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HUMAN DEVELOPMENT

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With this article we begin a series of discussions on human development. As New Churchmen who are privileged to view the Divine Human, we should be able to understand more about what makes man human than anyone else and so be able to gear our educational offerings in a way that will perfect the essential human being formed by the Lord within an individual. Note in this context that the New Churchman is not a behaviorist. We cannot make a person human by means of the environment. The human is put on from within, man cooperating. The greatest educator in the world cannot make a monkey into a man. Nor can he take a man with his unique nature and make him into a woman. Just as the soul weaves the body in the womb, the mother cooperating, so the human is formed by God in the womb of the body, parents and teachers cooperating. Indeed, as we shall see, the parallel between human growth and physical growth is complete. Parents and teachers make up the essential media through which the environment reaches the maturing child, taking material from the environment and making it palatable for the child so that he will grow spiritually. But the growth is not according to the material presented; it follows an inner path, guided by the Lord as He leads man to become human. Granted, as in the case of physical growth, if some element needed for growth is not provided, there will be some degree of malformation in the human; but, unlike the behaviorist, we cannot claim credit for the product of our efforts any more than a mother can claim that she produced the perfect formation of the infant in the womb. We can of course blame ourselves for certain malformations knowing that we failed to provide proper foods, even as a mother can despair in the

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knowledge that she has aided in the formation of a mis-shapen baby. Also gross neglect can cause death.

But before turning to the specifics of human development, let us consider just what the human is that we seek to cooperate in forming.

The goal of New Church education is one with the goal of creation: a heaven from the human race. We seek to cooperate with the Lord in His work of leading men out of their animal nature into a life that is human. At birth man is not human; he is only potentially so. But by growth in the world he can be led by the Lord to see the distinction between an animal and being human. The purpose of revelation has ever been to give man the light to accomplish this goal. First, in the days of the Most Ancient Church, men needed to realize that they were not just animals. Angels who lived in a world beyond death spoke to them explaining loves which men enjoyed that the animals around them had no ability to experience. This first form of revelation—angels addressing men—raised men of preadamite life out of their spiritual state, in which they were able to know and enjoy the neighbor as a being worthy of their love, into love to the Lord whom angels were able to embody. The Lord Himself—through angels—was able to speak to men, making it possible for men to love Him and so become celestial. The revelation of angels was in fact revelation from God by means of angels. God's human, seen in the angel body it filled, could be known and loved. So with knowledge of the one true Human, God, a church could exist. A goal was set for man. He could by regeneration be created in the image and likeness of God.

Many of the loves which we ordinarily describe as human loves were known and enjoyed by preadamites. They were after all spiritual and able to enter into heaven. For example, their primary love is said to have existed in the knowledge that they were the progenitors of the human race. They loved their children as the future of mankind. They also were able to love their neighbor as themselves, caring for one another's needs, in a way animals never have. Much of primitive art, which to my mind has been mistakenly applied to men of the Ancient Church, seems to reflect the awe these preadamite men, men not yet truly human, knew (AC 310, 313). Surely the so-called fertility goddess, which in reality is an image expressing an awe in having children, can readily be

understood as the natural expression of a person who loves children as the hope of mankind. Of course later perversions of fertility worship, such as existed in Canaan, must not be confused with the primitive art of which I am speaking. Man from being natural became spiritual, but still, was, as the New Word says, "non man" (AC 313; cf. 286, 310). Love to the neighbor is not sufficient for the human. An educational system based on inculcating such a love is equally insufficient, howbeit better than a system that promotes loves of self and the world—so called enlightened self interest—as its goal.

The human as such began on earth when man heard God speaking to him and sought to pattern his life on the truth revealed. Most Ancient man, unlike his preadamitic forefathers, saw God in nature once angels revealed God to him. From this sight of God he was able to become man rather than "non man." He was able to become human, Adam, in the full sense of that word. Essentially, then, the human becomes real when God can be known and loved. Until then there is only the potential of the human. That potential to become human is, of course, all important. Because of the potential, preadamites live forever. Because of the potential, devils eternally survive. But the human itself is not potential. It must become real for true existence. Man must see and love God if he is to put on the human. So the goal of New Church education is to aid in making it possible for man to see and love God.

That preadamites were 'non human' is important to us, not just because it gives us some understanding of the kinds of good loves men can know before being truly human, but also because in one series of the Word, preadamitic states answer to the developmental states prior to spiritual birth, which as we shall see later seems to be around age twenty. Further, since we are specifically taught that the first six days of creation apply to preadamites, this equation gives us, to my mind, some needed doctrinal justification in applying the series of six days to the development of the young mind. This series, as applied specifically to the series of the history of the Hebrew Church, is the series employed by Bishop George DeCharms in his *Growth of the Mind*, with some impressive educational insights. Since I have often felt that that work suffers from a somewhat forced analogy to the history of the Hebrew people, I find the preadamitic development as applied to the six days valuable. In a later discussion I shall

speak directly to human development as it applies to the organic development of the Word, but for now consider only that the true human began on earth with the men of the Most Ancient Church when by an exercise of celestial freedom they so ordered their lives that they were able to enter into either heaven or hell. None of the preadamites had such freedom, although they attained the sixth day of development, because they were never able to know God and either love or reject him. To the best of my knowledge there are no preadamitic hells, although preadamites do live in heaven with "scarcely anything" of spiritual life.

The fact that they are in heaven helps us to understand the difference between freedom of choice, a human quality, and freedom to follow spiritual loves, a quality which apparently both preadamites and children share. That children and preadamites can both follow spiritual loves without being free to accept them or reject them is a most important fact for the educator. If the youth had to be rationally free to do what is good, if he could not feel good loves, love to the neighbor and, in a way, love to the Lord, how would we ever seek to inspire him, or lead him toward what is human? Remains are implanted in both infancy and youth because in the ultimates of life children experience good affections as of themselves. The affections are not yet theirs as they have not yet made them their own rationally, but they are necessarily experienced. One of the most important tasks facing educators as well as parents is to present environmental forms which are suited to the presence of angels who can give children the affections which at length will be built into what we call conscience or the new will.

This then is another significant goal of New Church education—the building or first formation of conscience. Note that the new will or conscience (and they are one and the same thing) is formed in the understanding according to loves experienced. Since the understanding is the medium whereby the environment is presented to the human being formed by the Lord within it, its formation is critical to the formation of the human. But the understanding in which the new will is formed does not survive the birth of that will. A new understanding replaces it as man comes to think from the loves he has made his own. We shall have reference to this fact later, but for now note how important that understanding is to the new will. Parents and teachers supply the

foods which form this first understanding, even as the mother forms the placenta from which the baby is fed as it matures in the womb, and just as that placenta is rejected so is the first understanding. By teaching facts we are not forming the human. We are giving the necessary things required for the formation of the understanding in which the conscience can be formed. So also by providing experiences which will bring the presence of angels with their affections, we are not forming the human. We are simply giving the Lord the opportunity to do the work He alone can do.

In later life when rationality becomes awakened the understanding will be reformed by the Lord from within to the extent that it has been malformed by us. Then that new will will be able to find full strength of expression and then the state described by the garden of Eden can follow, the state of the new understanding which follows as a part of the seventh day.

Still another goal of New Church education arising from our recognition of what is truly human is that man become a man of the church. Even as it was a goal for preadamites to become adamites, so is it a goal that men enter into the life of the new will which is the life of the church. Of course, we here mean that intangible church as defined in the New Word as that marriage of love and wisdom received from the Lord in the life of use. But as it is our hope that the organized church is founded on principles which make one with its internal, and that the organization properly reflects its internal, one of our goals is to bring children to the freedom necessary to enter into the church both internal and external.

