

THE SCIENCES OF SCIENCES; A UNIQUE HUMAN ERA

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Introduction

Our imagination is impressed by an artist's illustrations of ancient city states, with the citizens moving about their everyday business. Take the Central American city state Tikal; ancient mysteries are transformed by the artist's informed imagination. And scientists explain how these constructions were accomplished, and how modern technology might replicate them. Today, many ancient mysteries are being explained in terms of visitors from outer space, who brought secret knowledge to the earth (see, for example, Erich von Daniken's *Chariots of the Gods*). It seems that some ancient achievements are just a little too miraculous for credulity! And yet the evidence is there: monuments which seem to defy gravity.

The New Church scholar, however, can provide explanations in terms of another frame of reference, the science of correspondences, which was the Science surpassing all other sciences in ancient days. For throughout "post-diluvian" times, in what is called the Ancient Church (the Biblical Noachian period), down to Christ, this science was used to link the metaphysical or spiritual realm to the physical or natural cosmos. And its use now may help to bring those artists' impressions into sharp focus, making the whole ancient world a little more comprehensible.

The Science of Sciences

In his introduction to *The Cerebrum* (1738, p. xxxi) Swedenborg wrote: "But hitherto the great difficulty of these subjects, and the vast number of things to be learned has prevented me from daring to make a premature advance in this direction." The "direction" he referred to was "a science which, although unknown in the world, is yet possible, and whose foundations moreover, I am eager to lay down if it is my lot . . . This science I would call the Mathematical Philosophy of Universals" (ibid. p. xxxiii). Although this philosophy of universals did not materialize as Swedenborg first envisioned it, in his theological works we find revealed a fulfillment of his earlier proposed science. It is this science (the science of correspondences) and its application to problems in ancient history that is the focus of this paper.

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Everything on earth exists in a conjunctive relationship with its spiritual originating cause. This is the key for understanding the science of correspondences. The cause on the spiritual plane acts as the "archetype" for the material effect, just as, for example, a thought in the mind is the archetype for the speech selected to express it. The ancients, by Swedenborg's theological observations, reveled in this knowledge of correspondences. They knew of this connection between spirit and matter. Even modern descendants of ancient peoples, the Aborigines in Australia, call this spiritual awareness, "dream-time"; and the American Indians have a well developed belief in spirits inhabiting all of nature.¹ All native cultures seem to have a similar awareness. They had a view of the ratio between the spiritual dimension of life and creation, between mans spirit and his body. Ancient people possessed this knowledge:

In ancient times ... the knowledge of correspondences was the science of sciences, and was so universal that all their manuscripts and books were written by correspondences.²

From that knowledge, the meaning [or significance] of all kinds of animals and all kinds of trees was known, also of mountains, hills, rivers and springs, and of the sun, moon and stars . . . They also had a knowledge of spiritual things.³

A "correspondence" is a startlingly simple relationship, illustrated by common experience, as we will see a little later. The system is this: everything in the universe has a spiritual origin, which governs its evolution and existence. That spiritual origin in fact flows constantly into the lowest particulars of nature, "... and produces the forms of plants and animals, and completely infills them with matter from the earth, in order that they may be fixed and constant forms."⁴ Take, for example, a spiritual bird, or archetype of a bird in heaven: if this "were to be infilled in its minutest parts with corresponding physical substances from the earth, and thus be fixed, it would be a permanent bird, like the birds on the earth."⁵

In this fashion are the three kingdoms of nature fixed physical representations of spiritual things. The permanent order of natural

¹ Jean-Pierre Hallet, *Pygmy Kitabu*, Fawcett, Greenwich, Connecticut, 1973, pp. 212, 279

² TCR 201

³ TCR 833.2

⁴ DLW 340

⁵ DLW 344

things corresponds to the types themselves, which are spiritual. It was this knowledge which fascinated the minds of the Biblical Egyptians, Babylonians, Arabians and Ethiopians.⁶ It was with them all the "Science of Sciences." The Mayas, Incas, and Aztecs in the New World, and Druids in Europe, have all left their monumental marks. One wonders whether they also made use of that knowledge.

The nature of a correspondence is clear from the simple example of thought and speech, or intention and deed. But first, to clarify three interrelated terms: correspondence, representation, and signification.

There is a correspondence between spiritual archetypes and natural objects. However, when focusing exclusively on the natural object, this is then said to "represent" the spiritual archetype (to which it owes its existence, and to which it still corresponds). And if you next reduce that natural object to a symbol or written cipher, then that writing "signifies" the same originating archetype.

Thus, between the archetype of a horse and an actual horse, there is a *correspondence*. A natural horse thus *represents* the archetype on its own level. And when the word "horse" is written, this word *signifies* that same archetype. Again, thought and speech correspond to each other. The speech represents the thought; when your speech is written, it signifies the same thoughts.

But there is a total distinction between the spiritual and the natural. As anyone who has tried to make his thoughts clear knows, "forms" (such as gestures and actions) "do not exist in the mind as are shown in the expression." "Acts do not exist in the mind as are exhibited by the acts of the body, but it is thoughts which are thus figured."⁷ In other words, if we think before our body hops, then our thought is not in the form of a mental "hop"! The mental form telling our body to "hop" is totally different from the physical action it brings about. The same applies to all correspondences.

