

# DISCRETE DEGREES & OUR SPIRITUAL GROVYTH

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## A SWEDENBORGIAN UNDERSTANDING

### PURPOSE

The purpose of this talk is to help us to develop a better rational understanding of our Spiritual Communication with the Divine, of our individual and collective Spiritual Growth and of the actual processes within us all by which the Divine leads us through Growth, Renewal and Regeneration in preparing us for our eternal heavenly life.

### 1. EMANUEL SWEDENBORG - INTRODUCTION

- Born in Sweden 307 years ago in 1688; Died in London in 1772.
- A genius who entered Upsala University at age 11 and went on to become a highly successful and renowned engineer and scientist who mastered all the known sciences of his day (17 No.). He published 77 books and also, most importantly he mastered the art of meditation at an early age.
- At age 57 he underwent a major 'spiritual emergence' or possibly a 'kundalini experience' so that for the last 27 years of his life he was a mystic with his full-time conscious awareness in both the natural and spiritual worlds or states at the same time.
- With this heightened spiritual awareness combined with his scientific genius, Swedenborg turned to producing an enormous volume of theological writings - another 35 books. These writings contain a very deep level of spiritual truth reflecting the Divine Love and Wisdom and unlocking many celestial or heavenly secrets.
- Within the 'Writings', Swedenborg some 250 years ago re-introduced the lost Science of Correspondences as a Universal Truth although within a Biblical context.
- The Science of Correspondences once understood, can be used to interpret all mystical books and myths, all dreams and all angelic communications.
- We will illustrate an aspect of this Science of Correspondences to grasp the concept of Discrete Degrees and how this can assist each and every one of us to develop a better understanding of the processes of our spiritual growth and of our rebirth or regeneration.

Before we get onto Discrete Degrees, let us look at some basic spiritual concepts that we really should be aware of in order to fully understand our spiritual growth. The first is:-

### 2. OUR UPS AND DOWNS

- Diagram 1 - The Rhythm of Life - Our Biorhythms
- Biorhythm, or the "Cyclic Science of Life" was "discovered" by a German Doctor at the beginning of this century. It is based on the theory that all Men and Women, and for that matter all other living things that have a life cycle, are living on three basic rhythms with their day of birth as their starting point.

They are

A Physical Rhythm of 23 days, and

An Emotional or Sensitivity Rhythm of 28 days, and

An Intellectual or Cognitive Rhythm of 33 days.

These three Rhythms of different cycle lengths "mingle" with each other to produce various effects on the human body every part of every day.

- We have our highs and our lows on a daily, weekly, monthly, yearly and lifetime basis. These can be plotted in a sine wave form as a measure of the growth through time of our physical, emotional and mental energies.
- Similarly the pattern of our spiritual life can be expressed as a sine wave or continuing undulation of highs and lows. The lows are due to a necessary period of loss, or temptation (defined by Swedenborg as

an 'attack on what we love') over spiritual things. When we receive a new level of insight or will, it is from the Divine. It then needs to be made truly ours and can only be made so by appearing to be taken away from us or lost. This is to lead us to choose at depth whether or not we sincerely wish to rediscover the jewel, the work of which is essential in regeneration.

### **3. THE UPS AND DOWNS OF THE CHURCH**

- Similarly to our personal ups and downs, on the macro scale our civilisations and churches have their growths and declines.
  - Swedenborg carefully explains the rise and fall of the Most Ancient (Adamic) Church, the rise of ego through our own free will and the crediting to man of all things, the rise and fall of the Ancient (Noachian) Church, the rise and fall of the Israelitish Church, the rise and fall of the Christian Church and now the enormous opportunity with the rise of the New Jerusalem or New Universal Church through the Second Advent that has already occurred.
  - We are past the threshold and on the upward path into the New Age of Aquarius. It is up to us individually and collectively how we respond to this opportunity.
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- Diagram 2 - The Spiritual Growth of the Church, of Man, of Us
  - Most Ancient Church - The Golden Age of Man (Adam) and likeness of God. There was immediate revelation through intercourse with angels of heaven, from which correspondences and representations were known.
  - Ancient Church - The Silver Age of the Hebrew Church called Noah, Eber, Jacob/Judah/Israel. There was revelation by correspondences and representations until this knowledge was falsified and turned into magic.
  - Jewish Church - The Brazen Age when there was revelation by a living voice because the correspondences and representations which continued were not understood.
  - Christian Church - The Iron Age when there was revelation by the written word.
  - Note that the Church appears before the Lord as one man; and this greatest man must pass through his stages like the individual man, and finally to old age, and then when he dies he will rise again.
  - New Jerusalem or New Universal Church - The New Golden Age of Man. With the reintroduction of the lost Science of Correspondences and with the Second Advent, man will develop a new understanding of his purpose and relationship with God and so take a quantum leap forward in his spiritual growth.

### **4. THE CHAKRA SYSTEM**

- Diagram 3 - The human form is surrounded by the energies of a number of 'subtle bodies' or 'sheaths', usually known as 'the human aura'. Swedenborg called it the 'rainbow sphere or cloud'. (AC 1053, CL 269)
- The chakras, which are vortices within this energy field or aura, act as receiving stations for the vital energies and Divine influx, which they first direct into the Etheric Body to strengthen it. These electromagnetic energies are then fed into the various endocrine glands to which the chakras are linked.
- Just as the physical body requires a regular intake of nutrients to sustain life, its Etheric counterpart requires a frequent energy boost to enable it to maintain a state of equilibrium. This task is carried out through the chakras which absorb and distribute the vital energies and Divine influx throughout the Spiritual and Physical forms. In addition, these vitalising energies stimulate awareness of the higher self or spiritual nature, through a greater measure of activity in the upper chakras.
- Light, particularly sunlight, is essential for sustaining growth in all physical forms and humanity absorbs these life-sustaining rays via the chakra system, each centre being individually activated by a specific vibration or colour ray. In turn these energies are fed into the physical body via the endocrine glands and the peripheral nervous system.
- We have many minor chakras, but with the number of major chakras depending on which Age you lived or which school of thought you listen to. Seven major chakras was the norm for some time but now other chakras are being 'discovered', with the eight major chakras shown on Diagram 3 as a newly accepted norm.
- Be aware that our thoughts and actions every day directly affect the endocrine glands and the chakra system which in turn directly affects our state of harmony and balance.

- The level of activity of the chakra system is continuously evolving along with the evolutions and devolutions of man as shown in Diagrams 1 and 2. With the New Age of Aquarius we are developing new chakras in the region of the heart; in particular the thymus or turquoise chakra which can only just now be seen by really good clairvoyants.
- That is, in the New Age of Aquarius we are developing greater tools to assist with our unconditional love, caring and nurturing attitudes and with our regeneration in accordance with Divine purpose.
- We will see later that we have many levels or discrete degrees within our being. The chakras are the pathways or transformers by which the higher energies are stepped down to a level or vibration acceptable to our physical bodies. They are channels of communication between the discrete degrees within our total being.