So far we have said that the goal of New Church education is to cooperate with the Lord in supplying the basis with which He can work to make man a human being—an entity living from a new will which gives him the path to a new understanding, and so makes him a member of the church, able to perform uses from the love he receives united to wisdom seen in the Word. The truly human being is one who reflects in life the three essentials of God: His Divine love, His Divine wisdom, and His Divine in act—the Father, the Son and the Holy Spirit—a man in the image and likeness of God. As New Churchmen, because we know more about these three essentials of human life, we should be able to do more in working with God to seek their establishment. Nor can

we ignore any one of these three essentials of human life. In our desire to see infants become human, we must provide them with opportunities for development on all three levels. We must work to instill knowledges, facts that can be organized into truths, making man intelligent, and at length ordered for life, making him wise. We must seek to provide classroom situations which will give the good affections with the child an opportunity for expression, so that the Lord can in fact build within that child what is human, first by the implantation of remains, then by the quickening of those remains with life freely chosen. Providence leads by means of affections. That truth is critical. For unless we allow opportunity for expression in life of the affections poured upon infants and children by the associate angels, no ultimate exists on which they can rest and so remains become less full; the child becomes somewhat spiritually deprived. Providence is thwarted by man's free choice to reject good affections. Permissions are the result. Never forget that environment will affect spiritual life, and as educators we have a part in that environment.

Finally, if the human is to be formed, opportunities for use must be provided to the maturing child. It is not enough to think that education is preparation for use. Education for the child, is a use in itself. Play is part of the child's use, even as is study, and performance completes it. Use, in fact, is the effect of the child's love upon his fellows. Hopefully that effect will be the effect of the loves he has from heaven, not from hell. Nevertheless there is use involved, use that ultimates love and makes it remain to eternity. The play and other use-oriented situations we provide children will limit the nature of the remains with them. Consider the teaching thrice repeated in the New Word as to how parents can close heaven to their children. Upon seeing children incited to cruelty by fighting with one another, their parents egging them on, angels were struck with horror,

especially that parents should incite their children to such things, saying that in this way parents extinguish in the earliest age all the mutual love and all the innocence that children have from the Lord, and initiate them into the spirit of hatred and revenge; consequently by their own endeavors they shut their children out of heaven. [HH 344; cf. AC 2309, SD 3620].

By the bringing of the sphere of hell, heaven is closed. This general fact should give us pause in discipline. Our first goal in a classroom is to bring the sphere of heaven by providing learning

situations which will allow children to feel the good angels with them. Of course we must be ready to restore order when hell is brought into the room, and at such times must resort to the kind of government that controls hell, which government requires rewards and punishments. But that is not the primary means of discipline. True government in a classroom should be the government of heaven, an appeal to love the Lord and love to the neighbor, which asks children not to think of self first but to think of others first. Also, true classroom discipline begins with use; we need to make the subject matter relevant to the loves of the students so that acquisition of facts will become a goal, a use. When the government of heaven, a love of truth which involves a love of others, reigns in a classroom, discipline is perfect and the human is growing. When hell enters, as it necessarily will due to the hereditary evil of men, it must be controlled so that order can be reestablished. But note that when hell rules, the human is not developing, for remains are not being established.

It is to my mind important to balance these teachings concerning the building of remains with the more familiar teachings of AC 3518, 4145 and 4063 concerning mediate goods. It is quite true that the Lord uses mediate goods to bend men, children included, out of their more gross evils to better states. The latter half of *Conjugal Love* also describes ways the Lord can bend men to restore good when they are in evil. Further it is quite true that, as of himself, a child is in animal loves—not human loves—loves which need to be modified by training and control, loves which if allowed to become predominant with the child will put him into the depths of his inherited evil. For unlike preadamitic man who had similar animal loves, the child today has an influx from hell seeking to pull him into full acceptance of these loves as though they were his. Of himself the child is not yet evil, having not yet freely chosen his animal nature over his human nature; but of himself he still lives from that animal nature. Without the Lord working to instill remains and without the good affections the child experiences from angels, there would be no way to lead him except as we lead animals, by behavior modification techniques. But the child is a potential human. He will become able to experience the innate faculties of rationality and liberty which make him a man. He will be able to see God, to see spiritual humanity, and to see the relationship spiritual things have to

natural things, which is what rationality gives him, and then he will be able rightly to order such things according to his faculty of liberty. In the meantime the Lord is building the human in him by means of remains. Good affections, happy memories of childhood days, can make it possible for him to exercise his freedom. The human built within him in secret by the Lord can be born as man enters into spiritual life.

So we appeal not merely to the mediate goods with a child in our efforts to lead him. We also appeal to life situations which can instill remains. When a child is in a state expressing love of self and the world we need to bend him by mediate goods, by rewards and punishments; but when he is in a state of affection from the angels with him, the affection for learning or the delight in activity is sufficient reward. These two affections are truly human affections received by the child as remains. They arise from love to the Lord and love to the neighbor. A well ordered classroom begins with the desire to inspire such delight and only turns to the leading of mediate goods as evil becomes open.

In this article we have tried to point out what it is to be human, with the intent to demonstrate that the development of a truly human being is the goal of New Church education. If we want to define the human in its simplest way we might say it is the affection for spiritual truth. This was what the Lord needed to put on by birth into the world and later glorified. It is the same thing which every man puts on after birth into the world and then regenerates: for with the Lord's glorification and man's regeneration there is a perfect parallel. We intend to demonstrate another perfect parallel in human development, that being the parallel between the physical growth of the body from conception through birth to maturity around age fifteen or eighteen, and all other human growth. We intend to show that spiritual growth has the corresponding equivalents to physical growth. Further we intend to show that both heaven and the Word on which heaven rests have had similar organic growth following similar patterns as that given in the growth of our mortal frame. But before demonstrating this pattern we shall first discuss when human life, as opposed to physical life, begins, and the revealed facts of spiritual growth from birth to old age. In the next article the subject will be: When does human life begin, and what is man before this beginning?

II

In our last article we tried to define the human in terms of what it can become as it is attained by man. We noted that the goal of New Church education is in fact to promote the human which the Lord builds within the body of a man. Knowing what it is to be human, we should be able to accomplish this goal better than others who grope in the dark with false impressions of what true humanity can be. Yet we ought to be cautious in setting such lofty goals for ourselves. Goals must be attainable and measurable if they are to be translated into the facts of curriculum. It is wonderful to think that as teachers we have something to do with a person's being able to find more happiness than he otherwise would, but such wonder often puts us in an unreal world. If the only way we are going to find out that we have been successful in our goals is to go to heaven, we might as well be prepared for regular frustration.

For this reason we would like to refer to a number which talks about the building of planes in preparation for producing the human. The number is *Arcana Coelestia* 1555:2, which reads in part as follows:

The will is being formed in man by the Lord from infancy to childhood, which is effected by means of the innocence that is insinuated, and by means of charity toward parents, nurses, and infants of a like age; and by means of many other things that man knows nothing of, and which are celestial. Unless these celestial things were first insinuated into a man while an infant and a child, he could by no means become a man.

Just what age is meant by infancy and childhood will be the subject of a later article, but for now consider age ten as the upper limit for infancy and twenty for childhood. Together these ages cover the period of formal education, and so it would seem if we seek to do our job aright we must set goals which will help to form this first plane of the developing human. We need to set up classroom situations which will stimulate acts of charity. These, as we said earlier, will give the Lord a chance to implant the remains which are necessary for the building of conscience or the new will. In passing, note well that the new will is being formed from infancy, although it does not become active until around age twenty or adolescence. We shall have reference to this later.

Formal education, then, has a responsibility to set up situations where charity can become active. Student government can be cultivated as one of the means which will accomplish this end, but of course, there are many more. In other words, we can translate our first lofty goal into a practical goal. In kindergarten, for example, we can say that the need for the formation of this first plane will involve children learning how to play together. If children do not do this they will not be forming that plane as well as they otherwise would. From that we can set further curricular goals in social relationships which will be a valid measure of whether we are providing environmental stimuli for the formation of this first plane. A proper curriculum should consider these social relationships as an integral part of the work New Church education undertakes. But note that we are speaking only of the first plane—a plane which in infancy is almost exclusively a parental matter. We are in fact—particularly in this area—an extension of the home, not a reform school.

But as a man is not a man unless he is endowed also with understanding, will alone does not make the man, but understanding together with will; and understanding cannot be acquired except by means of knowledges; and therefore he must, from his childhood, be gradually imbued with these. Thus is formed the second plane. [AC 1555:3]

This second plane is traditionally the area of formal education. Because man cannot be a man without such a plane, because our lofty goals cannot be attained without this plane, we can again translate those goals into practical educational performance objectives. We can evaluate the things which are necessary to the formation of understanding and work to perfect their attainment. There are scientifics which are necessary for understanding. Reading is necessary for mature understanding of the Word. Mathematics is necessary for sharpening analytical thought, and so forth. Further, there are cognitions which are necessary for the building of understanding. Truths of revelation need to be learned. Principles of human behavior are necessary in understanding self. Other generals which we call doctrinals need to find active expression in our curriculum if we are seeking to perfect this second plane in which the human grows. Every area of curriculum should be assigned doctrinals which are a proper part of its contribution to the development of the whole individual.

