrew language. In this case the Writings contrast the Hebrew meaning of the word with the meaning of the word in angelic language as being "a shining forth" or "resplendence" (AE 431: 3; AC 9905: 3; SS 44).

The only other spiritual name so far found is the name of a place in the spiritual world once frequented by Calvin. The name is *Pyris*, a word which occurs but once in the Writings. I wonder if anyone might comment on its significance or relationship with natural language.

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Editor, THE NEW PHILOSOPHY:

In the summer of 1972 members of the Swedenborg Society were invited to attend a "First International Festival of Yoga, Psychic and Esoteric Sciences." The advertiser, Dr. D. M. Baker, B.A., M.R.C.S., L.R.C.P., F.Z.S., is himself a life member of the Swedenborg Society (though I personally cannot recollect having seen him at the Society meetings). He was to lecture at the Festival on the work accomplished by "such men as Swedenborg."

A "Second International Festival of Yoga, Psychic and Esoteric Sciences" is to be held in Bloomsbury Square, London, in summer 1973. We can do nothing to prevent Dr. Baker from once again introducing Swedenborg into this fearsome mixture of Theosophy, Spiritualism, the occult, etc. We might have done a great deal—especially in the field of astrology.

The astrology of popular magazines is merely the lunatic fringe of astrology. I know that there is a strong prejudice against astrology in the New Church, but wholesale condemnation of it by those who are quite ignorant of the subject will do nothing but harm. Astrologers are reading the Writings, which are going to be made to appear before the world as a very foolish, garbled hybrid unless the New Church comes first with *informed* and unbiased definitions of the truths common to both the Writings and astrology.

Comparisons can be made of the ancient astrology of the Chaldaeans (so far as it survives) with relevant passages from the Writings. I have been studying both for some years and have become more and more convinced that the Twelve Sons of Jacob *are* the Twelve Signs of the Zodiac.

Consider a very quick condensation of astrology's insight into the first three signs of the Zodiac: Aries, Taurus, and Gemini. Also compare them with Swedenborg's doctrine about the first three sons of Jacob: Reuben, Simeon, and Levi.

ASTROLOGY

	Province in the Grand Man	Destiny and a few correspondences	
1. <i>Aries</i> the Ram	Head, Brain, <i>Eyes</i> Ruler: Mars	Spiritual sight Understanding of <i>truth</i>	Fire, the seed Firsts, pioneers and leaders, the East
2. <i>Taurus</i> the Bull	<i>Ears</i> , mouth, throat Ruler: Venus	Spiritual hearing Obedience—Good Interest in practical material things	Earth, wealth, roots, food, bread Ox sig. natural exterior good
3. <i>Gemini</i> the Twins	Lungs, shoulders, <i>arms, hands</i> Ruler: Mercury	Power by means of these twin members' <i>co-operation</i> , (conjunction)	Communication, air, movement, knowledge, travel, giving and receiving speech

THE WORD

A few correspondences:

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| 1. <i>Reuben</i> | "I see" | Brain, eyes, longitudinal sinus, seed, light, the East, Firsts
Abraham—his proprium, the Ram
Most Ancient Church |
| 2. <i>Simeon</i> | "I hear" | Second sig. combat and labour
Faith in the will, obedience
Providence—daily bread
Isaac—rich in cattle
Memory of material things EU 107 |
| 3. <i>Levi</i> | "I cleave" | Conjunction of good and truth
Mutual giving and receiving AC 3875: 5
Communication of knowledge EU 25
Jacob and Esau, Twins
Memory of immaterial things |

Levites travelled from temple to temple (as men of Mercury travel) taught the people (communication), exchanged (gave and received) money, were singers (lungs), assisted the priests (as hands do), taught, giving and receiving knowledge (EU 25).

1. *Aries*, Ruler: Mars (i.e., receives influx from the spiritual heaven called Mars); Mars sends out influences of power, force, heat and spiritual energy, zeal, enthusiasm, interest or love, therefore thought (SD 1558).
2. *Taurus*, Ruler: Venus; a practical influence giving the ability to *remember material things* and work with materials (cf. EU 107).
3. *Gemini*, Ruler: Mercury; memory of immaterial things, e.g. business management, journalism, teaching, choral singing, spreading of news, all *giving and receiving* of information. EU 10 and 11.

These three make several highly correspondential trines of end, cause, effect, e.g.:

1. END
Aries will be able to radiate spiritual heat through the Grand Man when
2. CAUSE
Taurus (food material in the blood) is oxygenated by
3. EFFECT
Gemini, the lungs, which receive oxygen to give to the blood, and receive waste products to give to the air.

These are only samples of the similarities to be found between *each sign of the zodiac* (which is a ladder of constellations seen in the sky) and *each rung of Jacob's ladder*, the path of regeneration.

I have read, in one serious New Church periodical, sarcastic condemnations of astrology. There is no condemnation of astrology in the Writings.

There *are* innumerable confirmations of it there, such as in AE 401:22, "By the ordinances of the moon and stars are signified all things that are effected in the natural man, according to the laws of order."

Swedenborg tells us twice that he saw an "astrologer" who had erected his telescope in the street, were he made "ludicrous prognostications." *Of course* he was a quack! A telescope is useless in lighted areas, such as streets or among lighted houses. And a genuine student of astrology does not make quick, easy predictions.

It is so easy to tumble to wrong conclusions about things we do not understand. Tolerant understanding is urgently required if we want to help those unlucky folk who wander blindly among the "esoteric and occult sciences." Informed New Church men and women ought to attend the "Festival of Yoga" etc., not to express contempt, but to help the leaven in the "three measures of meal"; to question false statements and applaud the truth.

Yours faithfully,

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NEW CHURCH READERS' GUIDE

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