## **5. SEVEN YEAR CYCLES**

- Diagram 4 - Seven Year Cycles of Life and the Seven Chakras. The balance of our major chakras is also directly affected by the development of our personality and attitudes as we grow from infancy to maturity. This is reflected in our imbalances and diseases as we pass through the various stages as shown in this diagram.
- If we refuse to learn the lessons related to each stage of development in our lives, then we can carry forward these lessons and add to our imbalances throughout our lives.
- These lessons relate to our spiritual development and later regeneration as will be demonstrated with a look at our Discrete Degrees shortly.

## **6. TIME LINE OF OUR LIFETIME**

- Diagram 5 - Swedenborg was not pedantic about the actual ages at which we develop these personality characteristics and attitudes. However we can put together a general time line of our lifetime as shown in this diagram.
- Infancy is a corporeal (physical body) and sensual (sense-oriented) state. During its continuance the sensual degree, involving the corporeal, is opened and developed.
- Childhood is a knowing or scientific state. During its continuance, the knowing or scientific degree is opened and developed.
- Youth, reaching to the BEGINNING of adult age, is a rational or reasoning state. During its continuance the natural rational degree of the mind is opened and developed.
- Youth completes the period of spiritual minority. Spiritual majority follows. During minority man believes, knows, thinks and acts not from himself or in his own right and reason as a spiritually free agent, but from others - from parents and masters whom he trusts, thus from authority.
- These three states (infancy, childhood, youth) have their internal and unconscious existence in the spiritual mind and their external and conscious existence in the natural. It is solely their internal that renders their external possible. Infancy, childhood and youth are but the beginning of will (or motivation) and understanding. Manhood, as we will see in the later discrete degree diagrams, is a state of actual will (motivation) and understanding.
- We thus go through all these stages of growth and learning starting from the innocence of infancy through to our mature years where we hopefully return to the innocence of infancy but with true wisdom added to it.
- Note that wisdom is not just accumulated knowledge but is knowing TRUTH from the light of this knowledge.

## **7. DISCRETE DEGREES**

- The doctrine of Degrees is the largest theme on earth or in heaven - largest because it covers everything else.

It is the doctrine of doctrines in that it is a doctrinal key opening all doors to knowledges concerning life - divine or human. By means of degrees or life forms, ends are traced through causes to effects.

We read in Divine Love and Wisdom:-

"The knowledge of degrees is like a key for opening the causes of things. Without this knowledge, scarcely anything of cause can be known; ... Interior things can in no way be discovered unless degrees are known. ... " (DLW 184).

- We need to be aware and remember that man cannot have life apart from divine love and wisdom - or good and truth as these appear with man; and a man is a man in the degree that he receives good and truth in his life forms. The circle of man's life is, to know, to understand, to will and last, to do. This is the order in which a true, or spiritual man grows.
- We read in Apocalypse Explained:-

"... The spiritual life of a man begins from knowing, is then continued into understanding, afterwards into willing and finally into doing. ..." (AE 242)

- Diagram 6 - Discrete Degrees.
- In Genesis Chapter 28 verses 12 to 17 we read of Jacobs ladder. This ladder-vision is a representative picture, and signifies earth and heaven in communication.

"For there are lower truths and life from them, and higher truths and life from them, and between them, steps as of a ladder." (AC 3699)

- CONTINUOUS DEGREES is a term applied to the gradual lessenings or decreasing from grosser to finer, or from denser to rarer; or rather, to growths and increasings from finer to grosser, or from rarer to denser; precisely like the gradations of light to shade, or of heat to cold. But DISCRETE DEGREES are entirely different: they are like things prior, subsequent and final; or like end, cause, and effect. These DEGREES are called DISCRETE because the prior is by itself; the subsequent by itself; and the final by itself; and yet taken together they make one. (DLW 184)

- Each and all things that have existence in the spiritual world and in the natural world, have conjoint (simultaneous) existence from DISCRETE DEGREES and from CONTINUOUS DEGREES together, that is, from DEGREES of height and from DEGREES of breadth. The dimension which consists of DISCRETE DEGREES is called height, and the dimension that consists of CONTINUOUS DEGREES is called breadth; their position relatively to the sight of the eye does not alter the designation. (DLW 185)

- DEGREES of breadth, that is CONTINUOUS DEGREES are like gradations from light to shade, from heat to cold, from hard to soft, from dense to rare, from thick to thin, and so forth; and these DEGREES are known from sensuous and ocular experience.

DEGREES of height, or DISCRETE DEGREES are not, ... ; for without a knowledge of these DEGREES causes cannot be seen. It is known indeed that end, cause, and effect follow in order, like prior, subsequent, and final; also that the end begets the cause, and, through the cause, the effect, that the end may have form; (DLW 189)

- That there are three DEGREES of height in every man, has not until now become known for the reason that these DEGREES have not been recognised, and so long as they remained unnoticed, none but CONTINUOUS DEGREES could be known; and when none but CONTINUOUS DEGREES are known, it may be supposed that love and wisdom increase in man only by continuity. But it should be known, that in every man from his birth there are three DEGREES of height, or DISCRETE DEGREES one above or within another; and that each DEGREE of height, or DISCRETE DEGREE has also DEGREES of breadth, or CONTINUOUS DEGREES according to which it increases by continuity. For there are DEGREES of both kinds in things greatest and least of all things; for no DEGREE of one kind is possible without DEGREES of the other kind. (DLW 236)

- DISCRETE DEGREES ascend and descend by grades or steps; they are as stairs, whereon the uses of life ascend to higher levels. They are appropriately called "discrete", because they are separate steps upward - or downward - and are so distinct and separate that progression forever on any one level would never run into, or attain to the next higher or lower grade. To ascend from one level of life to the discreted plane above requires a new burst of life - equivalent to a new creation signified by the Scriptural "new birth". It is thus that life through created forms climbs the whole gamut of being, from rocks and sands through the mineral kingdom, to the vegetable kingdom; and through it to the animal kingdom; and from man's lowest forms up through all the angelic heavens to God Himself!

"The uses of all things that are created ascend through degrees from ultimates (or terminations) to man, and through man, to God the Creator." (DLW 65)

Divine order of the formation of one thing from another is involved in the doctrine of degrees.

- Thus man is elevated by degrees into the higher forms of life. Exalted to the highest region, he is said to be wise; to the middle region, he is intelligent; on the low level, he simply knows some things.