For example, the doctrine of the neighbor, the doctrine of the churches, the doctrine of providence and permission, and the like apply to social studies. The doctrine of correspondences, the doctrine of use as related to form, the doctrine of life on other planets, the doctrine of creation, the doctrine of order and degrees, and the like all apply to science, and so forth.

As educators in the church we will recognize this need for cognitions as well as scientifics in our curriculum and will build our curriculum in such a way that these cognitions can be learned as part of the formation of the second plane in which the human develops. In passing, however, note that all things taught, especially to the young, need not be very important. Although our object is to teach men how to think (AE 644:5, DLW 33), still trivial things can be learned in youth as kind of a practice session for later learning of important things. Note the following:

The case herein is as it is with children, who first learn many things, even trifling ones, such as things relating to sports and the like; not that these may make them wise, but that they may prepare the way for the reception of useful things which are of wisdom; and when these have been received, the former are separated, and indeed cast away. [AC 3470:2]

The plane of will or conscience, and the plane of understanding formed by both scientifics and cognitions, do not make man human. Man must avail himself of these planes by means of his own free choice. Will and understanding must be married in acts of charity if the human is to be born. So our number from *Arcana Coelestia* (1555:3) speaks of still a third plane which environment can aid in forming if it is used to cooperate with the Lord in developing the truly human. We read:

When the intellectual part has been instructed in knowledges, especially in the knowledges of truth and good, then first can the man be regenerated; and, when he is being regenerated truths and goods are implanted by the Lord by means of knowledges in the celestial things with which he had been endowed by the Lord from infancy, so that his intellectual things make a one with his celestial things; and when the Lord has thus conjoined these, the man is endowed with charity, from which he begins to act, this charity being of conscience. In this way he for the first time receives new life, and this by degrees. The light of this life is called wisdom, which then takes the first place, and is set over the intelligence. Thus is formed the third plane.

The age when this plane first begins to be formed is not given, but from other passages it seems to begin in late childhood and

early adolescence, that is, between fifteen and twenty-five. Doing good works from conscience seems to be a necessary part of education in these ages. There are of course many opportunities for such works in our educational system. Extracurricular activities, athletics and creative projects, as well as things like student-teaching readily come to mind. In my own case I also remember the projects of the American Friends Service Committee offered to students at Haverford; for example, a weekend of service in a mental institution, or painting homes in rundown areas of Philadelphia. The point, of course, is not what projects are emphasized in seeking to provide opportunity for the formation of this plane, but the fact that it needs formation, and that acts of charity form it. There are then realistic goals we as New Church educators can set for ourselves as we seek to implement our objectives—goals which are both measurable and attainable. The passage from the *Arcana* (1555:3) concludes: "When a man has become like this during his bodily life, he is then in the other life being continually perfected. These considerations show what is the light of intelligence and what the light of wisdom."

In other words, while New Church education is education for heaven, it is also education which has realistic goals for life on earth, goals which we must set and attain in the work of perfecting curriculum.

But as we seek to set such objectives, it is important that we know the states of those we are trying to reach. We have a part in developing planes in which the human can be formed, and if we know what is happening within the developing human we should be able to form those planes more realistically.

With this in mind I wish to present to you a possible method of studying growing human states as revealed in the Word.

It is the teaching of the Word that there is a correspondence between the physical body and the state of the mind. We read:

There is a correspondence of the will and understanding with the heart and lungs, consequently a correspondence of all things of the mind with all things of the body. [DLW 374; cf. 136, 387 et al.]

In man there is a perpetual correspondence between what takes place naturally and what takes place spiritually, or between what takes place in his body and what takes place in his spirit. [TCR 583]

Because of this fact it seems logical to assume that there is a perpetual correspondence between how the physical body is formed

and how the mind develops. Further, since spiritual birth seems to take place when man is free to breathe the air of heaven for himself, that is, when man first becomes rational and is first able to exercise spiritual freedom, it seems that we can say that the period prior to that time in the formation of the spirit is correspondential to the formation of the physical body in the womb.

So our thesis is that by a study of the physical development which takes place between conception and birth we will find correspondential development in the formation of the human.

Our first question in applying this correspondence is, When is the spirit conceived? When does spiritual life begin? Note that the physical development from conception to death is a continuous life process. Without a knowledge of discrete levels of life it would be impossible to conclude otherwise than that the embryo is a living human being in that if we place life in the body we can trace continuous growth from the first fertilization of the ovum. In fact the chromosomes paired at this time predict the whole course of the physical frame which will follow. True, later acts may further limit the possibilities of that first pairing, but that first limit predicts the growth that will follow. But with a knowledge of discrete degrees can we say that the spirit is as it were conceived with the first pairing of seed and ovum which predicts the physical development? The answer to this question seems to be no. The continuum of human life seems to begin at birth—not at conception. If this were not the case the New Church man would need to join with the Catholics in recognizing the eternal life of an aborted embryo. We would need to conduct funerals for the product of a miscarriage.

The following passages seem clearly to teach that human life begins with the birth of the physical body. First note that the soul which weaves the body in the womb is not as yet anything more than a graft or offshoot of the father's soul. Swedenborg writes:

To this I will add the following arcanum: The soul, which is from the father, is the man himself; while the body, which is from the mother, is not the man in himself, but is from the man; it is simply the soul's clothing, woven of such things as are from the natural world; while the soul is woven of such things as exist in the spiritual world. . . . Since the soul of man is the man himself, and is spiritual in its origin, it is evident why the mind, disposition, nature, inclination, and affection of the father's love dwell in offspring after offspring, and return and display themselves from generation to generation. . . . For in the semen from which every man is

conceived there exists a graft or offshoot of the father's soul in its fulness within a sort of envelope formed of elements from nature; and by means of this his body is formed in the mother's womb, which body may become a likeness either of the father or of the mother, the image of the father still remaining within it and constantly striving to put itself forth; . . . [TCR 103]

Note in passing that the father by his seed supplies certain natural substances in the normal process of generation, substances which seem to answer to what are today called chromosomes. (As a speculative aside I would suggest that this elemental natural substance was supplied by specially organized angelic societies, the angel Gabriel, in the case of the Lord's birth, in that angels in fact retain elements from the finest things of nature. It would seem some such organization could be indicated in the Word when it is said: "He bowed the heavens and came down.")

But the importance of this passage from the Writings cannot be overlooked by such speculation. The soul which forms the body in the womb is not some special individualized soul existing in heaven awaiting the production of a body to become real. The soul is the father's soul now separated from him and conjoined in the womb to the Lord. Should the life of the foetus fail to respond as of itself to God's inflowing love, the fact of birth, there is no new soul, no new individual has been destroyed. Much old church speculation about angels tends to confuse our thinking in this regard. I remember once seeing a movie about an angel existing in heaven awaiting birth in the world. Such a creation is impossible. The soul as a spirit that shall live forever does not preexist the body. In fact as an individual the soul begins at birth. Regularly the spirit of man is defined as his will and understanding. These two things which make man a man, that is human, are not active in the animal-like life known to the body in the womb. Note these teachings:

So long as man remains in the womb he does not have these two faculties; as it has been shown above that nothing whatever of the will or of the understanding belongs to the foetus in its formation. From this it follows that the Lord has prepared two receptacles, one for the will of the future man, and the other for his understanding, the receptacle called the will for the reception of love, and the receptacle called the understanding for the reception of wisdom; also that He has prepared these by means of His love and His wisdom; but these two do not pass into the man until he has been fully formed for birth. Moreover, the Lord has provided

means for the more and more full reception in these of love and wisdom from Himself as man matures and grows old. [Wis. V]

In every human embryo the Lord forms two receptacles, one for the Divine love and the other for the Divine wisdom, the receptacle of the Divine love for the future will of man, and the receptacle of the Divine wisdom for his future understanding. . . . [DP 324:11]

Man is not man from his face, nor even from his speech, but from understanding and will; such as are his understanding and his will, such is the man. It is known that when he is born he has nothing of understanding and nothing of will; and also that his understanding and his will are formed by degrees from infancy; from this a man becomes a man, and such a man as are the understanding and the will that have been formed in him. [AC 10298:2]

Observe from this last passage how clear it is that will and understanding commence at birth, that is, that the spirit of man is conceived at birth and from then on is formed by degrees until man is regenerated and able to enter into new life. Note also that in this context regeneration commences at birth. Because of this fact we feel it most proper to take the passages which speak of the likeness and analogy of regeneration to the physical growth of man as direct teachings concerning the correspondence of physical growth with human development (cf. AC 3570:4, 10021:2; TCR 38, 583; DLW 379; HH 269).

