

DIVINE LOVE ORDERS

Order comes into our lives when, as a result of having undergone the softening effect of many temptation combats, we become receptive to the Lord's Divine love. Order is inherent in this love. It is from this love that all order comes, and it is for the sake of this love—so that we might receive it—that the Lord seeks to establish order in us.

There are two things which constitute the order of the universal heaven, and thence in the universe, namely Good and Truth. Good is the essential of order, all the things of which are mercies. Truth is the secondary of order, all the things of which are truths (AC 2258; also AC 1728, 4839.2, 8700, 8988).

The Lord flows into man by means of good, and by means of it He disposes truth into order; but not the converse. And insofar as truths are disposed into order by means of good, so far evils and falsities are removed (AC 9337; 3147.7e, 3316.2).

The Lord has given us the Word because knowledges of truth are what receive this inflowing love (AC 4250.2). "All instruction is only an opening of the way," that is, for love to flow in (AC 1495.2). "The human with every man begins in the inmost of his rational" (AC 2194). And what is the inmost of the rational but love from the Lord? What we understand depends finally upon what we love. "The fool hath said in his heart there is no God" (Psalms 14.1, 53.1). "Blessed are the pure in heart, for they shall see God" (Matthew 5.8).

It is the Divine light of heaven flowing into our minds that enables us to see what is good and true, but it is Divine love which opens our minds to that light so that it can flow in. The presence of this love is what determines whether the knowledge we have will be used as a means of becoming wise or spiritually insane. Knowledges of truth are what receive the inflowing love, and if they do not receive it and become ordered by it, they become means to insanity rather than wisdom.

Memory-knowledges are indeed a means of becoming wise,

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but are also a means of becoming insane. To those who are in the life of good, memory-knowledges are a means of becoming wise— It is not the man who can reason from memory-knowledges, even when he can apparently do so in a more lofty manner than others, who is in the enjoyment of the rational faculty... But that man excels in the rational who is able clearly to see that good is good, and truth truth, consequently that evil is evil, and falsity falsity...With [such a one] light flows in from heaven, and... illuminates the memory-knowledges, so that they confirm the truth, and moreover disposes them into order and into heavenly form (AC 4156.2, 3).

The good of love to God and the good of charity toward the neighbor, however various may be the truths and the affections of truth, are nevertheless receptive of genuine truth and good; for they are so to speak not hard and resisting, but are as it were soft and yielding, suffering themselves to be led by the Lord, and thus bent to good, and through good to Him. Very different is the case with those who are in the love of self and the world. These do not suffer themselves to be led and bent by the Lord and to the Lord, but resist stiffly, for they desire to lead themselves... (AC 3986.4).

The difference between our first understanding of truth from the knowledges we acquire and the genuine perception of truth which comes to one whose mind has been ordered by the Lord, and who is thus receptive and willing to be led by the Lord, may be illustrated by the difference between the notes printed on a sheet of paper and the music itself. As ink marks on paper are not music, so knowledges are not truth. And think of the difference between a beginning student and an accomplished pianist. The student laboriously picks out the notes, while the accomplished pianist can forget all about the notes on the paper and let the music flow freely (cf. AC 4658.3).

In the New Church, with all the doctrine we have, it is easy to become caught up in a laborious compiling of doctrinal knowledge in which there is much confusion and pride of self-intelligence. I suppose this is inevitable. Each individual and each new generation must begin this way, acquiring knowledge and then coming into its own order, its own vision of the Lord. But it is good to remember that there is more to our religion than this. We can look forward to a time when—after the soul-searching and applying of truth to our own lives which temptation initiates—our minds will be opened to

the influx of the Lord's Divine love. A time when we will no longer have to pick out each note with doubt and hesitancy and argument, but simply play the music. A time when good will rule, and truth will serve.