Thus "A man by regeneration is elevated from the lowest region, which is natural, into the superior which is spiritual, and by this into the celestial." (TCR 603)

- The doctrine of the Trinity is exemplified in this philosophy of discrete degrees:- (see overhead)

The Father, The Son and The Holy Spirit.

Love, Wisdom or Logos and Operation.

End, Cause and Effect.

Celestial, Spiritual and Natural.

## **8. DOCTRINE OF INFLUX**

- The doctrine of influx is inseparable from the doctrine of degrees. It is a part of that doctrine.

- There are two kinds of influx, general and particular. The general kind is the general or common inflowing that has place in all created forms that are living in true order. The lower animals, for example, are in the true order of their life, hence they receive and are ruled by the common or general influx - called common because it is the common influx of life from the universal angelic heavens into the natural world.

- Particular influx meets a particular need in the exigencies of the human race, foreseen and provided for from the foundation of the world. Since the Fall, man has not been living in the order of life in which he was created. Accordingly, provision is made for man's return to true order of life, through particular influx, so called because it is through particular spirits, and angels. It is necessary that particular spirits and angels should minister to man's needs, and that they should be constantly with him, although neither is conscious of the presence of the other.

- This particular presence and support from the spiritual world is indispensable with man, since without it the human race would perish.

- Divine Influx or Inflow of life into created forms is both mediate through the spiritual world, and immediate from the Lord Himself, for immediate influx is always in co-operation with mediate, and never apart from it.

"Whenever there is a mediate there is also an immediate influx into ultimate forms from the Lord. This has been told me from heaven, and there has been given a lively perception of the fact; and what is effected by mediate influx is very little, comparatively, to what is effected by what is immediate." (AC 7004)

- Influx is the Divine order through which life comes into all created forms of life; all things in nature take place from the influx of the spiritual world into the natural world.

"Good from the Lord inflows into the inmost, and this through the rational into the interior natural, and thence into the exterior natural or sensuous, distinctly as it were by the steps of a ladder; and in every step it is qualified according to its reception." (AC 5144)

- "It is the spiritual that acts in the natural, and forms it into a likeness of itself, and where it appears before the eyes - this is what is called influx." (AE 1081)

- "The five sense of the body sensate from influx from within the things which inflow from without; this is influx." (AE 1146)

- "The action of the lower mind into the face is influx; the action of the understanding into the eyes, is influx; the action of thought into the speech, is influx; the action of obedience into the hearing, is influx." (AE 1080)

## **9. THE SPIRITUAL AND THE NATURAL**

- Diagram 7 (1)

- Colour exists in the spiritual world as well as in the natural world, with red and white as the primary colours. In the diagrams to follow, the innermost or supreme degree would, were it possible, be shown in sun colour, which colour arises from a perfect union of red and white and most perfectly represents the union of love and wisdom in the soul. Pink is shown as the nearest approach to this perfect union.

In the representation of the three degrees of the mind and of the three heavens the celestial is shown in red, the spiritual in white and the natural in green. The blue tinge of the spiritual degree is determined by good, which is the affectional or voluntary of this degree. Blue is implied in white which corresponds to the truth or intellectual principle of the spiritual degree, because truth reduced to practice implants the good of truth and so imparts a tint of blue to the white of the spiritual heaven. The good of the spiritual degree and of the spiritual heaven in its essence is truth from the good of the celestial, and thus is intellectual good. (HH 118, 128; AE 405, 832; DLW 380; AC 9467.)

- The natural body is formed by the spirit and is subordinate to it. The spirit is superior to the body and rests upon it as a house rests on its foundations.
- The spiritual is shown above because it is first in order, purer and more perfect than the natural, and produces the natural from itself.
- B represents the spiritual body and the spiritual world, and can also represent the spiritual sense of the Word.
- C represents the natural body and the natural world, and can also represent the natural or literal sense of the Word.
- The second form is the simultaneous order shown with one degree within another. When lower things have been produced from higher, the higher are within the lower, remain in them, and perpetuate their existence. In this order the spirit is within the body, is of the same human form as the body, is present in every part of it, imparting life, maintaining its form and order, and thus preserving it. Similarly the whole spiritual world is within the whole natural world, maintaining its form and order and imparting life, force and motion.
- All the subsequent diagrams can be shown in this simultaneous order.

## **10. THE SPIRIT TWOFOLD - MIND AND SPIRITUAL BODY**

- Diagram 8 (2)
- The spirit consists of the mind and the spiritual body. The mind (a) is the higher and dominant part and is therefore the very man himself; the spiritual body (b) which is the lower part, being a derivative of the mind, is like the mind in form and in quality.
- The mind is the primal organism. The spiritual body is formed from it and is its organ of sense and instrument of action in the spiritual world. These together clothe themselves with the material body.
- The mind being the first in the order of creation and formed of purer spiritual substances is at the top and shown in white (with blue tinge). The spiritual body, formed of grosser spiritual substances and being lower in degree is shown darker (blue). (AC 6465, 3739, 9216; CL 313, 314).
- These two orders have a role in our regeneration. Love and wisdom, good and truth, charity and faith are implanted in the mind as the first and fluent principles of the new life. These are from "the breath of the Lord" and are breathed into the mind in their initial forms when the Lord creates man anew in the womb of the Church his spiritual mother. And being too evanescent to abide in form without a firmer clothing than is supplied by the delicate substances of the mind, they descend into the spiritual body and take on therein a more ultimate form suited to sensation and action in the spiritual world; and descending a step lower, even into the material body, the very ultimate plane of human life, they there clothe themselves with a form suited to the natural world, and thus become fixed and enduring. The order has now become simultaneous. Within the renovated natural body exists the renovated spiritual body and within the spiritual body the central forces of the regenerate mind. Surveying this regenerate state from within out we behold love and wisdom in the mind their primal abode, love and wisdom clothed in their firmer organism in the spiritual body, and lastly love and wisdom embodied in fixed form in the very outmost degree such that it can and will preserve the interior and the inmost form and order to eternity.

## **11. THE INMOST, OR THE SOUL PROPER**

- Diagram 9 (3)
- This diagram presents the supreme or inmost degree A which is absolutely the first or initial structure in every man, spirit and angel. This supreme or inmost degree is the soul. (TCR 697, 103; DLW 388.)