While still on the subject of when spiritual life begins, we would like to call attention to two further teachings: one which confirms the fact that the soul which weaves the body is not the individualized soul of a new human being, and the other which gives us some pause as to being too dogmatic about just when the soul is individualized.

Man's soul, which lives after death, is his spirit, and is in complete form a man; the soul of this form is the will and understanding, and the soul of these is love and wisdom from the Lord; these two are what constitute man's life, which is from the Lord alone; . . . [DLW 394:2]

If man's soul is his will and understanding, and if his will and understanding do not exist prior to birth, it follows that the soul too is only potential prior to birth, that is that it is only the graft and offshoot of the father's soul, separated from the father by the Lord, who conjoins Himself to it in the womb and guides it in forming the body according to the orderly laws of his creation. But note that the soul may commence just prior to birth:

After conception the efficient (that is, the conceived seed) begins to produce the effect, which takes place in the womb; when these states have been fulfilled, and the time for bringing forth is near, then the effect commences, and is called the first of the effect, for then the offspring begins to act as of itself, and to exert itself to attain that very state which is called the state of the effect. [AC 3298]

In other words, when life is sensated as of oneself, the soul commences. Usually this will be with the opening of the lungs, although, as the passage indicates, it may be earlier when the foetus begins to be born.

I realize that these teachings have direct bearing on a moral issue of our day, namely the issue of abortion. They clearly indicate, at least to me, that abortion is not murder, at least not the murder of an infant. It is, however, the destruction of the potential of human life, a potential which has, under the guidance of the Lord, already begun to be formed. As such it is more grievous than the senseless killing of animal life, in that the animal level of man's life is active in the womb. There are in fact many important human antecedents being established in the life of the womb, of which we shall speak in a moment, all of which make the act of abortion something that should not be left to the whim of the mother but to the prudent judgment of those who, without the stress of emotion, look to preserving order and so to cooperating with the Lord as He speaks through His Word.

It seems clear that because human life does not begin in the womb with conception, but instead begins at birth, this is the reason for the teaching that Providence cares for man from birth, and elsewhere, from the first thread of life (AC 5992:3). Providence leads us by the affections we feel. An individual incapable of receiving affections as of himself cannot be led by those affections. So Providence is not directly at work in the formation of the foetus. The fact is that this formation is a part of creation, not a part of the protection of that which has been created, which is the work of Providence. This fact also seems to have important implications to our understanding of what it is to be human. Acts of creation are not subject to the free choices of men, whereas acts of Providence necessarily are. Of course, when men establish evil causes in hell by means of their free choices, then those causes affect creation, as in the case of the creation of diseases. Nevertheless, these acts when under the direct influx of the Lord are less apt to be imperfect. Note the teaching that procreation

is perpetual creation. All the formation of the physical body in the womb is a part of the creation of an individual, it is not a matter of Providence. Because of this, the things that happen as far as conception and the other matters of physical formation are concerned are directly under the auspices of the Lord—not under the whims of man or the soul. What this fact implies is that matters of natural creation follow the laws of matter, laws which men can learn, contravene or abet. So man cannot think that the impregnation of the wife or the formation of the embryo is a matter to be left to fate. These things will happen according to natural laws and it is for man to realize that his rationality which is above natural laws has a responsible role in allowing natural order to reflect spiritual order.

But if our thesis is correct, if spiritual conception takes place at birth, what is happening to the physical body in the womb? What of the natural mind, the *animus*, which man shares in common with animals? Is this mind active in the womb? and if so what of the potential will and the potential understanding? Further, if the laws of creation are active in the formation of the embryo, what are the implications of this fact to the uses a man can perform?

We shall speak directly to the first set of these questions in the next article, but the second seems able to be answered in the space remaining here. God seeks to create a man who can respond to His inflowing love. This creation needs the finition of that individual. Unless a man is finite, he cannot return the Lord's love. Nor is his finition the simple finition as of a rock. He must be finited in such a way that his spirit, when it exists, can see a relationship between the natural or animal body in which he has been created and the spiritual human revealed to him by God. This is the essential choice of man. When he becomes truly rational, this choice has been made, and he has already subordinated the things of his natural or external man to the things of his spirit. He does this by letting good love find expression in uses freely chosen. But man must necessarily be finite before he is free. Freedom of choice demands such finition. So God in creating a man has provided that he shall be limited to one single entity.

Note carefully, however, that man by use of his free choice can alter this finition. When I begin life as a finite being I have not yet become a human being, let alone a being capable of

expressing my freely chosen loves. So, since use is properly defined as the expression of love, I have not yet finited myself as a form of use. This part of my finition will be the work I undertake as I regenerate. In this sense of the word *use* I have no predetermination although, because I have been limited by my creation, I have a finite number of ways available to me in which to express my love as use. Still, the essential of a human being is to be able to choose loves, and so to be able to enter into the expression of those chosen loves.

As educators it is important that we do not think a child must choose certain loves and so enter into certain uses. These choices are things which the human, affected from within by loves flowing from the Lord, is capable of doing. But we also need to realize that finite limits make certain expressions impossible. The man without hands will never be a great pianist although he may well find other forms to ultimate unselfish loves. When he does, he finites himself as to his spirit and will live with this freely chosen finition to eternity. The facts of finition are of course essential to the free choices he can make, and in this context it is well to note that environment on earth affects this finition. That which finites man is essentially the body, the vessel which receives life, and in this context the *animus* is a part of the body in that the *animus* presents things of man's animal nature to his mind or *mens*. But we shall go into this in detail in the next article.

III

In our second article we outlined a general thesis for mental development, the thesis being that the truly human, that is the mind of man, develops according to the same pattern as the ultimate which houses the human, the body. It is my contention that by applying the doctrine of correspondences to the knowledge we have of developmental anatomy we shall find useful insights into the development of the human. For example, since we know that the lungs correspond to the understanding, if we can find a developmental pattern for the lungs, by correspondence we can determine the way in which the understanding develops. Knowing this we can then better meet the states of the child as he or she develops. Similarly, as the heart corresponds to the will, knowing when the heart is fully formed and beginning to beat in the embryo

should give us some indication of when the as-of-self is fully operative in the child. The eye and its formation, the ear and its formation, etc., will give us further insights. Indeed, if I am correct that this correspondence exists, a whole area of research into developmental states is open to New Church scholars. In this series of articles I am not going to develop many of the particulars of the theory. I hope merely to present the outline, with some insights, and to show how I think the series should be applied. But before going into that, note one more important fact.

The development of the mind follows organic rules. There are many different things happening in the womb. No one system is developing alone. They all develop simultaneously. So the varied mental states of a child should be developing according to a complex system. We should not be able to pinpoint with real accuracy all of the developmental things happening in an individual. As we look to filling states, which seems to be our primary task, we should be aware of as many different complex states acting in the child at one time as possible and try to fill as many as we can. Variety in curriculum will help us in this regard, but the true Former of the human in an individual is the Lord. Because He has conjoined Himself with the child by means of the angels present with that child, He can guide in the selection of the food we present. He can lead to the goal of His creation; we can but cooperate with Him by knowing His pattern of development. States then are quite complex and should not be oversimplified. The lungs and the eye both correspond to aspects of the understanding. Unless we differentiate these aspects we might not see any pattern at all. A child may well be ready to see truth, but making use of it to purify affections is something that cannot happen until he is born spiritually. Nevertheless, the apparatus for purification needs to be formed before it can work. We can see it forming in the teenage child and can play a part in letting it have the necessary food to develop properly. That the eyelids form and cover the eyes during the tenth to thirtieth weeks of embryological formation also will have a significant bearing upon the kinds of things we expect children in a certain age group to assimilate. Truth that at an earlier age the child could "see" and will be ready to "see" again when further maturity happens may be closed as the eyelids close the eye.