When good rules... truths are then nothing but ministers and servants, and are disposed more and more nearly in accordance with heavenly order, according to the reception of good by truths, and also according to the quality of the good; for good takes its quality from truths (AC 4250).

I think the state I am trying to describe in all this is the same meant by the Lord when He said:

Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches (John 15.3-5).

From the Divine omnipresence man is in God to the extent that he lives in accordance with order, for the reason that God is omnipresent; and where God is in His Divine order, there He is as in Himself, because He is order. Since, then, man was created a form of Divine order, God is in him—fully in him to the extent that he is living in accordance with Divine order.

But in those things that are contrary to order... God is omnipresent by a continual striving with them, and by a continual effort to bring them back to order. Thus it is that so far as man permits himself to be brought back to order, God is omnipresent in the whole of him, and consequently to the same extent God is in him and *he is in God* (TCR 70).

Let 'It' Draw the Bow

I thought of these and other such teachings from the Word when I read a little book called *Zen in the Art of Archery*. (Surely there are remnants of the Ancient Word in some of the wisdom of the East.) The author of that book, a German scholar who spent years studying archery with a Zen master in Japan, learned that the ideal is to draw the bow *effortlessly*. Finally, after years of practice, he experienced what it was like to draw the bow and yet feel that it was not *he* who drew it, but some larger being outside himself, or of which he was just a part. "Let 'It' draw the bow," was the way this was expressed; the "It" being the nameless Tao, order itself and the

source of all creation. In any case, this seemed to me a kind of parable of living in the Lord, and having the Lord live in us. It is the Lord in us who "draws the bow," who lives, loves, understands. It is the Lord who "dreams us," as the Bushmen say.

The spider dances her web without knowing that there are flies who will get caught in it. The fly, dancing nonchalantly on a sunbeam, gets caught in the net without knowing what lies in store. But through both of them 'It' dances, and inside and outside are united in this dance. So, too, the archer hits the target without having aimed—more I cannot say³³ (*Zen in the Art of Archery*, p. 65).

Compare this with the remarkable statement in *Divine Providence* 293:

The angelic view of will and intelligence in man is that *not a grain of will or of prudence that is his own is possible in any man*. They say that if a grain were possible in any one neither heaven nor hell would continue to exist, and the whole human race would perish; and the reason given is that myriads of myriads of men, as many as have been born since the creation of the world, constitute heaven and hell; which are arranged in such an order, one under the other, that on either side they make a one, heaven forming one beautiful Man, and hell one monstrous Man. If any one of these had a grain of will or intelligence of his own that oneness would not be possible, but would be rent asunder; and with it would perish the Divine form, which can have consistence and permanence only when the Lord is the All in all things, and these are utterly nothing.

They say further, that this is so because the essential Divine is to think and to will from itself; while the essential human is to think and to will from God; and the essential Divine cannot be appropriated to any man, for if it were man would be God. Keep this in mind, and if you wish you will have it corroborated by the angels when after death you go to the spiritual world (DP 293).

Now it is true that man has been given the faculties of freedom and rationality, but still men are only "wretched dust... who scarcely know anything of what they do, and can of themselves do

³³ Eugen Herrigel, *Zen in the Art of Archery*, Vintage Books, St. Paul, Minnesota, 1971, p. 65.

nothing but evil"; and "relative to the Divine Providence man's own sagacity is like a speck of dust in comparison with the universal atmosphere, which is relatively nothing and falls to the ground" (AC 1093, 6485). The use of human freedom and rationality is that we may come into Divine order, that we may choose to think and will, not from self, but from God. In one sense we are human because we have freedom and rationality, but in another sense we only become truly human when self-will and self-intelligence have been subordinated and we freely think and will from God.