- This soul is the ultimate "dwelling place" of the Lord. The Lord flows into this degree with love and wisdom as one, and thence forms, flows into, orders and preserves all of the degrees below. Oaf 8; HH 39; LJ 25)
- This inmost is composed of the highest and purest spiritual substances in man and lies above the plane of either human or angelic consciousness. The mind B, which is below this supreme degree and formed from it, is composed of grosser spiritual substances, and the spiritual body C is still grosser. (HH 39; LJ 25; Inf 8, 14; SD 5548)
- Influx from the Lord enters first into this supreme or inmost degree, thence into the mind, thence into the spiritual body and from this into the natural body. (CL 101)
- "... This inmost or supreme region of the soul may be called the Lord's entrance to angels and men, and His most immediate dwelling place in them. It is owing to his having this inmost and supreme abode from the Lord that a man is a man, and is distinguished from the brute animals which do not possess it. ..." (HH 39)

## **12. THE MIND; ITS TWO FACULTIES, WILL AND UNDERSTANDING**

- Diagram 10 (4)
- Next below the inmost stands the mind which is composed of will (or motivation) and understanding B and C. They are above the spiritual body D, or within it - above in successive order and within in simultaneous order.
- The will or motivation is shown in red because it is the receptacle and abode of love and good. The understanding is shown in white (with blue) because it is the receptacle and abode of wisdom and truth.
- Below the mind stands the spiritual body D. This body being but a derivative ultimate and foundation of the mind, or in simultaneous order its envelop and containant, has a quality like that of the mind. This is grosser than the mind and is thus shown in darker red from the will and its affection, and is shown in white (with blue) from the understanding and thought.
- The natural body E, the last in the series, is shown in darker red and white (with blue) for the same reason, and being in effect from the prior forms may be called the mind in its extreme organism. Hence the presence in the body of dual organs and parts, as two hemispheres of the brain, pairs of nerves, two eyes, two hands, two feet - the right side being an ultimate or base of the will, the left side being a base of the understanding.
- We read in Heavenly Doctrine 29:-  
As all things in the universe, which are according to Divine order, relates to goodness and truth, so everything in a human being relates to the will (motivation) and the understanding; for goodness with man is of his will, and truth with him is of his understanding; for these two faculties (capabilities), or these two lives of man, are their receptacles (reservoir) and subjects (ground). The will is the receptacle and subject for all our good qualities, and the understanding is the receptacle and subject for all our true ideas. The goodness and truth in us are nowhere else; because goods and truths with man are nowhere else, this means the love and faith in us are nowhere else either; since love and goodness relate to each other, and faith and truth relate to each other.

## **13. THE WILL AND THE UNDERSTANDING**

- Diagram 11 (5)
- This diagram presents the will as a distinct faculty above the understanding, or, in simultaneous order, within the understanding. The will is called the celestial faculty and sometimes the celestial kingdom, and the understanding the spiritual; love is celestial, truth is spiritual. The will in every man and angel answers to the celestial kingdom of heaven, and the understanding answers to the spiritual kingdom.
- Considering the will as the highest and inmost degree and the understanding as the middle, the spiritual body D will be the lowest or outmost degree of the spirit.
- The spiritual body is not another faculty, but merely an ultimate of the will and the understanding, so organised that by it the will and the understanding may enjoy outward sensation and give expression corresponding with affection and thought. In this view the mind constitutes the whole spirit of man, and the spirit is but an internal and an external will and understanding.

## 14. THE INTERNAL AND THE EXTERNAL MIND

- Man is so created that he is in two worlds at the same time; by his internal, man is in the spiritual world at all times, and by his external he is in the natural world at all times.

- Diagram 12 (6)

- The mind is here shown in two planes - the internal or spiritual mind B and the external or natural mind C.

- The spiritual body D shown separately is closely united with the external mind, and in the Writings is generally enclosed within it.

- The internal mind is the primary and special abode of love to the Lord and of love to the neighbour. The external mind is the abode of self-love and of love of the world (DLW 396; DP 324; TCR 401, 402; AC 9701-9709; HD 36-53), the seat of our ego.

- In this diagram the internal mind B in the individual man or angel answers to the plane of the angelic heavens, and the external C answers to the region of the world of spirits.

- If things good and true do not appear in man's life in the world it is no fault of his heavenly internal; the external man must be at fault. In this internal there has been stored up from infancy an abundance of things good and true.

"In the internal man are remains, which are affections of good and truth; but so long as the external man is not mastered, no way is opened for the things good and true to come forth." (AC 857)

Apart from this internal, man lives like a wild animal. The spiritual combats of life in this world are permitted that man may learn to master himself, and become submissive to his heavenly internal.

"Temptations are nothing else than the struggle of the internal with the external man." (AC 3927)

- In the prayer "Thy will be done as in heaven so upon the earth," "as in heaven" means "as in the spiritual mind" and "so upon the earth" means "so in the natural mind."

## 15. THE MIND IN THREE DEGREES

- Diagram 13 (8)

- This diagram presents the three degrees of the mind B C D being the primitive or beginning of man as described in Angelic Wisdom concerning the Divine Love and concerning the Divine Wisdom 432.

- The two higher degrees B and C constitute the whole internal mind and represent the mind in its two aspects of celestial and spiritual, and in the individual are equivalent to the two kingdoms in heaven; and they produce from themselves the external or natural degree D as their ultimate and base, answering to the world of spirits.

- In this passage (DLW 432) these three degrees are presented in their strictly initial form as at conception. The two interior or superior degrees are represented in the diagram by B and C and the external degree by D.

- The highest or celestial degree in man's internal B is opened with those who immediately apply Divine truths to life, and who have no need to reason about the things of faith, whether they be so or not. The reason is, they perceive from the Lord - from a state of good in which they are - how it is.

- The second of the trine degrees in man's internal is called spiritual C and answers to the middle or second angelic heaven. The quality of life in this heaven is set forth in the second of the Two Great Commandments. The spiritual man or angel has a perception of love or charity towards the neighbour. The characteristic love of the spiritual man is the love of truth. The spiritual man's passion is to do things; he believes in works.

- The last of the trine forms in man's internal is called the natural degree D, and answers to the first or lowest heaven. Angels in this heaven are called good spirits. They are in charity merely from the affection of what they conceive to be truth. Simple faith and obedience are the dominant characteristics of those who are in this ultimate heaven.