Now it is my contention that the correspondential pattern of physical development and human development is in a staggered series. The mind of man, which is his spiritual body, opens with birth or, as we noted in the last article, perhaps a little earlier. It is the opening of this mind which I believe corresponds to physical conception. Further, I see this mind able to breathe for itself the air of doctrine at about the age of twenty. This freedom to breathe is the fact of physical birth, and so I place the corresponding mental equivalent to physical birth at around age twenty. This placement means that the period which we as educators are most concerned with is the period corresponding to the period of the embryo and the foetus, although at the college level the period of the newborn would be the equivalent.

It seems clear to me that physical conception marks a beginning of life which in terms of the body is continuous. Once conception takes place, an individual body is beginning to be formed, and, on the level of life involved, from that point on there is no break until death. Anyone who believes that human life is a property of the body rightly considers the destruction of that forming body a murder. To me spiritual life is discretely above the body. Its conception begins with the birth of the physical body. From that time on there is a continuous formation of spiritual life until, at last, hopefully, an angel is ready to perform uses in heaven. For us then the destruction of the body in the womb is not the murder of a human being. It is the destruction of the potential human, which of course has severe psychological implications, and so is no light matter, but it is not the destruction of human life.

Just what this potential of humanity is we shall consider in a minute, but first note that from physical birth until death there is a correspondence between mind and body which is not the one of which I have been speaking. We are taught in *Heaven and Hell* that a man dies—not as the *Spiritual Diary* indicates, when a balance of uses has been attained—but rather when the correspondence of the function of the heart and lungs cannot exist with the function of the will and understanding. This cause of death can be either internal or external. The severing of the head from the body destroys such a correspondence. A bullet through the heart has similar results. When the heart can't beat, no correspondence with the will can exist. Death results. Similarly, spiritual causes for death can arise. The ulcer is but one illustration

of how a change in the state of the spirit can cause a physical change of state corresponding to it.

The passage we referred to in the last article concerning life before birth seems to illustrate that the spiritual cause for physical birth brings about the corresponding changes which make birth possible. Further, as we shall see later, puberty is not just a physical occurrence. There is a spiritual change of state at about age ten which causes the corresponding changes in the body. It would seem that all physical changes need to have spiritual causes which make them happen, in that there is no such thing as physical influx. Yet, as in the case of the bullet, if we destroy the pattern of the receiving vessel, the spiritual causes cannot operate. Other environmental factors ought to cause less dramatic but similar blocks to proper influx. So the importance of environment.

The question arises, does the correspondence between the mind and body of which I have just spoken, where the spiritual change of state causes a corresponding change of state in the body, does this correspondence negate the developmental correspondence which I am suggesting? Obviously I don't think it does. As I will try to demonstrate, it is thought from self at about age ten which causes puberty to begin. This thought from self in its own series of development I believe will answer to that time in the foetal development when the foetus begins to move for itself. As such it will have a proper place in its own series of development, although it will cause in a different series a change in the physical state of the individual.

Note that an infant who dies grows in heaven, the girl to around age fifteen and the boy to age eighteen. The mind is what is growing, although a physical development is observed. If my thesis is correct, why shouldn't we see an embryo developing in heaven rather than a physical frame? The second series of correspondence seems to be the series active there. As the mind develops, a corresponding appearance in accord with the as-of-self appearance of the individual is what is seen, although the development is along growth patterns analogous to the foetal development. The Writings more than once illustrate this analogous pattern developing within a frame that is on another level. Reformation and regeneration are specifically said to follow a pattern analogous to the formation from conception through gestation, birth, and upbringing.

(As an aside here please don't use the word "education" in this context. The Latin word *educatio*, often translated "education" has no real relationship to our use of that term. To look up *education* in the *Concordance* and think that the word there has the same meaning as today's term will lead to much confusion. The proper translation of *educatio* is the much broader term "raising," or "upbringing." It is in this context that parents are enjoined as a duty of charity to provide their children with a right upbringing. It is also in this context that the mother is made primarily responsible for the raising of infants and of daughters after the age of five (CL 175, 176). To infer that this teaching states parents should be the educators of their children is just that, an inference, not a direct teaching. Careful translation will avoid forcing such an inference.)

The passage which states that an infant grows in heaven does in fact support the general thesis that mental development has a corresponding physical development. For it is the mind that is seen growing in heaven, not a physical body. Also remember the ages of maturity given: fifteen for girls, eighteen for boys. No other passage places mental maturity at such an early level. However, from *Generation* 289, we know that Swedenborg placed physical maturity at these ages. What I would infer is that growing up in heaven is seen as physical development of the physical frame from that point in time when death took place until maturity is achieved; but the mental development marked by this corresponding appearance is following a series independent but correspondential to the series of physical development, even as regeneration follows a series within the body which does not look like the forms to which it corresponds. The fact is that the series said to be analogous to physical growth which leads to regeneration begins with the birth of the body. From that time on Divine Providence is at work with the developing human seeking its rebirth. The physical will never reenter the womb, but the spiritual will develop along analogous patterns until rebirth at around age twenty will begin in earnest. Up to that point the Lord will be providing the things necessary for that rebirth to commence, including the first formation of the spirit, a formation which will follow lines correspondential to foetal development.

In Most Ancient times it seems this first formation which took place by the devoted upbringing of parents was sufficient for the

process of regeneration to commence. Today reformation of that first form, done by the Lord as an individual performs acts of repentance, is necessary to offset the inherited evils we have with us. But, I believe, should we as New Church educators and parents do the kind of job men of Most Ancient times were able to do, the task of reformation will be minimized and regeneration will be the more common fact as man enters into adult life—not that he will not have to grow to maturity once he is born—but he will not have to have the Lord redo what has already been done. One very real difference between what was done in the upbringing of children in the Most Ancient Church and that of today will continue to exist until hereditary evil is eradicated (if ever). That is that the old will, which is built by adopting evil tendencies from infancy up, must be recognized as a foreigner, even as a new will which is identifiable with conscience is formed in the understanding of the person to be regenerated. In other words, there is a part of man today which was not there in Most Ancient times, a basis for influx from hell from within. Before, evil did not so inflow but was seen from without by means of the senses—evil being defined in that time as “living like wild animals” (AC 1002).

We have no idea whether the foetal development of Most Ancient Church people was different from ours. So we have no way of seeing whether there is a corresponding difference between physical development then and now. But we do know that the seed which began conception underwent a change at the beginning of the Most Ancient Church, a change which made it possible to pass on celestial qualities to offspring (AC 310, 313). We would assume that a change in seed is a genetic change, a mutation caused by a spiritual change of state which enabled a new race of men, true men, as opposed to nonmen—the proper term for preadamites here—a change which resulted in a different relationship between heart and lungs or at least in the kind of internal breathing described for these celestial people. I subscribe to the theory of C.Th. Odhner that it was not these Most Ancient people who became the people of the Ancient Church, but that a race of preadamites who had not undergone the genetic changes which resulted in union of will and understanding were in fact our own forebears, Shem, Ham and Japheth being three races converted by Noah, the last of the celestials, to the truth of the Most Ancient Church. Because of this it seems we are much closer to

preadamites physically than we are to Most Ancient Church men. Of course there is also the possibility of a reverse mutation which would enable Most Ancient men to survive the flood, and this too seems to be indicated with both good and bad strains, the Raiphaim, Nephilim, the Hivites and Hittites. In other words I believe that the pattern of foetal development we have today is properly correspondent to our kind of people, and that probably a different pattern existed with the people of the Most Ancient Church.

Now a great deal happens to the development of a physical body before conception. The father for his part prepares the seed while the mother prepares an ovum. Each of these preparations has a set of chromosomes which limit the development of the body. Granted, it is not until conception when these patterns pair that the limit is finalized, but the limits begin well before that time. Nor is heredity limited to the physical as we all well know. The soul from the father is the first of a new finition which cannot be destroyed, while much else of what we consider as spiritual can come from the mother as she clothes this soul with a body. Maternal and paternal heredity however begin with conception, not with the formation of the seed or ovum. It is the state of mother and father at conception which determines the nature of heredity, not the state prior thereto (cf. CL 202). In other words, even with heredity the material formation precedes the spiritual in a staggered series. Nevertheless the limits of finition begin even before conception.