I was interested in similar comments by two artists on how they felt about their art, namely, that it had an existence of its own, beyond the artist. Their willing "submission" to art, so to speak, illustrates what we would call subordination of the personality to the use, and also how the use really forms the person. I am speaking of Andrew Wyeth and Vincent Van Gogh, whose art and thoughts about art I like very much. Van Gogh's letters have been highly praised as literature. In them he writes with great insight and feeling about the use of art, and his use as an artist. Both he and Wyeth speak of art as if it were a living thing that encompasses them and which they serve. Wyeth says he wishes he could "paint without being there," that he could reduce himself to a hand holding a brush. Van Gogh, especially, "sacrificed" himself to art, very sorrowfully and regretfully at times, but it was his life. The artist doesn't so much make his art as it makes him. If this is annihilation, it is one men like these have longed for; but a truer description of it, I think, is subordination of the personality to the use, a submersion of the person in the use. But in the very use in which the person loses himself, he finds himself. For the angels, "it is heaven to be withheld from what is their own" (HH 160). So it is with the art of life.

I think one way of describing the state of salvation would be: *effortless service of the Lord from inner good*. The Lord established order in creation primarily for the sake of our salvation (AC 7296). This order for man is to love the Lord and his neighbor as himself. When this love is within us, then our following of the Lord is effortless; in other words, living according to order is effortless, since this is to follow the Lord (AC 4552.2). We are then, at last, able to follow our loves freely.

They who are in the good of life, that is, who live in love to the Lord and in charity toward the neighbor are saved. That these can be saved is because the Divine of the Lord is in the good of love to God and in the good of charity toward the

neighbor; and where the Divine is within, there all things are disposed into order, so that they can be conjoined with the genuine goods and genuine truths that are in the heavens (AC 3986.3).

The River of Life

When we are in order, the way is open in our minds to receive the Lord's influx. And this inflowing of the Lord is the stream of providence. It is not something outside of us, but within us. When we are in it, the Lord is in us, and we are in Him.

It was shown to me... how the case is with *influx*, that it is, as it were, *a river of general affections*, or rivers unceasingly flowing . . . a general affection flowing as if it were a continuous stream, and varying itself in a wonderful manner... And all who are in that river... are affected each according to his particular genius, for it is in this manner received.

I spoke with angels while I was in such a river, and it was shown to the life how this is operated as a general affecting principle...

Inasmuch as these influences thus resemble, as it were, an atmospheric river or stream, therefore the Lord says in regard to regeneration, that it is as the wind blowing, of which a man knows not whence it comes nor whither it goes.

Order is from the same source, and the more concordant one is with that stream, the more he is in order (SD 4272-4274).

The river of life that flowed in Eden, and flows again in the New Jerusalem, the river of baptism, and the river of providence, represent the Lord's Divine influx, which creates, regenerates, and saves. It is essentially love, but note the progression from and to this love represented in the rivers of Eden:

The nature of celestial order, or how the things of life proceed, is evident from these rivers, namely, from the Lord, who is the "east," and that from Him proceeds wisdom, through wisdom intelligence, through intelligence reason, and by means of reason the knowledges of the memory are vivified. This is the order of life, and such are celestial men... (AC 121).

Knowledge, reason, intelligence, wisdom—this is the progression.

And when wisdom has been attained, then the Lord's love flows down into the knowledges of the memory and they are vivified. The end is *life*. As in Ezekiel's vision of the river flowing from the temple which caused everything it touched to live, so the Lord's truth, when the way has been opened for it in the mind, brings all the truths of faith to life. In this way, even nature becomes living in a new way for the New Church person. He sees the Lord's love in it. This perception is not innate with us, as with the Most Ancients, but the tree of life watered by the river of life, does grow in the New Jerusalem.

Regeneration begins with self-compulsion, and we will continue having to compel ourselves to do what is right throughout our lives in this world. We need strong principles of truth, rigidly adhered to, for temptation combats. And even those in the stream of providence may suffer in this world, though inwardly they are being led toward eternal happiness (AC 8478.4).