And to complete the picture, the physical universe is the lowest in a triplicate order of creation: for just as the cosmos corresponds to prior spiritual archetypes, so again these archetypes correspond to prior Divine qualities in the Lord God, to which they answer: "The visible universe is a theatre representative of the Lords kingdom, and this kingdom representative of the Lord Himself."⁸

⁶ TCR 201833, SS 20, AC 10252.6

⁷ AC 2989

⁸ AC 3483, cf. DLW 155

Man, a Microcosm

A human being can ask himself, Why am I here? Also, How did everything begin? He is qualified to ask, since by New Church cosmogony, man is himself the meeting-ground between the spiritual universe and natural cosmos: "All things of the universe viewed as to uses, represent man as in an image," and he is thus called "a microcosm."⁹

This human microcosm begins from conception: the spirit of man is created "in accordance with the order of the whole spiritual world, and his body in accordance with the order of the whole natural world, and this is why man was called by the ancients a little heaven and little cosmos."¹⁰ The human spirit, as everything else, is thus "infilled"¹¹ or "packed in"¹² with such matter from the earth as corresponds to the spiritual configuration; and thus "a physical body is added or superinduced in the world, so that man can do things here in the kingdom of nature."¹³ Human bodily parts are thus resulting termination points for their counterparts in the spiritual universe: "Upon them heaven stands as upon its base."¹⁴

And man's body in turn stands on the earth, which was also created to contain termination points for the spiritual universe:

Each and all things subsist from the Divine; all things thence derived must needs be representative of the things whereby they came into existence. Therefore, the visible universe is a theatre representative of the Lords kingdom, and this kingdom is representative of the Lord Himself.¹⁵

This triple order links God the Creator to the spiritual universe, called His "kingdom"; and this in turn is linked to the visible cosmos. The macrocosm "with its constellations, atmospheres and three kingdoms"¹⁶ on earth is thus represented in a single human being. Everything of the higher order rests within, and on the lowest organisms, which represent the things whereby they came into existence. Man, as the highest organism, came into existence through creative forces which incorporate the macrocosm. That is why he is called a small universe, or "microcosm."

⁹ DLW 319; TCR 71.2

¹³ *Ibid.*

¹⁰ TCR 71.2

¹⁴ HH 100

¹¹ DLW 344

¹⁵ AC 3483, cf. DLW 155

¹² DLW 388

¹⁶ AC 3000

A Heritage of Power

The Science of sciences was not just an academic explanation of relationships. It provided a means of tremendous power: "Correspondences have all power."¹⁷ With early man still in his pristine state, correspondences were just part of life, and were experienced with delight, and knowledge of them was used only for good ends such as education and confirmation of truth. But subsequently, knowledge of correspondences came to be used for evil ends. The decline of their usage is traced in the Genesis account, where "Adam," "Noah," "Enoch," etc. stand for group attitudes which prevailed for certain periods.¹⁸ In brief, "Adam" was a lucid human state in which people "did not think about [natural] objects whenever they saw them,... but about celestial [heavenly] or spiritual things. In this way things with them that were dead, became living."¹⁹

Here is a clear indication of the origin of animism and pantheism: every object of nature was associated with its spiritual or heavenly meaning. Eventually the meaning was equated with the object, making animism a degradation of the original system.

The original perception of the meaning of objects was reduced straight into written symbols or ciphers. This reduction involved those meant by "Cain" and "Enoch." "Through the Providence of the Lord, doctrinal matters concerning faith together with some of the revelations made to the Most Ancient Church, were preserved for the use of those descendants,²⁰ that is, Noah. For "Enoch' means... those of the men of the Most Ancient Church who collected together the representations and correspondences of natural things with spiritual ... into a manuscript. . . . That manuscript was to serve the coming Churches that were to be established by the Lord after the Flood."²¹

"Noah's Ark" thus involved preserving written records for use in later ages! These records had their origin "in the heavenly ideas present in the Most Ancient Church." And we read also that "From the ability to perceive [in the Most Ancient Church], there arose that which held spiritual meaning, and from this that which was

¹⁷ AC 8615.3

¹⁸ For an account of this, see *New Philosophy*, 78:2:222-224; 79:2:385-389; 86:4:182-184.

¹⁹ AC 1409

²⁰ cf. AC 609, AE 728

²¹ *Ibid.*

representative [i.e., the rituals of worship after the flood].²² And even after representative rituals of worship had been restored, "Nimrod" was a group attitude which used proverbial speech to snare people's minds.²³ It led to the end condition symbolized by "Babel," i.e. a dispersal of the knowledge of correspondences. By the time Abram was travelling from Ur of the Chaldees, ca. 2000 BC, what had existed at the height of wisdom with "Adam," was to be with Abram and his descendants a slavish ritual.