It is my belief that a similar spiritual development takes place between the period of physical conception and physical birth. At that time the limits of what is correspondential to the masculine formation, understanding, and what is correspondential to feminine formation, will, are set. Remains of a sort are being implanted in the womb (AE 710, 985:2; SD 1201). A very special set of angels are present with the developing foetus (AC 5052). The Lord has already conjoined Himself with the potential human (D Wis. III) and is guiding according to his laws of creation in the formation of a new individual. In fact a level of life is open, a life that man shares in common with animals, but still a level of life. Life necessarily needs a spiritual to exist, and there needs to be a vessel receptive of that life. To my mind that vessel is the

animus, which I conceive as being open and developing in the womb.

Man shares the animus in common with animals, that is, both men and animals have an animus. This definition of the animus is not found in the Writings themselves but is so used as late as in the *Word Explained* where we have several references to the animus as that which men have in common with brute animals (cf. WE 917, 950:3, 933:3). The *Spiritual Diary* allows that the animus coheres with the body (SD 515), while *Conjugial Love* defines the animus as all external affections (CL 246:2). *The New Jerusalem and Its Heavenly Doctrine* says that the animus is made of affections even as the physical body is made of parts. Still the more common use of the term in the Writings is that of the lower mind which presents affection to the mind proper and is adopted by the individual as his own. So the term is occasionally translated "disposition." The animus once accepted survives death and in fact limits spiritual associations (cf. AC 4121, 7363; HH 427). Further it is not fully formed at birth but continues to develop. It is specifically said that an infant has an infantile animus (HH 330) and that the body and animus correspond (HH 363).

I would suggest that the level of life active in the womb is that of the animus, and I would further suggest that the qualities which are will and understanding in the *mens* are present in the womb potentially as *genius* and *indoles*, *genius* being the counterpart of understanding—that is, the lower finite of understanding—and *indoles* being the counterpart—or limiting form—of will. In other words I would suggest that *genius* to the animus is that which is analogous to understanding in the *mens*, while *indoles*, a word so differently translated as to be lost in English versions of the New Word, is the analogue of will in the *mens*. Further I would suggest that *genius* is that which is finited, while *indoles* is the plane upon which will is built. Note in this connection that a plane is not the thing above it but merely a finiting medium.

Spiritual associations are according to the state of the animus at death. A limit has been imposed upon the *mens* by its reception of life through the plane of the animus, but to the degree no limit has been imposed spiritual growth is possible. The same thing is true as regards *genius* and *indoles*. Man from birth onwards accepts what he has received from heredity as his own, but he is

able to change that limit somewhat according to his free reception of love. When he changes the limit, the nature of the heredity which he passes on also changes, and so his offspring benefit from the good he makes his own. Genius and indoles, being qualities of the animus, are only natural limits for understanding and will. They too can be changed by man's free choices. Also they develop after birth according to the environment around them. Things received later, as parents and teachers work toward the development of what is truly human, can affect the finite limits on an individual and can help or hurt him according to what is presented. Our role is primarily in the developing of these limits in such a way that the truly human can grow according to the Lord's own scheme.

Heredity is the first limit of the human imposed by parents, while environment gives this first disposition a continued growth and reformation, but it is the unique spiritual freedom which a man enjoys as a human being which gives him his eternal disposition. This is built upon planes formed from heredity and environment. But note these teachings concerning genius and indoles. Each and every man has a genius unique to himself (AC 969, 1215, 1251, 1255, 1554). Since genius is the lower limit of understanding, this is a most important concept. Every single individual must be so treated, that is, as an individual, if his or her own development is to best be fostered, for all education must be according to genius which limits reception or delight (AC 2296; HH 335). At birth genius is inherited (AC 471, 2300) and usually is confirmed by the developing child, but the genius of a child is not that of his parents (AC 1776). It is the genius of an individual which affects his opinions, and his uprightness (AC 1159) and understanding of doctrine (AC 1178) and the Word itself (AC 2520:5). So it is very important that genius after birth receive careful attention. The genius of men and women is in general different, and so different individualization for boys and girls is proper, but also genius can apply to other groupings according to common uniting principles, such as language or government (TCR 813). Individualization according to these qualities must also be taken into account. Africans, Europeans (SD 5518), Jews (AC 4911) and Orientals (DP 255:4) are said to have different genius apparently because of these latter causes although inheritance also has a part in these differences.

In the past some have used these teachings to justify segregation, whether by race or by sex. For my own part I cannot see how such rationalization can be justified. Unity comes from variety not from segregation. When differences can be seen, shared, and harmonized then true unity can exist. When husband and wife share life together, then they become more and more individuals, not less and less so (CL 220). So with other characteristics of genius. The more individuals can be seen to be truly human beings, the less differences of genius will separate, and the more the Lord's purpose in creation can be achieved. Of course the individual must be perfected to exist. He must become human. Further, since genius does last to eternity and does affect one's place in heaven (LJ Post. 270 et al.), differences in genius should be recognized and, where conjunction is sought, harmonized in such a way that spiritual qualities can be based on a new unity. Husband and wife will live together to eternity although they have different genius.

Note that language and government are qualities which affect genius. When they become similar more similar genius should arise. Also note from this teaching that genius necessarily develops after birth when language and government are learned and accepted. Still further, note that these qualities are qualities of intellect, not of will, and finally note that genius can be faked. An evil spirit can put on the mask of a genius other than his own (AC 1273). Masking intentions is the role of understanding. This fact of genius also has significant educational implications. Can a genius begun by being faked become the true genius of an individual? Can we force the mold of genius? There seems to be no direct answer to this question. Still in general I think what we are calling IQ, with all its phony connotations removed, is basically what genius is—IQ being both an inherited quality and a cultural limit, even as is genius.

Indoles on the other hand, translated "temperament," "inclination," "disposition" and in other ways depending upon the whim of the translator, seems much more specifically concerned with the limits animus imposes upon the will. First we are taught that *indoles* is both hereditary and acquired (AC 482e, 2878). As inherited, the *indoles* of a child is like that of his parents (AC 494, CL 525, AC 6716:2). The quick temper of the father is reflected in the *indoles* of the son. Also the gentleness of a parent

is reflected in the gentleness of the child. Indoles is either gentle or harsh (AC 1113). Habit, much of what education concerns itself with, can make it possible for an individual to acquire a different indoles from that which he inherited (AC 3843:2). We can affect the temper of a child by imposing good habits. For we are specifically taught that when the upbringing is good the indoles can become good also (HH 391). Further, indoles differs with each individual, and particularly by sex (HH 368). Still we do not need to worry too much about the bad temperament we inherited, for only that indoles which is acquired will remain (SD 2803), and indoles is said specifically to change according to our state of regeneration (AC 3318:4). *Heaven and Hell* 508e teaches that will is the *esse* of indoles, which to me seems to make the equation of indoles as the counterpart of will in the animus fairly safe.

A final teaching concerning both genius and indoles is quite important. These two receptacles are the seat of remains (AC 2256:2). If I am correct in assuming that they constitute parts of the animus, and if I am also correct in stating that the animus necessarily is active in the womb, the several teachings which state that remains are being implanted in the womb according to the state of the mother become clear. There is an active vessel in the womb ready to receive most precious remains, although, as we have seen, that vessel can be changed by life in the world, and in the case of indoles necessarily is, in that only what is acquired remains.

We see then how it is possible, prior to the conception of the human, for the Lord to prepare a great deal of the limits which will make that human possible, even as before physical conception mother and father have given physical limits to the body. During pregnancy the vessels forming continue this limitation until at birth a truly finite person exists, a person who can put on the human as he matures in the world.

In the next article we shall try to analyze the ages man passes through in an effort to see how revealed truth concerning states meets the correspondential sequence I have suggested.

IV

In this article I intend to give a review of the essentials which I have already covered as they apply to the main thesis which I am trying to develop and then go on to new material.

First understand that as New Churchmen we have a unique privilege, a privilege which we should delight in sharing both with our own children and with as many others as will in freedom accept the beauty we see. The privilege of course is the vision of the one true Human, the Divine Human, God Himself now revealed in fulness. We need not grope in the dark trying to discover what it is that makes man a man worthy of creation. We know that we are in the image and likeness of God, and it is this image and likeness expressed in use which gives us all happiness. Our goal in educating children is to let them share with us the beauty of God's love.