Yet we can have as our highest goal an effortless and spontaneous obedience to the Lord's order. This is the goal of regeneration—to have the Lord's order so ingrained in us, to be so in harmony with it, that there is no attraction whatever in things that are contrary to that order. Then there will be no place in us for evil or spiritual sickness to grasp. As easily as a leaf carried along by a stream goes around a rock in the water, so will the regenerate man shun evil.

The order of life proceeding from the Lord is a living order—sensitive, accommodating, infinitely adaptable. It is nothing like an external, rigid, artificial order, but is the order of life and growth. And like life itself, it is mysterious and appears with infinite variety. The Lord's life "diffuses itself... in an order and series incomprehensible," and is received by each person according to his unique state (AC 2888). All men are carried along by the Lord's Divine order, but variously, and the order in which each one is carried along is known to no one (AC 1554). "The wind blows where it wills; you hear the sound of it, but you do not know where it comes from, or where it is going" (John 3.8). "The Tao that can be named is not the eternal Tao" (Lao Tzu).

What we love and find delight in leads us along as an ocean current takes a ship with it. In everything a person does, he looks to whatever he loves above all else; "it is in his will like the hidden current of a river which draws and bears him away, even when he is doing something else, for it is what animates him" (AC 8455, NJHD 56; cf. AC 9348, AR 756e).

In essence, Divine order is Divine love. When this love is within us—or when we are caught up in the sphere of this love—it, too, leads us along, and elevates us constantly toward heaven. "It is like a strong current in the ocean which unobservedly draws a vessel" (TCR 652.3, DP 186). "As a man who is ruled by the Lord desires and loves only such things as are of the Lord, he is, unknown to himself, for ever led to felicities..." (AE 683.5).

This is the stream of providence, which carries us toward heaven. "It may be said... that the Lord is Providence, as it is said that God is Order, for the Divine Providence is Divine order with primary regard to the salvation of men.." (DP 331.2).

The Heavenly Gyre

The order of life, the order of regeneration and of introduction into heaven, is a spiral or "gyre" (see DP 319.2, etc.). It is a free-flowing, open-ended form. It is a heavenly form, and the human brain is formed in accordance with it, "in accordance with the form of the flow of heaven" (AC 4041).

In the world of nature, also, the spiral is one of the most universal forms. You find it everywhere—in fern fronds, a butterfly's tongue, a ram's horn, galaxies. I have even read that a ball dropped to the ground, though it appears to fall in a straight line, actually transcribes a spiral through space because of the rotation of the earth on its axis and its orbit around the sun. However this may be, the spiral is a most significant form. The course of a river on earth (a meander) is like a spiral flattened out, and this seems to correspond to the spiritual river of providence which leads to heaven.

In the inner ear there is a spiral-shaped organ filled with fluid—the cochlea, which looks like a snail shell—in which sound waves are turned into nerve impulses communicated to the brain. This is said to be where hearing takes place. The shape of this organ seems significant when we consider that hearing corresponds to *obedience*, and those who obey the Lord follow the "gyre" which leads to heaven.

The discovery of the "double helix" of DNA, the most basic component of human life science has discovered, also takes on new significance in light of what we read in DLW 270: "The natural mind with all its belongings, is coiled into gyres from right to left, but the spiritual mind into gyres from left to right." We are born with both, and from heredity we follow the natural spiral, which leads downward to hell. Regeneration involves a reforming of the mind so that

we follow the heavenward spiral (see also DLW 263; cf. AE 1144.3).

One familiar use of the spiral is in screws, and it is interesting that the Writings compare regeneration to this mechanism:

...the Lord by His Divine providence continually leads man in freedom, and the freedom always appears to man to be that which is his own. And to lead man in freedom in opposition to himself, is like raising a heavy and resisting weight from the earth by means of screws, through the power of which the weight and resistance are not felt (DP 211.2).