Rescuing the Heritage

The post-diluvial story of the Tower of Babel "signifies" a second period of destructiveness, similar to the prior "Noah's Flood." This second destruction involved the loss of all documentation on this ancient science. For a kind of 'master text' had been developed, which perpetuated all that had happened up to the time of its composition, and which told in made-up historical sequences the history of the human race. That 'master text' was the Ancient Word.²⁴

When this whole saga of the Science of sciences was about to be irretrievably lost, a "new Word, Divine in every syllable"²⁵ was recorded. This was "the Old Testament" (which of course took centuries to be completed). Genesis chapters 1 through 11 are taken from the previous Ancient Word, rescuing what would otherwise have gone to oblivion.²⁶

Why was the Ancient Word lost? It had to do with the depth of the correspondences: "For in those ancient times men were not so much inclined to scientifics (*scientiis*) as at this day, but to profound thoughts, of which the offspring was such as has been described. This was the wisdom of the ancients."²⁷ Thus they loved to wrap everything up in made-up history: "The style that gave them greatest pleasure was such that everything was wrapped up in allegory and woven together as an historical tale. The more coherent the tale, the more it suited their genius."²⁸

From such profound intellectual concentration on any subject, man of old emphasized errors—signified by Noah being drunk in his tent²⁹. Later on, after correcting the errors, a similar emphasis arose among those meant by Nimrod, a descendant of Noah by Ham.

²² AC 1416

²⁶ AC 2897, SS 103

²³ AC 1179

²⁷ AC 605

²⁴ HD 247, AC 2897

²⁸ *Ibid.*

²⁵ AC 10632.4

²⁹ AC 1070

Nimrod stood for such persuasive intellectual probing that his name became proverbial: "Nimrod was a mighty hunter before Jehovah."³⁰ The intellectual persuasion was so powerful that "it captivated people's minds. . . by pandering to the senses, to low pleasures and desires, and by ... explaining [matters of doctrine] in an arbitrary fashion. . . to satisfy their own disposition."³¹ Insane exaltation of self became the destructive force which finally dispersed the Ancient Word and its wisdom. "Nimrod" was one of the chief "culprits." His "kingdom" in Genesis 10 is said to include Babel and Nineveh; and part of the same genealogy tracing this decline, is also Mizraim, or Egypt.

The science of correspondences was especially treasured in Egypt. However, they only amassed knowledges of correspondences, representations and significations.³² And that knowledge they turned into magic, converting the original power of correspondences into a means to gain power over others: "There are very many things that are in accordance with order which those magicians abused, such as correspondences and representations."³³

Such perversion took place not only in ancient Egypt, but also in Babylon, Africa and India, although the latter two may have come later in history.³⁴ Magic, just as the science of correspondences out of which it was twisted, was not academic knowledge either. It contained power, turning the forces of creation away from the Creator towards the inversion of order; namely to domineering over and injuring others.³⁵ By their power, magicians could communicate their wicked thoughts to others, even while appearing pious, honourable and innocent.³⁶ Magic was a kind of mental possession, with gestures, facial expressions, incantations and mutterings, with secret ciphers in use.³⁷ However, from the relic the original power was rescued; true power was restored, and entrusted at first to Moses and Aaron.³⁸ Divine miracles contended with magical miracles, and the "Chosen People" became the new custodians for the

³⁰ AC 1178

³¹ *Ibid.*

³² AC 5223

³³ AC 6052

³⁴ AC 6846, 4680, SD 4949, 4989

³⁵ AC 605

³⁶ SDm 4776 (cf. Potts *Concordance*, p. 494)

³⁷ SD 5799

³⁸ AC 7337, 6692

heritage of power. The Science of sciences was, after a manner, perpetuated, and the salient parts of the Ancient Word preserved as Genesis chapters one through eleven.

The Perfect Cosmic Vehicle

While expecting the advent of the Messiah, the Sons of Israel kept records of a unique era of history. And it is clear from this record, that the "chosen people" in fact insisted on their role! The fact that "the posterity of Jacob was not chosen, but insisted that a Church should be among them,"³⁹ is plain from the Lord's words to Moses: "I will not go up in the midst of thee, for thou art a stiff-necked people" (Exodus 33). Moses pleaded with the Lord: "Consider that this nation is thy people" (*ibid.* v. 13).

The reason why the Sons of Israel in their time were 'adopted' by the Lord in this way is that unless they had been, the Lord as the Messiah "would have been obliged to come into the world immediately after the fall of the Most Ancient Church"⁴⁰ (i.e. after "Adam" who finally perished in "Noah's Flood"). In other words, Christmas would have come early!

Instead, first the Hebrews, then the Israelites, and finally the Jewish descendants of these, allowed for a postponement of the Lord's advent for several millennia. The Sons of Israel became the earthbound link, maintaining a representative connection between the spiritual world of archetypes, where angels dwell, and the church on earth. Representations were restored, but not as formerly in the Ancient Church, when the Ancient Word was still extant. That had been a representative church; with the Sons of Israel, it was a "Representative of a Church."⁴¹ They were instructed precisely how to conduct themselves, and how to construct the perfect vehicle of cosmic power: the Ark of the Covenant, containing the two tables of stone with the Ten Commandments, housed in the Tabernacle.