- Bear in mind that the human primitive which is the paternal seed here represented by B C D, is composed entirely of spiritual substance not visible in natural light; the material substance commonly regarded as the human seed is not the true seed, but merely its containment and preservative. (TCR 103, 92)



## 16. THE MIND AS THE TWO KINGDOMS

- Diagram 14 (12)
- The whole spiritual or internal mind is shown here in two degrees, the celestial and the spiritual. When by regeneration these two degrees are opened in man and stored with good and truth from the Lord, they answer to the two kingdoms, celestial and spiritual, into which the whole heaven is divided.
- When the degrees of the spiritual mind are so opened and stored, then also the two degrees of the natural mind are cleansed of evil and falsity and replenished with good and truth of a lower degree, and form an orderly and correspondent base for the two kingdoms of the internal mind.
- In the internal mind reside love to the Lord and love to the neighbour. With the regenerating person these loves rule and qualify the loves of self and of the world located in the external mind. But with the unregenerate person the natural loves can rebel and throw off the dominion of the higher internal mind, thus they become evil, pervert the external mind, and close up the internal mind. This state of the external is called hell with the satanic kingdom in the degree D and the diabolic in degree E. (DLW 273; TCR 281; AE 740)
- This diagram also illustrates True Christian Religion n. 234, 235, 236 and like passages throughout the Writings in which the angels are considered in two kingdoms and men in the natural degree below. The celestial angels are in B, the spiritual in C. In B is the celestial sense of the Word; the spiritual sense in C. The natural sense is in D, E, F, which together constitute the natural kingdom mentioned in n. 236. The higher celestial part of the natural sense is in D and the higher spiritual part in E; the merely literal sense, including the lowest spiritual and celestial element, is in F and answers to the life of the natural body.
- The celestial degree and kingdom of the internal mind is the primal abode of celestial perception, the spiritual degree is the abode of conscience. Perception and conscience then flow into the natural mind, gifting it with natural perception which is celestial, and natural conscience which is spiritual.

## 17. RELATION OF THE DEGREES OF THE NATURAL MIND TO THOSE OF THE SPIRITUAL

- Diagram 15 (13)
- This diagram shows the three degrees of the natural mind in relation to the three degrees of the spiritual mind, and the three degrees or planes of the world of spirits in relation to the three angelic heavens. (AC 4154; DLW 275, 66, 67)
- Below the natural or external mind C is shown the spiritual body D, consisting of the spiritual-sensual and spiritual-corporeal g and h. These are called the spiritual sensual and corporeal in distinction to the natural sensual and corporeal organised of material substances. The sensual degree of the external mind f just above the spiritual-sensual, is the lowest degree of that mind and closely adheres to the spiritual body D.
- The celestial degree a is shown in red because red corresponds to love or the will, the dominant characteristic of this degree, and because red is the distinguishing colour of the celestial heaven.
- The spiritual degree b characterised by what is intellectual, is shown white (with blue) because white corresponds to truth, the dominant characteristic of this degree, and white is a distinguishing colour of the spiritual heaven.
- The natural degree c is shown in green because green corresponds to the ultimates (or terminations) of celestial love and spiritual truth in the lowest plane of the internal mind, and green is the distinguishing colour of the natural heaven which is the lowest heaven.
- The three degrees of the natural mind are shown in darker shades of the same colours but in reverse order, the highest green, the lowest red; this is to indicate the relation of each degree in the natural to its corresponding degree in the spiritual.
- Hence a ultimates (or terminates) in f, c in d and b in e, according to the universal law that the Lord works from the highest or inmost forms and at the same time from the lowest or outmost, developing, arranging, binding and thus preserving the intermediates. (DW in AE VIII; DP 124, 125)
- The celestial a passes centrally through d and e in the natural mind to reach its appropriate f, as it had passed through b and c in the spiritual mind, and is the essential principle in them all, that is in b, c, d, e; a being first and therefore universal must go to the last where it binds and preserves all. The descent of a is

illustrated by the descent of nerves from the brain through intermediates into the skin whence they return again to the brain, binding and preserving all things of the body.

- Below the natural mind are shown the spiritual sensual and corporeal g and h. g is drawn in lightish colour because the senses are the higher life of the body, the corporeal (physical body) h, having in itself only insensate life, is shown brown (dark).
- The spiritual sensual and corporeal are composed of spiritual substances and are the lowest seat of the paternal proprium.
- The natural body E being material is shown in dark brown in contrast to the planes above.
- The three degrees of the external man or natural mind are the Rational d, the Scientific e, and the Sensual (sense-oriented) f. The rational is the highest or inmost degree of the external man; the scientific is the middle term, and the sensual, that in which the natural senses inhere, is the lowest or ultimate (terminating) form.
- This rational is the rational of the external man. By this rational, man has ability to see things in series, or in their proper connections and relations. (AE 569)
- This rational - or interior degree of the external man - is said to introduce man into the spiritual or into the life of heaven. (AE 569)
- So that a man may be reformed and regenerated, this internal of the external man, called the rational, must be cultivated, which is done by means of truths civil, moral and religious. It is thus the rational as an intermediate furnishes the passage to the higher spiritual forces in their descent to the lower forms in the external man. And it is according to the quality of this rational, that it unites or separates the internal and the external man. The rational of the external man is wise, or otherwise, from sensuous things.
- Without instruction by means of science and general knowledges the external man cannot become rational, and if not rational he cannot become spiritual. It is through truths scientifically understood that one procures for himself a rational into which the spiritual can inflow and operate. Hence we begin to see the error of "blind faith."
- It is often pointed out in the Arcana that it is not the ability to argue or reason that makes a man 'rational', but the ability to see truth in the light of truth (AC 4156:3; 6240:2), with the sole source of the light of reason being from Heaven.
- The second or middle degree in the external man is the scientific. This is truth on a lower level of life. Scientific truth is truth in the memory, not yet confirmed by reason or established in the life. For these truths to be of real value they must have some illustration from the light of heaven through opening of the higher degrees.
- The third and ultimate (terminating) form in the trine degrees of the external man is the sensual degree - the degree of life in which the natural senses inhere. A man is said to be sensuous when he believes only what his natural senses apprehend; when he denies the existence of spirit, for example, because he does not see spirit from natural vision.

## **18. EACH DEGREE OF THE SPIRITUAL MIND IN THREE PLANES**

- Diagram 16 (14)
- This diagram presents the subdivisions of each degree of the spiritual mind into three and of each heaven into three.
- We read in AC 9825:-  
" ... in order that anything may be perfect, it must be distinguished into three degrees. This is the case with heaven, and with the goods and the truths in it. That there are three heavens is known; consequently there are three degrees of goods and truths there. Each heaven also is distinguished into three degrees; for its inmost must communicate immediately with what is higher, and its external with what is lower, and so, through these, its middle must communicate with both, whence comes its perfection. The case is the same with the interiors of man, which in general have been distinguished into three degrees, namely, into the celestial, the spiritual, and the natural; in like manner each of these into its own three degrees; for a man who is in the good of faith and of love to the Lord is a heaven in the least form corresponding to the greatest (n. 9279). Such also is the case in all things of nature.
- We read in AE 432 (a):-

"... There are three heavens, and each heaven is divided into three degrees; the same is true of the angels who are in them; consequently in each heaven there are higher, middle, and lower angels; ...