The Watercourse Way

Perhaps the river of providence is what the ancient Chinese had in mind when they spoke of "the watercourse way" of the Tao, that is, following the path of least resistance. At first this sounds quite contrary to our religion, and yet I think there is great wisdom in this teaching. The point is humility. Water represents humility in that it seeks the lowest place. It seems weak, always giving way to obstacles, and yet in the end it always conquers, wearing away even granite over the centuries. The Lord also taught that the last shall be first, that we should "resist not evil," that we should take the lowest seat, and that the greatest in heaven are those who serve the most. The Lord Himself was "meek and lowly," and came to minister to others.

Our western way is to be constantly striving, setting goals, trying to remold the world to suit us. Instead of living with nature, we tend to want to conquer and develop it. I recently saw a film about Kyoto, Japan, in which it was noted that in the west stones are cut into blocks to build cathedrals and other buildings, while the Japanese take stones in their natural state, rough and mossy, place them in gardens, and meditate upon them as objects of beauty and mystery in themselves. This reminded me of the command to the Israelites that an unhewn stone be used for the altar. (I certainly don't think there is anything wrong with using stones for building. This example is just meant to illustrate a way of perceiving things which I think is worth noting.)

In regard to spiritual life, I see a paradox. On the one hand, we are actively to seek the Lord's kingdom, even to fight for it in temptation; we are not to stand with our hands at our sides awaiting Divine influx, but to act as if of ourselves. On the other hand, we are to

acknowledge that the power that brings us into heaven is the Lord's alone, and that of ourselves we can do nothing.

I sometimes feel that we talk too much and try too hard. The Writings note that the celestial angels cannot even bear to speak about their faith, much less argue about it (HH 25, 270). The truths they believe in are so clear to them that any debate about them would be not only superfluous but destructive. It would make as much sense as for one of us to proclaim, "I believe I am standing on the ground." It is so obvious that it doesn't need to be stated (cf. AE 837.10). We are not celestial angels, of course, but still, is there not a point even with us at which speaking of the truths of faith becomes harmful or at least unproductive? Can we not just *be* charitable?

On the other hand, we are a spiritual church, with a great body of doctrine, and discussion would seem most appropriate. (By a "spiritual church" I mean we are led by truth into good. In a sense the New Church is celestial—the tree of life grows in its midst, it is a woman clothed with the sun. But as to the mode of regeneration, the New Church is spiritual, and truth leads.) The problem that can arise with an emphasis upon truth is a spirit of argument in doctrinal discussions. But we are all in different states, and no doubt argument is useful for persons in certain states. There must be a place in the church for that spirit we know as the Ishmael rational. But it shouldn't predominate.

And as for our *efforts* to live as the Lord teaches, I am reminded of what the Writings say about a person trying to dance "from a knowledge of the motor fibers and muscles; but if while he dances his attention were fixed on this knowledge he could scarcely move a foot..." (AC 4658.3). Of course we have to think about how to live, and doctrine is given for this purpose, but life need not be subjected to doctrinal scrutiny every moment. This is unnecessary, and interferes with the free flow of life. The Writings speak of spirits who seek to make every least action a matter of conscience, and thus burden the conscience needlessly (SD 1240, cf. AC 5386).

I do not for a moment advocate abandoning doctrinal study and discussion, or the effort to live by the doctrines. It would be foolish and dangerous to imagine we have arrived at a fully regenerate state, so that we could just act spontaneously all the time and it would always be good. But surely there are experiences of order, or of being in the river of providence, which we can know in this world. In marriage, for example, when love rules, keeping the vows is not a burden but a delight.

When I speak of "the watercourse way," I have in mind the way of *innocence*, following not just nature or the path of least resistance or a nameless Tao, but following the Lord. The real key to order in human life is innocence; that is, willingness to follow the Lord.