The miraculous power eventually stored in the Ark was accumulated successively. It was given Moses from the burning bush: Moses' staff turned into a serpent. That was no Egyptian magic, but a Divine miracle—using the laws of creation, that is, of correspondences—for Divine miracles and magic differ as do heaven and hell.⁴²

³⁹ AC 4290, 7051e

⁴⁰ AC 2523

⁴¹ AC 4288.2

⁴² AC 7337, 6692

Interestingly, the reason the Sons of Israel now could become custodians for miraculous power was because the infernal magic of the Egyptians could not arise with them because they were "altogether in externals."⁴³ Their total ignorance, together with obedience to the statutes, made them immune to the dangers of magic. They became perfect, though unwitting, guardians of the most perfect vehicle of miraculous power ever seen on earth. The 'blueprints' of the Ark and Tabernacle were drawn by the Lord God's own hand: every last detail was expressed by Divine command. The construction was likewise inspired (cf. Exodus 36:1). The Divine command penetrated through the spiritual realm, and came to rest in the Ark, which thus represented the Divine Humanity of God,⁴⁴ and of the whole spiritual world.⁴⁵ The Ark's power was colossal. Just the improper touch of it brought instant death, as it did to Uzzah.⁴⁶ The walls of Jericho fell because of the Ark; Dagon fell on its face before the Ark; Jordan parted its waters; people were smitten when they captured it.⁴⁷ And the power issued from the two tables of stone: "So great a power and so great a holiness existed in that Law [because] it was the complex of all things of religion."⁴⁸

How was the connection maintained between angels and men, between the spiritual realm and the church on the physical earth? There was a special arrangement. Angels, who dwell in the spiritual universe, could from their vantage point see in the rituals of the Sons of Israel an ever-present fulfillment of the long prophesied Advent of the Lord Messiah on earth: "These things were set forth at that time as present to the angels, who perceive the Word according to the internal sense."⁴⁹ For by insisting on being the Chosen People, the Sons of Israel could also be inspired to write the Old Testament, using such exact wording that the signification could contain correspondences, in which the angelic presence could be maintained. (More of this shortly.)

The success of this special arrangement depended on the Israelites; could they keep to the strict observance of the statutes? From the following it is clear that they could: "The genius of that nation [Israel] beyond any other nation, was to worship merely external things as holy and Divine, without any internal."⁵⁰ However, there was a problem: the angels delighted in the internal things, which

⁴³ AC 6692

⁴⁷ Life 55.3

⁴⁴ AC 4236, 5922.7, AR 585.2

⁴⁸ Life 56

⁴⁵ AC 3478, SS 46

⁴⁹ AC 2523

⁴⁶ AC 878.7, II Samuel 6:6,7

⁵⁰ AC 8588.5, cf AC 3479.3, 4293.2

were absent in the rituals of this representative of a church. The angels could see there was a contrariety. This problem was solved, so to speak, by using a cohort of simple spirits:

[The Israelites'] external worship was communicated to angelic spirits who are simple, and who do not reflect upon internal things, but still are interiorly good They pay no attention whatever to the internal of anyone. . . . The more interior angels of heaven saw in those spirits the things that were represented, consequently the heavenly and Divine things that corresponded; for they could be present with these spirits, and see those things; but not with the men except by means of the spirits.⁵¹

The Lord could thus dwell amidst human impurities,⁵² for the conjunctive power of correspondences could continue to operate, quite regardless of the interior mental faculties of the people involved. For quite "apart from this mediumship of man, a Divine influx into the world and into the things pertaining to man that are of the world, goes on, but not into mans rational faculty."⁵³ It seems that people do not even have to be rationally aware, and yet through their means, a correspondential connection can be maintained; as in this case with the Sons of Israel.

A Unique Era

The miracles of Moses and Aaron ushered in a unique human era; actual miracles took place. Although such Divine miracles would have occurred also in the Ancient Church, they were now manifested in a specific situation, involving the rescue of the people who had insisted on the role of the "Chosen People." In the process, the power of magic had to be broken. And also in the process, the coming of God in person on earth could be prophesied. The Ark, with the Law, became the specialized vehicle for the power of Divine miracles. And around the Ark camped the Sons of Israel. The whole retinue of simple angelic spirits, and above and within them, the angelic heaven, and inmostly the Lord God Himself present by looking down—now rested on, and infilled the whole Tabernacle. An era of miracles could begin.

In any Divine miracle, no laws are broken. The laws of Nature are the laws of the Creator of Nature, for these laws belong to Creation.

⁵¹ AC 8588.6

⁵² AC 3480

⁵³ HH 112

The world at the time the Sons of Israel had the Ark of the Covenant, existed in the same correspondential harmony with the spiritual universe as it does today; but at that special time in history, power was manifested through the human microcosm, and directed through the most perfect replica of Divine power: the Law in the Ark.