From a knowledge of what true humanity is, we should be able to prepare those in our care in such a way that they too may become human. Humanity is not a fact of natural creation. The physical body is but the vehicle in which the human is formed. What is truly human about a person is his spirit, his soul. Yet the spirit is not human unless it is in fact created in the image and likeness of God, that is, unless it becomes an angel by the process of regeneration. This process begins at birth. From the time the spirit takes on conscious life, the Lord works to effect its rebirth as an angel. The mind of man is as it were conceived at the birth of the body and then develops in a manner correspondent to physical formation until at last it is ready to stand forth as an angel. We read:

In man there is a perpetual correspondence between what takes place naturally and what takes place spiritually, or between what takes place in his body and what takes place in his spirit. This is because man as to his soul is born spiritual, and is clothed with what is natural, which forms his material body. . . . Since, then, the spiritual body must be formed in a material body, and is formed by means of truths and goods which flow in from the Lord through the spiritual world, and are inwardly received by man in such things in him as are from the natural world, which are called civil and moral, the way in which its formation is effected is evident; and since, as before said, there is in man a constant correspondence between what takes place naturally and what takes place spiritually, it follows that this formation is like conception, gestation, birth and upbringing. [TCR 583]

From this passage and others like it I have been developing the general thesis that man as to his spirit grows in a manner directly corresponding to the manner in which his physical frame grows. I have stated that I believe that the correspondent equivalent to physical conception is the beginning of the mind's conscious life at birth, and that the corresponding equivalent to the birth of the body is that point in time when the spirit first breathes the air of heaven for himself, that is, when he first experiences true spiritual freedom and so begins to use his understanding to purify the affections with him. Spiritual birth begins around the physical age of twenty when man is spiritually free, and when his rational is able to function.

If these assumptions are correct, the period between birth and age twenty or thereabouts, which is the period we as educators are most concerned about, is the period when the mind is forming in a pattern correspondent to the period of gestation. Knowing this fact and knowing the facts of foetal development should make it possible for us, by applying correspondences, to gain valuable insights into the states of the developing mind.

Note that the development of physical growth is most complex. No one system is developing alone. Many different things are happening all at once. So also with the mind. Many complex things are happening all at once. The state of a child is not simple. It is an aggregate of many systems developing simultaneously. But, although every day of foetal life sees systems changing, there are general stages of development. The first stage is the period of the ovum which lasts to the end of the first week of gestation. The second is that of the embryo which lasts until the eighth week, while the final prenatal period is that of the foetus which lasts from the ninth to the fortieth week, or the tenth lunar month. Since we are saying the correspondence is complete, and since we are comparing a period of twenty years to a period of ten lunar months, can we say each month in general corresponds to two years so that each week answers to a period of half a year? Although this is tempting, I think not. For in such an application we would be comparing two sets of physical growth—not the spiritual with the mental. Mental development is beyond the development of time and space. True, as the mind grows it causes corresponding physical changes, but careful attention to the two separate series makes it impossible to equate the physical age

twenty to the mental age of birth. The fact of spiritual birth occurs when physical growth is complete because of a development on a different plane of life.

One illustration here seems important. The state of adolescence, as we mean that term in English, is the state brought on by the physical changes of puberty. But the physical changes of puberty in their own right have spiritual causes which are the result of mental growth. We read under the heading "That the love of the sex . . . has its beginning when a youth begins to think and act from his own understanding and the voice of his speech begins to become masculine. . . ." the following :

The reason why, together with the beginning of his own understanding, the voice also begins to become masculine is, that the understanding thinks and through thought speaks, an indication that the understanding makes the man (*vir*) and also makes his masculine; consequently that in so far as his understanding is elevated he thus becomes a person who is masculine (*homo vir*) and also a masculine man (*vir*). [CL 446; cf. *Indexes . . . concerning Marriage* under *Fornication* which refers to nos. 1797-1799 of the missing work]

The implication is clear that the change of understanding causes the physical change of voice which, of course, is in accord with the general principle that every natural event has a spiritual cause. Note that thought from one's own understanding is that which causes puberty.

But although there is a cause-effect relationship between the two events, this does not negate the fact that thought from one's own understanding takes place in a formative way in its own series, and that this series follows the series of gestation. About the middle of foetal development, from the fourth lunar month onward, the mother observes a unique happening. The baby moves for itself. This quickening of life in the womb necessarily indicates that certain systems which cause motion have been perfected to the point where they can be used. A new state of self-life begins which will never cease as long as the physical lives. I believe this new state of life has its corresponding equivalent in thought from one's own understanding, which in general elsewhere is defined as the period of mental growth that takes place when the physical body is about ten years of age (cf. AC 2280 and 5135). In other words, the physical change at age ten and after has a spiritual cause which in its own series answers to the corresponding equivalent of independent motion in the period of gestation.

Now it is true that ten and twenty have a like signification (AC 2280) and that in general the spiritual states existing in the body when it is about twenty are the states of spiritual birth (cf. AC 6125, 2657; DP 79; TCR 729). But to force the specifics of other spiritual states into specifics of growth in time and then to force them into a corresponding gestation sequence would be just that, forced. Where the correspondence in ages exists, points of parallel will probably also exist, but they need not exist all along the way in that one is a development outside of time and space while the other is in it.

It is more important for us to trace the two series and find out where they obviously correspond and then make further applications. Also, as with all correspondences, when we take the ultimate of the series we should find illustrations in sensuels which will make clearer what seems vague on a higher plane.

The foetus goes through several basic general states. The first week is called the stage of the ovum. From then through the eighth week is the stage of the embryo, while the final period from the eighth week to the fortieth is the stage of the foetus. I would suggest that the period of the embryo is specifically that period mentally which we call infancy, while the period of the foetus is that called childhood. Adolescence, the age when rationality first begins, as far as the Latin term is concerned, would then correspond generally to the period of newborn life ending at age sixty with the age of wisdom when full spiritual stature is attained. Midway between ages twenty and forty the term "adult" seems properly to apply, which term would answer in the physical growth series to the age commenced at puberty. The upper identifications in the series are not as important to our work and so need not receive direct attention here, but the first states do.

Note that I am using physical growth from conception to maturity as a model for spiritual development. The model should help us understand what is happening in that which it models. I think it does. Note this illustration. In the model the eyes are formed early in sequence. As early as the third week the optic vesicle is present. But by the tenth week, two weeks after the stage of the embryo is past, eyelids close the eyes until they reopen around the thirty-second week. Spiritually, "eyes" are the things in the understanding which make it possible to see truths. Many teachers have confirmed for me the observation that there

is a period after which little children cannot see spiritual truths until much later when they can once again come into them with new vigor. The model illustrates a spiritual observation. Can the model clarify some otherwise contradictory observations?

I have equated the period of the embryo with the period of infancy. By the time the embryo stage is past the foetus starts to look like a person, although the head is much too large in proportion to the body (an interesting fact in itself correspondentially). Prior to that time many different appearances in the form of the embryo were observable, but after that time the process of growth involves more a developing of what exists rather than changes of structure. The chances for full maturation and birth are much greater if this period is passed successfully. So more care is needed in this period. The teachings about infants seem to imply a similarly generalized pattern of growth as well as the most important period in the sense of celestial remains. Infants are missing such things as prudence, purpose and deliberation (HH 277). They have no self-regard (AC 6107). But because of their ignorance they have a special relationship with the Lord and celestial angels (AC 2291).

But what is the period of infancy? This is an important question in that the age when a child should enter formal education is involved. That age has changed over the years, but it has come to imply a time when a child is ready to develop socially apart from parents with a group of his peers, rather than in the more protected environment of the home. It would seem that when formal education begins, a child should be ready to develop rather than to form many new systems. In other words, he should be past the period analogous to the embryo and into the period of the foetus, the period of the eighth week.