In the Christian world there is great interest in eastern philosophy, as is evident in any bookstore. People who are tired of dogma, or faith which seems to bear no relation to life, are seeking a more direct path. Yet this path is in their own Bible; the parallels between the Taoist or Zen Buddhist perspective and the Lords teaching in the Sermon on the Mount have often been observed. There is no need to go outside Christianity to find the way, yet people think there is because the traditional dogmas of the Christian Church have so obscured the truth of the Word. The Heavenly Doctrine of the New Jerusalem, though, reveals the path of life more fully and clearly than ever before. Orderly thought and orderly life make a one. In the New Church, where faith is a matter of life, east and west meet at last.

The Sacred Dance

When a person is in the order of life, he follows the Lord gladly. If external order may be compared to a military unit marching in lockstep, then internal order—the order of the stream of providence flowing within man—may be compared to a dance.

"Beauty is the harmony and concord of all parts, achieved in such a manner that nothing could be added or taken away or altered except for the worse," a master architect of the Renaissance said.

The human body has the potentials for such harmony and beauty. This is obvious in the graceful movements of an accomplished ballet dancer, for instance. The... dictionary gives as the first meaning of the word "grace": "seemingly effortless beauty or charm of movement, form or proportion." Ballet is certainly anything but effortless, like any other form of art, but there is a freedom of movement in ballet that appears miraculously easy. This freedom turns upon order, the order of discipline that prepares and sustains all great accomplishments.³⁴

³⁴ Gyorgi Doczi, *The Power of Limits, Proportional Harmonies in Nature, Art, and Architecture*, Shambala, Boulder, Colorado, 1981, p. 102.

The word "grace" used here to describe a dancer, is also a theological term, of course, and perhaps the two uses of the word are not so unrelated. I can think of no better way of describing what it means to be in Divine order and following the Lord than to compare it to a dance. When the Psalms speak of the mountains leaping or dancing, the internal sense is to do good from joy (AE 405.14). "David's dancing when the ark was brought up represented the gladness and joy that result from the affection of truth and good from the Lord through the influx of Divine truth, signified by the ark" (AE 700.27).

People sometimes think of following the Lord as being a matter of self-compulsion and loss of freedom, but this is only the beginning. In the deepest sense it is a sacred dance (cf. AC 4658.3). You could ask an angel who was in such an order of life: "Are you free? Can you get out of step or ignore the rhythm of the music if you choose?" But the question is meaningless and absurd—who would wish to? The delight of life for those in order is to follow the Lord. It is the delight of truly *human* life. "The essential human is to will and think from God" (DP 293).

Peace in a Troubled World

Many people are so disturbed by world events, and particularly the threat of nuclear annihilation, that they feel the end of the world is at hand. We have all heard of couples who chose not to have children because "who would want to bring children into this kind of world?" Do they really mean this? Do they really feel qualified to overrule Divine providence, and make such a momentous decision as to end the human race (which is what their reasoning would mean if everyone followed it)? Are they *that* sorry for their own existence in this troubled world? Do they think that depriving the world of the Lord's gift of a new generation of innocent children will make things better? Could it possibly be that there is a larger picture which they do not see?

In any case, this kind of reasoning illustrates the fact that there is widespread depression, occasionally approaching panic, about the state of the world and the future of mankind. But ours is hardly the first time in history people have felt this way. The state of the world has always been cause for concern, but the Lord is always working inwardly to restore order. Does not the following paragraph from the *Arcana Coelestia* speak to conditions today, including even the threat of "total destruction"?

There was a numerous crowd of spirits about me that was heard like something devoid of order flowing. They were complaining that everything was going to destruction; for in that crowd nothing appeared consociated, and this made them fear destruction. They also supposed that it would be total, as is the case when such things happen. But in the midst of them I perceived a soft sound, angelically sweet, having nothing in it that was out of order. Angelic choirs were there within, and the crowd of spirits devoid of order was without. This angelic strain continued a long time; and I was told that by it was represented how the Lord rules confused and disorderly things which are without from what is peaceful in the midst, by which the disorderly things in the circumference are brought back into order, each from the error of its own nature (AC 5396).