This 'scene' had to be set over some centuries. First, the Sons of Jacob, or Israel as was his other name, were born under a "special Providence in order that the things of the Church might be represented."⁵⁴ As the family of Jacob grew into a large tribe, and finally into a nation, incidents occurred in such a pattern that prophets or patriarchs could select from actual history the material needed to record the Holy Word of God. Every syllable thus became packed with spiritual meaning, following the laws of correspondence, representation and signification: "No other historicals" (i.e. no other records of historical incidents) "are recorded in the Word, and in no other order, and no other words are used to express them, than such as in the internal sense may express these arcana."⁵⁵

We see that the Bible is thus a very select record of so-called history! We also see that the inspiration to write the Word of God was a function of those very angels in attendance with the Sons of Israel. The angels saw the inner spiritual message in every word and syllable of the written Word, the Old Testament. There was a combination of factors contributing to this unique era: a special providence, angelic presence, special records kept, and special miraculous powers manifested. Spiritual realities became manifested at that time:

Correspondences have all power What is done on earth according to correspondences, avails in heaven, because they are from the Divine All miracles recorded in the Word were done by means of correspondences.⁵⁶

At that time, representations came forth into actual realization.⁵⁷

"At that time, all representations commanded by the Lord had... force and effect, and this was the source of Samson's strength"—referring to the power of correspondences through the hair of the Nazirite.⁵⁸

⁵⁴ AC 6025

⁵⁶ AC 8615.3

⁵⁵ AC 1468

⁵⁷ AC 1675

⁵⁸ AC 3301.4

It was said to Joshua, 'Stretch out the spear against Ai' As this was a representation of Divine omnipotence, it therefore had force, as had all representations at that time, when commanded.⁵⁹

The Science of sciences *at that time* had taken on a living reality! Miracles actually happened, as recorded. We are warned, in this new age of science, not to seek natural explanations for Divine miracles:

Miracles have not been done from causes sought out from nature Miracles related in the Word were done. . . by means of influx from that prior world into this posterior one,... by means of bringing in such things as are in the spiritual world, into corresponding things in the natural world.⁶⁰

In the Bible, such Divine miracles are meant by "the finger of God."⁶¹ We can almost witness, in the eye of our mind, the Red Sea dividing, Jericho's walls tumbling down. In fact, the same power which caused those miracles still lies locked up in the embrace between the spiritual realm and the physical cosmos. However, to release it today would require the erudition of ancient wisdom, that is, the Science of sciences. And such wisdom in turn can only be released from the Source, both of the wisdom and of the miraculous power itself: the Lord God the Creator Himself.

For example, the miraculous power of Samsons strength stemmed from a mental potential which found correspondence with the hair. If anyone's thought stemming from volition "were inspired by the Lord's Divine Truth, man would have the strength of Samson"⁶² even today! With the right enlightenment, that same power could be restored through the correspondence of human hair alone. We can muse on the possibility of harnessing such human strength through the magic in Egypt, for example to build the pyramids!

Retroactive Witness of Miracles

There are many modern claims that miracles still happen. Miracles of healing are perhaps most well-known. However, the miracles commanded and inspired by the Lord, at the time when representations came forth into actual realization, would cause any modern

⁵⁹ AC 7873.2

⁶⁰ Inv. 60 (Miracles, fragment)

⁶¹ *Ibid.*

⁶² AC 10182.6

magician to check his alchemy references! Let us return now, as rational eyewitnesses, to that unique era, and see if we can solve some ancient mysteries.

I. From the Old Testament

a. The Rod Turned into a Serpent.

What actually happened? The rods need not actually have changed, but they could have. More likely, the serpents were seen with the eyes of the spirit of all those present. The serpents were the "archetypes" for the rods, and were seen on the plane of the spiritual universe. All observers switched to the spiritual realm and back again.

The magicians' rods which turned into serpents were symbolic for their fantasies based on fallacious reasoning and perversion of power. This power was about to be destroyed by the restoration of true Divine power, prophesied by Aaron's rod swallowing the magicians' rods.⁶³ The actual swallowing could have occurred, molecular structures being as loose as they are. The spiritual event directed the natural consequences.

b. The Red Sea Divided.

The spiritual message of Pharaoh's army drowning is the same as that of Noah's Flood: "By the Red Sea, the same as by the Flood, is represented damnation."⁶⁴ However, Noah's Flood was a made-up historical narrative; whereas the Egyptians actually drowned in water which returned on them.

The pillar of fire that stood between Pharaoh's army and the fleeing Sons of Israel, was in fact a column of angels—the very angels present with the Israelites through the simple angelic spirits mentioned already. Their presence was seen as a column, effecting a spiritual protection:

When so protected by the Lord, not the slightest evil can touch them. . . for they are encompassed with a column of angels with whom the Lord is present.⁶⁵

The wind and the waters parting were thus two simultaneous natural results of that protective column governing the laws of

⁶³ AC 7295-7299

⁶⁴ AC 842.5

⁶⁵ AC 8099.2

physics. For water can move at Divine command by utilizing the very laws of creation.

When Pharaoh's armies entered on the sea-bed, the waters returned: for "[the Egyptians] had shut themselves up in falsities from evil, for by the waters of that sea are meant falsities."⁶⁶ The Egyptians, their magical power spent, brought the waters back on their own heads. For every evil eventually returns on the head of the perpetrator of it.⁶⁷

c. The Pillar of Fire and Cloud.