But what is revealed about the end of infancy? What are the revealed ages of man which can find illustration in the model of physical formation? The most general teaching on this subject places the end of infancy at age five, that is, while a child is four years old. We read:

That twenty denotes a state of intelligence of truth and good, is because when a man attains the age of twenty years he begins to think from himself; for from earliest infancy to extreme old age a man passes through a number of states in respect to his interiors that belong to intelligence and wisdom. The *first* state is from birth to his fifth year [which implies up to the fifth birthday, or through age four]; this is a state of ignorance and of

innocence in ignorance, and is called infancy. The *second* state is from the fifth year to the twentieth; this is a state of instruction and of scientifics, and is called childhood and youth [the word here is not the Latin *adulescens* but *iuvens*]. [AC 10225]

Note the direct tie-up of childhood and youth with instruction which seems to be much closer to what we mean by formal education. The number continues:

The *third* state is from the twentieth year to the sixtieth, which is a state of intelligence, and is called adolescence, young manhood, and manhood. The *fourth* or last state is from the sixtieth year upward, which is a state of wisdom and of innocence in wisdom. [AC 10225]

The question at once arises whether these terms describing states are to be taken as technical terms which will everywhere have the same meaning. Will we, whenever we read the word "infant," be thinking of someone who is no older than four years in age? Or does the word "infant" imply a less strict state? Can infants be older than four? In either case we cannot ignore the context of the above passage. By age five a child is ready for instruction in scientifics. But can an infant be older? The English reader of the New Word may not be aware of how often the term *infant* is used. Many translators have decided that "little children" is more often the appropriate English equivalent for the term. For example, how often have we realized that the passage concerning little children reading the Word who affect the angels with a better understanding of the internal sense due to their ignorance of falsity, actually uses the Latin word *infans* (AC 1776)? If the term *infant* means only a person up to age four, the implications about reading, which is only learned as a scientific, become confused. Shall we say the reference is not to infants reading the Word but only hearing it, so allowing that infants haven't learned how to read? But can hearing be reading? One passage uses the term *reading* most clearly as reciting, Swedenborg stating "Once while I was reading the Lord's prayer, . . ." * Perhaps then

* In the discussion following the address, the Rev. Erik Sandström pointed out that in using the Latin word *lego* (read) in situations implying recital by heart rather than actual reading, Swedenborg evidently was influenced by his native Swedish. There the word *läsa* (read) is sometimes used in the sense of *recite by heart*, say, e.g. in *läsa Herrens bön* (recite or say the Lord's prayer). If this were the case, a corresponding and correct rendering of *lego* would be *say* rather than *read*. (Ed.)

what is implied is that infants should learn to recite rather than read? But is not that a matter of scientific? Or perhaps we should imply that infants should be instructed in reading at home even though infancy in the above passage is not the age for instruction?

The dilemma of taking a term from one passage and applying it to all other passages becomes clear. The state of infancy up to age four is what is being described in our first quotation. It is not a state of instruction. Other qualities of infancy, however, may exist longer than the first four years. Such in fact is the case. An infant can be a child putting off infancy as a state but called an infant because of the innocence protecting him. Just as the term *embryo* is only a general description of a state of growth which in a technical sense has one meaning but in a looser sense has a broader meaning, so with the terms and states of mental development. Note this teaching:

The secret is this: from earliest infancy even to the first of childhood, man is being introduced by the Lord into heaven, and indeed among celestial angels, by whom he is kept in a state of innocence; a state in which (as is known) infants are up to the first of childhood. When the age of childhood begins, the child gradually puts off the state of innocence, though he is still kept in a state of charity by means of the affection of mutual charity toward those like himself, which state with many continues up to adolescence, and meanwhile he is among spiritual angels. Then, because he begins to think from himself and to act accordingly, he can no longer be kept in charity as before, for he then calls forth inherited evils, by which he suffers himself to be led. [AC 5342:2]

The thing which makes an infant into a child is the learning of knowledges. We read:

Regions are opened in men successively—the outmost region, where there is life in the lowest degree, from infancy to childhood; and this is done by means of knowledges: the second region, where there is life in a larger degree, from childhood to adolescence and this is done by means of thought from knowledges: and the highest region, where there is life in the highest degree, from adolescence to early manhood and onward; and this is done by means of perceptions of moral and spiritual truths. [TCR 42]

But when does the child put off the last vestige of infancy and begin to be a child proper? Note this teaching:

The goods of infancy are those which are insinuated into a man from his very birth up to the age in which he is beginning to be instructed and to know something. The goods of ignorance are what are insinuated when he is being instructed and is beginning to know something. The goods of intelligence are what are insinuated when he is able to reflect upon what is

good and what is true. The good of infancy exists from the man's infancy up to the tenth year of his age; the good of ignorance, from this age up to his twentieth year. From this year the man begins to become rational, and to have the faculty of reflecting upon good and truth, and to procure for himself the good of intelligence. [AC 2280: 2]

Note that the first of rationality, elsewhere defined as thought from self—as a self—has at that time been born and is equated with age twenty.

Also note that age ten is equated with the time when a child is fully a child and no longer an infant. The turning point, or rather that thing which we should look for in trying to see when the state of infancy is past, is thought from one's own understanding. Such thought should come naturally around age ten. Consider this teaching:

In his first age man knows only by memory the things contained in the Word, and in like manner what is in the doctrinal matters of faith; and he believes himself to be good when he is acquainted with many things therefrom, and can apply some of them, not to his own life, but to the life of others. In his second age, when he is more grown up, he is not content to know only by memory the things contained in the Word and in doctrine, but begins to reflect upon them from his own thought, and in so far as he adds thereto from his own thought, in so far he is pleased; and thereupon he is in the affection of truth from a kind of worldly love, which love is also the means of his learning many things that without it would be left unlearned. In his third age, if he is one of those who can be regenerated, he begins to think about use, and to reflect on what he reads in the Word and imbibes from doctrinal matters for the sake of use. . . . But in his fourth age, when comes the age of his regeneration, because then the state is full, . . . he loves the Word and the doctrinal things that are from the Word—that is, truth—for the sake of the good of life. . . . [AC 3603. In connection with the general ages of man see the following as well: CL 185; AC 5135; SD 4382; AC 1557: 3.]

One further teaching introduces a new term for our consideration, a term which I believe answers to the stage of the ovum in the physical model. That term is *suckling*. We read:

The reason why a child denotes guiltlessness, is that in the internal sense an infant denotes what is innocent; for in the Word we read of "sucklings," "infants," and "children"; and by them are signified three degrees of innocence, the first degree by a suckling, the second by an infant, and the third by a child. But as with the child innocence begins to be put off, therefore by him is signified that degree of innocence called guiltlessness. [AC 5236: 2]

Because innocence and childhood are linked together here the

child of this passage seems to be the child between ages five and ten, but when the innocence has receded, the full state of childhood is attained. It is an interesting fact of our physical model that hair, which corresponds to natural things (cf. AC 5571e, et al.) appears on the foetus about the fifth month, midway in its maturity, even as the end of infancy comes at a similar midway point.

The ages of man cannot be seen except when a peak is reached. Developing human states follow organic changes which from day to day cannot be measured. One state merges into another. Yet at the peaks, useful divisions can be observed. Sucklings, infants, children, youths, adolescents, adults, and those of the age of wisdom, are all states we can describe at their peaks and both prepare for in an educational way and teach to and help recede from. The physical body with its continuous change but its assignable periods serves to help us illustrate this fact. Ovum, embryo, foetus, newborn, infant, child, adolescent, and adult are all terms applicable to the model, but to say exactly when one begins and the other ends is impossible. We can do no more than understand the limits of the state.

I wish to conclude with a short discussion of one last term of the Writings which is often misunderstood. The term is *adolescent*. To us an adolescent is someone in the period of the six years following after the onset of puberty. To Swedenborg and the speaker of Latin it meant no such thing. Many misunderstandings of doctrine grow out of the unfortunate translation of the Latin *adulescens* as "adolescent." The youngest *adulescens* in classical literature of which I am aware is a man of 18 years. The oldest was Cicero, who called himself an *adulescens* at the age of 47. The term properly implies a man of 20-40, a man ready for war. The Hebrew usage is the same. A Latin adolescent must be rational. He must have been born spiritually. But even here the term is a little more loosely used in the Writings. In one passage only, an adolescent is a person at the age of puberty, that passage being the one already referred to in terms of thought from understanding as being the thing which brings about puberty. It seems that because independent thought was being stressed the term *adulescens* was employed, but I do not think we should lose the true connotations of the term which more rightly apply to age 20, to rationality, than to earlier independent thought which often is most irrational.