Notice that it was from a crowd of spirits that the fear of destruction came. It is always possible to see things in this world which confirm such a fear, but the fear itself has a spiritual origin. And what made these spirits so fearful? It was the fact that "in that crowd nothing appeared consociated." That is, they could see no connection, no purpose, no order in the things around them, or their own society, and, no doubt, in themselves. This is how the world seems to the undisciplined natural mind—chaotic, out of control, dangerous.

But note also how the influence of these agitated spirits was offset by an angelic choir, of voices soft and sweet. And this angelic choir was in the very midst of the other spirits! The angels were *within*, while the crowd of spirits devoid of order was *without*. This "represented how the Lord rules confused and disorderly things which are without from what is peaceful in the midst, by which the disorderly things in the circumference are brought back into order..."

The lesson for us in all this is clear—if we will seek within, that is, seek the Lord and attend to spiritual principles, we will hear a new sound in the midst of the confused and discordant noises of this natural life... angelic voices, soft and sweet, whose message is one of trust and confidence, calmness and good cheer.

The Word changes our focus from the fears of a world that sometimes seems poised on the brink of madness and ruin, and tells us to attend to the state of our own souls, and to seek first the kingdom of God. The Word assures us that, for one who trusts in the Lord, all will be well. It might seem that this is selfish, and that

things can't be well for us if the rest of the world is suffering; but the point is, not that we aren't to concern ourselves with the larger problems of mankind, but that our most immediate responsibility is our own life. One who has no faith, no confidence in the Lord, no vision of a Divine purpose in human life, has little to offer the world. But one whose own spiritual house is in order can then help others.

Worship of the Lord in His Divine Human

To be in the river of providence is to be in the Lord. And since, as we have shown, the Divine order proceeding from the Lord is a human order, to be in that stream means being in the Lord's Divine Human. This gives a whole new meaning to the phrase "the worship of the Lord in His Divine Human." It means not only that the God we worship is worshipped in His Divine Human, but more than that, it means that we who worship Him are also in His Divine Human.

Not that we are *in any sense* Divine, of course; but that we are caught up in the sphere of order proceeding from the Lord's Divine Human, and so in this sense are abiding in the Lord. The Writings distinguish between the Divine in Itself and the Divine which proceeds from the Lord (see DP 52). The angels are in the Divine proceeding from the Lord (see AE 1115).

To be in Divine order is to be in the Lord, since Divine order is the Lord Himself (see AC 4839.2). "Because I live, ye shall live also; in that day ye shall know that I am in the Father, and ye in Me, and I in you." "Abide in me, and I in you" (John 14.19-20, 15.4; cf. AC 2034; AC 1735.2; and TCR 70).

"To be in love to the Lord is the same as to be in the Lord; and he who is in the Lord cannot be otherwise than in His love, which is toward the human race and thus toward the neighbor" (AC 2227). This explains why it is the order of human life to love the neighbor more than self; it is because to be in the order of human life is to be in the Lord, and this is the nature of His love.

In the worship of the Lord in His Divine Human, in the stream of Providence, in the order of heaven, we find the heavenly use for which we were created, our true self.

Oneness

We began this paper by noting the importance of making distinctions. We will end now by noting that when order has been estab-

lished in a person's life, the oneness for which all distinctions exist is attained. He is one with God and nature and his fellow man.

Each and all things in the universe (including man)... were created each into its own order, and in the beginning were so created as to conjoin themselves with the order of the whole universe, to the end that each particular order might have subsistence in the universal, and thus all might make one (TCR 54; cf. CL 85).

Thus the prayer the Lord prayed for His disciples is fulfilled: "that they all may be one; as Thou, Father, art in Me, and I in Thee, that they may be one in us... I in them, and Thou in Me, that they may be made perfect in one" (John 17.21, 23).■

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