As mentioned, the angelic presence caused such a pillar to be manifested.⁶⁸ The angels' presence was spiritual, but the material effect brought into actual realization was of fire and cloud; for this also represented the ignorance of the Israelites, since a cloud represents dense obscurity of the mind,⁶⁹ and fire means the Lord's Divine Mercy, perceived as consuming fire because of the contrary mentality of the Israelites themselves.⁷⁰ The pillar could also have been seen with the eyes of the spirit.

d. The Walls of Jericho.

These walls represented profanation.⁷¹ Now the hells are "contiguous to the earth,"⁷² that is, they are in close touch with anything to do with material earth. Their influence thus came in "directly and produced [evil effects] when conditions were favorable."⁷³ When the Ark was present, and the angels in close attendance, the hells of the profane would be stirred into attack. They cannot abide the Divine presence, which causes trembling in human subjects.⁷⁴ Such a trembling would be intensified through an infernal breakout directly into such things as corresponded in the earth, bringing trembling also into the particles of earth or walls themselves. From such a direct confrontation between Divine and profane power, the walls could have come down any number of ways: subsiding, shattering, disintegrating.

e. The Sun and Moon Standing Still.

This is a miracle with a difference, in that it did not actually happen. It was prophetic, which is why the Book of Jasher is quoted

⁶⁶ AC 8277

⁶⁷ AC 9033.2

⁶⁸ AC 8195

⁶⁹ AC 10155

⁷⁰ AC 934

⁷¹ AE 700.15

⁷² DLW 343

⁷³ *Ibid.*

⁷⁴ AE 400

from the Ancient Word (Joshua 10:13).⁷⁵ This miracle prophesied the Last Judgment. It was only an apparent miracle, since in order for the sun and moon to stand still, the earth would have to stop rotating. That would be contrary to nature, and could not and did not happen.

Instead the Sons of Israel saw the light of the sun and moon of the spiritual world. We suppose that either the actual sun set for the Amorites, giving the edge to the Israelites; or that the Amorites were blinded by that same light, similarly to the angels smiting the Sodomites with blindness.

The miracle was that the Israelites saw by a spiritual light, even while fighting an actual battle on earth. The two worlds would appear 'matched' or superimposed, as actually happens in all instances of angels visiting men: angels seem to stand on the same ground as men.

II. From the New Testament

a. Calming the Storm.

The creation of dead matter was a result of several temperings of the Divine sphere, through series of atmospheres which are above and within the forces of nature. The spiritual world is prior to the natural, and has a prior existence; from which the natural universe exists in correspondence to the spiritual.

In this miracle, the Creator Himself was come on earth: "He was in the world, and the world was made by Him, and the world knew Him not" (John 1:10)—that is, not until He controlled the weather. Then the disciples wondered. It was actually simple for the Creator to control the natural elements through spiritual elements or atmospheres which are under direct Divine control. Interior atmospheres are actually at work in restoring stormy weather to equilibrium, even today.⁷⁶ The Lord just had to speed up the process which was always and already at work.

b. Walking on Water.

The Lord's power to uplift is "a living and mighty attraction."⁷⁷ It is so powerful that nothing vital in man can remain behind. However, man's vital spirit dwells in a material body, which is in correspondence to the spirit. The constant tendency for the spirit to be

⁷⁵ SS 103.3

⁷⁶ SD 2717

⁷⁷ AC 179

elevated is thus opposed by the gravitational pull for all matter to fall down. (We assume that the spirit of man has *no* weight!)

Now anyone can, in spirit, either look up to God, or look down to the world or the body. It is a mental uplifting when truth is received; but when truth is not received, the non-reception becomes like a weight, spiritually speaking, which has no support, and falls down of its own accord.⁷⁸ "He who looks downwards" (spiritually speaking) "wills what is evil and false; but he who is lifted upwards by the Lord, wills what is good, and thinks what is true. The uplifting by the Lord takes place actually."⁷⁹

Not that this applies to men, but to angels: they are lifted up, "like the tendency [of natural objects] to the centre of gravity; for the centre is where the Lord is in His sun."⁸⁰ Thus the Lord's sphere from the spiritual sun (which the Israelites saw stand still in Gibeon) acts as a source of a Divine attractive force on all spiritual things. The Lord on earth had that Sun of Heaven within Himself, as Jehovah His soul. His own uplifting power here could have cancelled the corresponding but opposite gravitational pull of the earth. The Lord out-gravitated the earth's pull, imparting also the same lift to Peter, as long as he spiritually "looked upwards." When in spirit Peter looked down, he sank.

Ancient Monuments and Edifices

We have mentioned ancient citadels, or city-states, and the pyramids; there are many ancient monuments which challenge modern scientists to come up with an explanation as to how they were planned and constructed. For example, Stonehenge in England, and the Nasca lines (shallow pebble-pathways depicting patterns or birds) in Peru. Was the Science of Correspondences used in the planning and construction of these ancient phenomena?