- As we saw earlier, in each of these degrees or subdivisions of the mind there is a duality consisting of will and understanding, the will being receptive of love or good which is celestial, and the understanding, of wisdom or truth which is spiritual; and in each heaven and in each subdivision of the heavens, there are angels predominantly receptive of love or good, who are celestial, and others of wisdom or truth, who are spiritual. (AC 459)

## **19. ALL THE DEGREES IN TRINES**

- Diagram 17 (17)

- This diagram represents the whole man in successive trines. The inmost A is shown in three planes, also the spiritual sensual D, the spiritual corporeal E, the limbus F, the natural sensual G and the natural corporeal H.

- The trinity of the natural body in its most obvious form of head, trunk and extremities is well known and illustrates this.

- The natural sensual G is composed of the five senses, - sight, hearing, smell, taste and touch. Some of these are more properly organs of the will and are called voluntary, other organs are of the understanding and are called intellectual. (AC 5077)

- The inmost is the especial abode of the Lord in man. From this He forms, preserves and governs the trines below. Hence the trinity of the internal and external man. And as there is an influx from the Lord immediately from Himself into each of the three degrees below this Highest, there must be a degree of this His Sacred Abode from which He flows into each of the lower degrees respectively, otherwise there would be neither adaptation nor correspondence.

- Hence we see not only the trinity of the inmost A, but even a subdivision of each of its three degrees into three lesser as each heaven has three lesser planes composing it, and each degree of the mind three lesser degrees, and we may conceive a degree of the inmost to be within each of the nine subdivisions of the internal mind. From each degree of the inmost within its corresponding sub-degree of the mind there is an immediate influx from the Lord into that degree of the mind, thus there is an immediate influx into each lower plane of the heavens and of the mind, without passing through the plane or planes higher than it. Immediate influx into each of the angelic heavens does not mean influx from the Lord into them without any medium, for such influx they cannot bear, but into each without passing through the higher.

- A clear understanding of this diagram helps us to understand Jacobs Ladder or Way with steps set on the earth, and whose head reaches to heaven with the Lord above it and angels ascending and descending upon it. (Gen 28, 12, 13)

- The word limbus is the Latin word by which Swedenborg designates the internal part of the body degree, which is superinduced upon the spirit of man that he may do uses in the material world, and also that he may have with him after death from the purer substances of nature something fixed, containing his spirituals, that he may be able to continue and forever perpetuate his existence.

- In the beginning before the Fall when man was first created, this limbus, "finest substances of nature" or third degree with him was in perfect order, and by its very nature received the operations of the soul and responded to them as it were instinctively. Man then might have been compared with animals, who were born to a certain kind of life, who know instinctively what is necessary to the preservation of that life, who recognise their own food, and are installed with the wisdom of protection against enemies and of providing for all their physical needs. This is because such wisdom is inherent in the animal soul, and the animal, being in the order of its life, responds instinctively to the influx and operation of its soul. It was even so with man, who was born for heavenly happiness and use, and as long as he was in the order of his life he received the impulse from the soul to think, to act, and to live in accordance with that use.

- However when evil arose, and man of his own choice began to reject the life of the soul, preferring the delights of the body and the world, there was effected in this third degree a subtle change of organisation, a change which was transmitted hereditarily in the succeeding generations, a change which became more and more noticeable as evils increased among men, until the proprium, ego or psyche of man was totally perverted. By this is meant that this third degree was so organised and constructed that each instinct reacted against the operations of the soul, rather than in accord with them as it had been created to do.

- Thus it is our task, with the help of the Divine, to renew or regenerate this receptacle of the Divine influx in order to remove evils and falsities and restore it to its original celestial state. The Divine influx through the soul is perpetually operating to preserve and restore this order of life. Individual regeneration will in time undoubtedly reverse the process of the Fall, and gradually restore the race to something that may approximate the order of life.

## 20. MAN AT BIRTH

- Diagram 18 (18)
- This diagram shows -

The degrees that are composed of spiritual substances, all of which are from the father;

The parts that are organised of material substances and are from the mother;

The taint of hereditary evil from the father and mother respectively; and The development of the degrees at birth.

- The inmost A and the natural body E and F are the most developed at birth and are shown larger to indicate this. The spiritual mind B and the natural mind C are shown smaller because at birth they are advanced only slightly beyond their rudimental state as at conception, requiring years for development to be effected by discrete degrees successively.

- The whole natural body (all that the infant takes on from nature through the mother) consists of the limbus and the gross body. The limbus is the higher and mental part and is retained after death, the gross body being rejected.

- The spiritual mind B is shown white (with blue) to indicate its purity. There is no taint of ancestral evil in this mind of the child, as there was no evil in the spiritual mind of the father. Into this mind evil cannot enter; yet this mind may be closed and rendered almost inoperative by the reaction against it of the natural mind confirmed in evil as is the case with the wicked.

- The natural mind is shown dark to indicate the taint of hereditary evil from the father.

- The spiritual body being derived from the natural mind and as it were one with it, is also tainted with evil from the father and is shown dark to indicate this.

- The evil from the mother inheres in the organism drawn directly from her, called the natural body. The inmost of this body consists of those purest substances of nature which compose the merest external of the natural mind. In this mental part from the mother, shown as the limbus E in this diagram, the evil from her primarily inheres, tainting thence the gross body. To indicate this taint of evil E and F are shown in dark.

- Thus we have shown that:-

The natural mind consists of spiritual substance and at the same time of natural substance;

From its spiritual substance arises thought but not from its natural substance;

The spiritual substance is initially from the father and the natural substance at birth from the mother;

The natural substance appertaining to the mind constitutes after death the limbus or cutaneous envelop of the spiritual body;

By such envelop the spiritual body consists, that is, is preserved permanently in form because the natural is the containing element.

In the part of the natural mind composed of natural substances E and not in any part of the mind composed of spiritual substances, the taint of maternal evil resides.

- Note that the mental form constituting the external part of the natural mind conjoined to the spiritual part of it, which spiritual part thinks and wills immediately within the natural, so that while this merest external is itself incapable of thought still it is the lowest and active seat of thought during life in the natural world. The thought is necessarily qualified by the state of this external, and is brought into act by the gross body. This external is the seat of the external memory or memory of the body (kinesiology or touch for health!) both before and after death, though after death it is quiescent. When this memory quiesces after death, the internal memory formed of spiritual substances and appertaining to that part of the mind which is from the father comes into conscious activity.

- This external from the mother is the residence of all impressions and knowledge received through the senses whether gained by physical and sensible experience or by instruction in science, morals and religion, and also the residence of all conscious emotions arising from within. In this part only can man by

introspection become conscious of his evils and falsities for here only can they be distinctly perceived. Hence an important reason for meditation!