It seems logical to assume that the knowledge of correspondences and the concomitant power of miracles or magic could be tapped to provide a means of both conception and accomplishment. The Science of sciences provides a more viable explanation than that "space visitors" accomplished such things! For the immanence of angels with men would make seeing angels a commonplace event. And angels wore no space suits, but just garments which shone with heavenly radiance. Ezekiel, for example, saw angels and heavenly

⁷⁸ AC 7545

⁷⁹ AC 6952.6

⁸⁰ *Ibid.*

archetypes, not alien space visitors in spacecraft. The "wheels within wheels" were not cogwheels on spacecraft, but heavenly archetypes of how "doctrine comes from the Word, which is spiritual within."⁸¹ To any angel, a "wheel" means "the power for advancing" the intellectual faculty.⁸² Wheels involve the same things as arms and legs, "namely the power of acting and of advancing, which belongs to truth from good."⁸³

Can we now throw some light on some of the ancient monuments, using the Science of sciences as our yardstick?

a. The Pyramids.

The pyramids are burial chambers. The archetype for a grave is either resurrection, or damnation.⁸⁴ The pyramids are thus monuments to eternal life, but could also reflect the death-knell of the power of magic, since that was condemned in the plagues, culminating in the Red Sea miracle.

A desire to construct a monumental grave in order to be remembered, stems from the tacit perception that there is eternal life. The presence of the spiritual world is not consciously perceived, but its impact is converted into a desire of being remembered after one's death.⁸⁵

One can argue that the converse must then be true: in the face of a certain knowledge of an afterlife, no monuments of death would be erected. The Egyptians, by that token, must have lost the specific knowledge that life after death is in the spiritual, not the natural, world. Their monuments would thus be in celebration of the power they had acquired from God, i.e. their magic power to domineer. If any magic power was used in the construction of the pyramids and other monuments, the method would have been lost together with the science of correspondences. However, we recall the mighty attractive force from the Lord,⁸⁶ perhaps magic could lighten the load, so to speak. There is the Old Testament miracle of the axehead floating (II Kings 6:1-17), demonstrating the power of levitation on material objects.

⁸¹ PP, Ez. 10.10

⁸² AC 8215

⁸³ AC 9872

⁸⁴ AC 2916

⁸⁵ AC 4676

⁸⁶ AC179

b. Hieroglyphs and Other Ancient Writing.

The art of writing contained the conjunctive harmony between the two halves of the universe: "The science of correspondences was then the science of sciences, and was made so universal that all the writings and books were written by means of correspondences."⁸⁷ "The hieroglyphs of the Egyptians, and also the fabulous stories of highest antiquity, were nothing but correspondences."⁸⁸ All ancient scripts contain varying degrees of conjunction with archetypes, now mostly lost.

c. The Nasca Lines.

These shallow pathways in Peru, outlining patterns, birds, etc., can only be appreciated from some altitude. Of course, no means of flight were then available.

When in a mental state of spiritual awareness, a person can be carried outside his own body. This is a well-known Biblical phenomenon: it happened to Ezekiel, and to John on Patmos; it also happened to our Lord on earth (Ez. 37:1, Matt. 1:4, 5, Rev. 17:3, 21:10). And it happened to Emanuel Swedenborg⁸⁹. "So also may a man be transferred as to his spirit, his body remaining in its place."⁹⁰

Magicians at that time could also "transport others on high, or into the deep."⁹¹ If this could happen in Egypt, it could happen elsewhere too, either as a Divine or as a magical miracle. The Nasca lines could have been conceived and directed by someone in such a state of spiritual transfer; and the results also appreciated by those in a similar uplifted state of vision.

d. Dolmens, Menhirs, Obelisks.⁹²

"In ancient times, mounds were piled up as a witness of something that was to stand firm... and afterwards also altars."⁹³ Altars were "the principal representation of the Lord as to His Divine Human."⁹⁴

⁸⁷ SS 20

⁸⁸ *Ibid.*

⁸⁹ EU 125, AR 36

⁹⁰ *Ibid.*

⁹¹ AC 7337.3

⁹² 'Dolmen,' two or more upright stones supporting horizontal slab. 'Menhir,' single upright rudely carved stone. 'Obelisk,' upright, four-sided (usu.) monolith pillar, tapering as it rises to pyramidal top, with inscriptions on sides.

⁹³ AC 8623

⁹⁴ AC 4558

Many such stone emplacements could thus have been ancient representations of the prophecy of God's forthcoming Advent on earth, as taken up by the Gentile natives throughout the world.

e. Ancient City-States.

Besides well-known city-states such as Jericho and Troy, there is Tikal in Central America, Machu Picchu high in the Andes, Catal Huyuk in Turkey, Nan Medol constructed out of volcanic basalt crystals up to 30 feet long in Ponape in the Pacific. City-states were not so much part of the era of the Science of sciences, as being the result of the rise of warfare. The love of domineering, already seen present in ancient Egypt, and greed, meant that "tribes, families and households from necessity banded themselves together into communities." "They began to protect themselves by towers, earth-works and walls" from their would-be conquerors.⁹⁵

Even those set in charge over each city succumbed to the lust of dominion, demanding from the citizens the wealth commensurate with their dignity and self-esteem.

The Science of Sciences Restored

The loss of the Ancient Word and the science of correspondences would have come at a similar stage in history, as when the rise of warfare brought about the need for city-states. It was in later ages that the Israelites inherited the all but lost power of correspondences, contained in the Ark in the Tabernacle. The Israelites finally stored these in their own city-state of Jerusalem. The Ark, having served as a centre for a period of nomadic life in the wilderness, was re-housed in Solomon's temple. When Babylon sacked Jerusalem in 586 BC, the vessels of the Ark were presumably stored in Babylon; but no one knows what happened to the Ark itself, or the two Tables of the Law.

When the Israelites were allowed to return from exile, some of the vessels of the Tabernacle were apparently restored; or replicas were made. In either case, a Menorah was seized by the Romans at the destruction of Jerusalem in 70 AD. Such a menorah is pictured in the Titus Arch frieze in Rome. The menorah itself was lost in the Tiber. One last vestige of that unique era of the Science of sciences was gone.

But has it gone for good? No. Now it is restored, in the Writings of the New Church:

⁹⁵ DP 215.2

The knowledge of correspondences was the science of sciences, from which [those living thousands of years ago] had wisdom, because thereby they had knowledge of spiritual things pertaining to heaven and the Church. But because that knowledge was changed into idolatrous ideas, it became, by the Lord's Divine Providence, so obliterated and lost, that not the least sign of it remained visible.

Nevertheless, it is now disclosed by the Lord, in order that a conjunction of the men of the Church with the Lord, and their affiliation with the angels, may be effected; and this is done by means of the Word, wherein each thing and all things are correspondences.⁹⁶

Does that mean that Divine miracles will again become possible, as formerly? No. Miracles have ceased, because they do not aid anyone's salvation; rather they deprive man of his faculties of reason and freedom,⁹⁷ which are the very means whereby he is saved! Miracles prevent salvation.

Still, the spiritual side of miracles are still there, inherent in the things on earth which correspond. Although miracles no longer happen, as *at that time* discussed above—e.g. water is no longer actually turned into wine—yet the mental or spiritual equivalents continue to happen: namely, natural truth (water) can lead anyone to a perception of something spiritual, of a higher order (wine). Such "mental" miracles are however not seen as miracles, because they happen all the time:

All contingencies [common occurrences, things that befall] most general, general, singular and most singular, are *miracles*, but are *invisible* and *continual*.⁹⁸

Such invisible and continual miracles happen all the time, as far as our mental life is concerned. Miracles originally happened to accomplish a mental change of state. For example, Pharaoh's heart was hardened after, each miracle; but he finally changed his mind! On a spiritual level, lepers are still cleansed, the blind given sight, the people fed with manna, or fishes and loaves, etc.

Can we see these miracles? Yes, we can learn what each object of nature corresponds to, and then perceive the archetype instead of the natural object. This is what happened to "Adam": he beheld

⁹⁶ TCR 846

⁹⁷ DP 130

⁹⁸ SD 2434; emphasis added

natural objects, but thought of spiritual things. This is meant in the Bible by "being led forth abroad," as happened to Ezekiel mentioned above and to Abraham:

Things internal are led forth when with the eyes of the body a man contemplates the starry heaven, and thence thinks of the Lord's kingdom. Whenever a man sees anything with his eyes, and sees the things he is looking on as if he saw them not, but from them sees or thinks of the things which are of the Church or heaven, then his interior sight, or that of his spirit or soul, is 'led forth abroad.'⁹⁹

This is an open invitation to experience modern miracles. The Ark of the Covenant is still with us. The Science of sciences is subtly transformed into a modern sophistication, which is yet penetrated by a perception of the spiritual reality. And in that sense, "the tabernacle of God is now with men, and He will dwell with them" (Rev. 21:3).

⁹⁹ AC 1806

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*On Man's Spiritual Associates,
and the Source of Thought and Feeling*

[T]he things that come forth with the spirits and angels who are with a man are perceived by the man exactly as if they were in him; for while a man is living in the body, and does not believe that all things flow in, he supposes that the things which come forth interiorly are not produced by causes outside of him, but that all the causes are within him, and are his very own; yet such is not the case. For whatever a man thinks and whatever he wills (that is, his every thought and his every affection) are either from hell or from heaven. When he thinks and wills evils. . . he may know that his thoughts and affections are from hell; and while he is thinking and willing goods. . . he may know that they are from heaven, that is, through heaven from the Lord. . . . These statements cannot but appear to man as paradoxes, because almost every man of the church at this day believes that all the truth which he thinks, and the good which he wills and does, are from himself, although he says otherwise when he speaks from the doctrine of faith. Nay, of such a nature is man that if any one should say to him that there are evil spirits from hell who are flowing into his thought and will when he thinks and wills evils, and angels from heaven when he thinks and wills goods, he would stand amazed that any one should maintain such a thing; for he would say that he feels life in himself, and thinks from himself and wills from himself. From this feeling in himself he forms his belief, and not from his doctrine; when yet the doctrine is true, but the feeling fallacious. It has been given me to know this from almost continual experience of many years, and so to know it that no doubt whatever remains (AC 4249).