- Not only does the body from the mother partake of her quality good or bad but there are always induced upon its interiors and often upon its exteriors the quality and likeness of the father also. This is done in the construction of the body from the substances furnished by the mother during gestation. The infusion of the father's quality into this maternal structure is in part accomplished by the influence of the soul of the child which was from the father and consequently fully imbued with his quality. This soul sits mistress in the formation of that natural human which it is assuming from the mother and weaves more or less fully the materials furnished by her into its own form and quality.
- We say that the beginning of growth, development and regeneration with man commences at his birth into the world; although on the Lord's part regeneration with him begins anteriorly to that, in the prenatal state, and continues, in a preparatory way, through infancy, childhood and youth. During these three periods of minority, all is preparation and equipment for the strenuous manhood days soon to come.
- The whole story is told in the first chapter of Genesis, where the six days of creation indicate so many successive states in the regenerating life of man; each "evening and morning" bringing in a new day or new state of things, in the growing life of man.
- By the creation of heaven and earth are signified - in the internal sense - not the creation of the material universe, but the re-creation, or regeneration of man. By heaven the internal man is meant, and by earth, the external man is meant.
- The times or states of man's regeneration are divided into six, and are called the days of creation, for by degrees man is elevated from a state in which he possessed none of the qualities which properly constitute a man, until, little by little, he attains to the image and likeness of God. The Bible story is a story of creation, but of the creation of man anew.

## **21. GROWTH DURING INFANCY**

- Diagram 19 (19)
- In this diagram B is the spiritual mind in three degrees answering to the angelic heavens the highest or celestial degree of which is a; C is the natural mind in three degrees answering to the world of spirits, the lowest degree of which is b. D is the spiritual body consisting of the spiritual-sensual and spiritual-corporeal, E the limbus in three degrees the lowest of which is c, F the gross body as distinct from the limbus. The limbus and gross body together constitute the entire natural or material body.
- This diagram illustrates the commencement of two orders of discretely progressive development one from above down in the spiritual mind, the other from below up in the natural mind, and shows the origin and nature of the principles by which this development is effected during infancy.
- Infancy is the first stage or period of the Genesis story or the first of the trine periods of the preparatory stages of man's regeneration. In infancy the ground for man's re-creation is being prepared by the implantation of good in man's interiors - the good of love to parents, teachers, brothers, sisters, playmates, including all states of innocence. These are stored in the internal man and nothing is lost.
- The natural must be developed in its three degrees and stored before the first step in adult regeneration can be taken. This development must be from without in, first the sensual in infancy, second the scientific in childhood, and third the natural rational in youth or adolescence. These steps cannot be taken without corresponding ones in the spiritual mind. Regeneration requires the action of the spiritual mind to excite the reaction of the natural mind, but the spiritual cannot act without suitable development and supply of spiritual and celestial goods and truths from which to act and with which to flow into the natural mind.
- The growth of each degree involves its formation and storage with two Divine principles - the Divine celestial which is love and all its attributes, and the Divine spiritual which is wisdom and all its attributes. The recipient of the celestial is the will, that of the spiritual is the understanding. The will and the understanding are in each of the three degrees of the natural mind and in each of the spiritual mind. Hence celestials which are of the will do not flow into the highest degree of the spiritual mind a without celestial spirituals which are of the understanding, for these must be with the celestials. And as both celestials and celestial spirituals flow into and develop the degree a during this period, so they both flow thence through the intermediates into the ultimates (or terminates) and develop them, namely, the

sensual degree of the natural mind b, the spiritual body D, the lowest degree of the limbus c, and the body F; thus affecting even the body with love and wisdom from the highest degree of the spiritual mind.

- The ultimate celestial states whose presence is indicated by the tinge of red in b D c and F include the innocence and peace which impart that celestial tenderness and sweetness so observable in infants, and also love of parents, mutual love, confidence, contentment and obedience, with the external delights appropriate to this age which embraces the first five years.

- During this period and largely through childhood and youth hereditary evil is held quiescent. Potent among the forces effecting this are the states of celestial innocence and peace.

Infancy is the sensual (sense-oriented) state in which the natural sense degree of life is opened.

## **22. GROWTH DURING CHILDHOOD**

- Childhood is the second stage or period of the Genesis story and the second of the three great preparatory periods that are given to provide "ways and means" for man's new creation or regeneration.

- Diagram 20 (20)

- This diagram presents the growth and storage of the mind during childhood, infancy having preceded, youth yet to follow.

- The principal growth and implantation of remains during childhood have taken place in b the middle degree of the spiritual mind, in c the middle degree of the natural mind, and in e the middle of the limbus. The five senses of the body have increased in quickness and strength. The remaining three degrees not here lettered have somewhat advanced in preparation for future development.

- The plane b is the middle degree of the spiritual mind and is the middle heaven. This degree ultimates (terminates) in the natural mind; its first ultimate (termination) is c which is the middle degree of the natural mind; and its lowest ultimate (termination) is e the middle degree of the limbus.

- This degree b and its ultimates (terminations) are characterised by spiritual good and truth which are those of love to the neighbour; spiritual good is the good of that love, and spiritual truth is the truth that teaches, contains and defends it.

- The Lord imperceptibly stores interior spiritual principles immediately from Himself and mediately through the spiritual angels into the degree b. At the same time the Lord by various perceptible and imperceptible means stores the corresponding degrees below with exterior spirituals with the affection of knowledge and with knowledge itself. The perceptible means are external instruction and training.

- Children are in sensuous things; they live in the sphere of their natural senses. They must see, and hear, and feel to know and to be affected. Through these externals, as well as through the imperceptible storing of remains, preparation for regeneration is made. The same order of progressive development continues - down in the internal man and up through the external forms.

Childhood is the scientific state in which the love of knowing is developed.

## **23. GROWTH DURING YOUTH**

- Youth extends to adult years and is the third stage or period of the Genesis story and the last stage in the preparatory ages, wherein the lowest degree of life in the internal man is formed and stored with heavenly things against the later days of need.

- Diagram 21 (21)

- This diagram compared with the last one (19) shows the development accomplished during youth. There has been great development of c the lowest degree of the spiritual mind in which were deposited celestial-natural and spiritual-natural remains by altogether imperceptible influxes, mainly by immediate Divine operation and partly through the angels of the lowest heaven which is celestial-natural and spiritual-natural. Great development has taken place also in the corresponding degree of the natural mind d, in the highest degree of the limbus g and in the gross body E.

- In the plane c are implanted the interior and initial forms of the love of knowing the reason of things and of the faculty of reason. In d are implanted the exterior and natural forms of the same, which however are imperceptible except as they operate in and by g the highest of the limbus. Thence they speak and act by means of the gross body.

- Youth completes the period of spiritual minority as explained earlier. We see here the state of the faculties and the interior seat of thought on arrival at adult age. The interior unconscious seat of thought

has been elevated during minority through the three discrete degrees of the natural mind. This seat of thought is now poised between the spiritual mind above and the natural mind below. This equilibrium exists with him who has not yet chosen and appropriated either good or evil.

- Scientific truths and natural knowledges in general are implanted in the memory of the external man as seeds are planted in the earth; and, like seeds in the earth, they await favourable conditions for coming forth, responding to the presence of spiritual heat and light. These things in the young man's memory alone are not in the life - the seed planted has not become a plant, as yet.

- Youth is the reasoning state in which a degree of rationality of the external man is developed. Our youth has passed the three minority preparatory stages and now stands upon the threshold of his manhood state. If man at this point looks up, he looks to the Lord flowing into his inmost A and thence into the spiritual mind B his heaven; thus the seat of his thought will be elevated into the spiritual mind, and successively higher therein as he advances in regeneration. If he looks down he looks to the devil that is hell whence an influx into the lower regions of his mind C and D into which he gradually sinks to rise no more.

## **24. FIRST DEGREE OF REGENERATION - ADULT LIFE**

- There are three degrees, or distinct stages, in the regenerating life of adult man, just as there were three periods covering the ages of his minority; six working days in all, as indicated in the story as told in Genesis. We now enter the fourth day, stage or state.

- The three stages in the regenerating life of adult man are:

(1) concerning the state of truth with man from doctrine, the fourth day or stage;

(2) concerning the state of life from truth, the fifth day or stage;

(3) concerning his state of life from good, the sixth day or stage.

These are the three actual, active degrees or steps of adult regeneration with man following the periods of infancy, childhood and youth already considered.

- The young man is not supposed as yet to have chosen and appropriated either good or evil. But having become a man he is now taking on a man's responsibilities. He is standing at the parting of the ways - one narrow way looking upwards, the other is a broad way looking downwards. The young man is in freedom; he can choose his path; he is in equilibrium between good and evil - between heaven and hell.

- Diagram 22 (22)

- We have seen that during minority, the course was upward in the natural mind and downward through the spiritual mind. Thenceforth, should the man become regenerate, it will be the reverse - up through the spiritual, down through the natural. The first great step in this process is the opening of the lowest or natural degree of the spiritual mind a and elevation of the man into it with the descent of influx thence into the highest degree of the natural mind b, and into c the highest degree of the limbus which is the lowest seat of thought and affection, and thence into word and deed by the gross body.

- The lowest degree of the spiritual mind a having been previously stored with good and truth is prepared for the man's entrance into it; he then rises into it and plants therein the interior seat of his thought and affection. Thus he begins to be a distinctively spiritual man but has not yet become so, especially not permanently so. To ensure this result the highest degree of his natural mind b and the corresponding plane of the limbus c must be cleansed of evil and falsity and appropriate good and truth adopted in their stead.

- The goods and truths brought into use as the hosts of the Lord in order to combat the evil and falsity are those already stored in these degrees (b and c) during youth. However these goods and truths cannot combat and expel the evils and falsities from these degrees except as infilled and animated by the higher goods and truths in a of the spiritual mind. Then the spiritual rests securely on the natural and the man thereafter holds his interior seat in that lowest degree of the spiritual mind.

- The man dying in this state goes to the lowest or natural heaven because he is regenerate to the natural degree of his spiritual mind and to the corresponding degree of his natural mind. This first great step of regeneration requires years for its accomplishment, and with most persons, many years. Neither does it always commence at twenty-one years of age.

- There is a difference between evil from the father and evil from the mother. The evil which is from the father (resident in the three degrees of the natural mind C and thence in the spiritual-sensual and spiritual-corporeal), cannot be expelled, but only removed from the centre to the circumference and there held in

subjection and, as it were, lifeless to eternity. But the evil from the mother may be dispersed as regeneration descends through the degrees of the limbus.

- Cupidities within, the man sees not; these are known to the Lord alone. But the Lord can remove them only when man who is together with Him in the limbus fights against them there as seen by the light of truth. Thus their basis is removed, and the inner mind is cleansed. Good and truth can then descend from the spiritual mind into the natural mind C, regenerating it, become enrooted in the limbus, and be rendered as act and speech by the gross body. Good and truth thus implanted in the natural C and enrooted in the limbus D are also permanently enjoyable as to their interiors in the spiritual mind B.

## **25. THE SECOND DEGREE OF REGENERATION**

- In both the first and second steps of adult regeneration man acts from truth rather than from good. From truth he acquires good; and so long as this state of looking from truth to good continues, man will have unrest, and he will be let into trials and temptations and the war between the external and internal man will go on during this fifth day or state.

- Diagram 23 (23)

- This diagram shows man at the close of the second great step in regeneration. Dying at this stage he ascends to the spiritual or middle heaven.

- During this period man is brought into combat with deeper evils and falsities than in the first stage, namely the evils and falsities of the second degree of the natural mind d and of the limbus f but he is sustained by more interior goods and truths in the second degree of the spiritual mind a. Thus the second degree of the spiritual mind becomes founded on the cleansed and regenerate second degree of the natural mind and of the limbus.

- The middle degree of the natural mind is filled by an influx of good and truth from the middle degree of the spiritual mind and is conjoined to that degree and makes one with it. The interior seat of thought and affection and of spiritual power is now elevated into and fixed in the middle degree of the spiritual mind. Here also conscience holds its interior seat; its exterior seat being in d.

- The warfare against the evils of the middle degrees of the natural d and f, causing their removal, was not carried on by the goods and truths of the spiritual mind directly upon those evils but through goods and truths stored as remains in the natural mind.

- With the wicked the natural degrees are closed above and opened below. In the good those degrees are open above and closed below. These opposite states cause separation and cause the good to appear above and the evil to appear below.

## **26. THE THIRD DEGREE OF REGENERATION**

- Having achieved the sixth day or stage, the celestial man, who has come into dominion over the whole earth in himself is graphically described in these words of Scripture,

"Thou hast put all things under his feet." Love is the supreme affection in the Celestial man. With him love of the highest quality precedes every other quality in his life - love leads and truth follows. As we have seen, it was otherwise with man in the first and second stages in adult regeneration.

- Diagram 24 (24)

- This diagram presents man regenerated to the highest or celestial degree a of his spiritual mind. The corresponding degrees of the natural, b and c, are also regenerated and united to the highest. He now enjoys celestial perception. He leads a life the highest, purest and happiest possible, performing uses the most essential and universal, the life and use of celestial love and wisdom and of inmost innocence and peace.

- The measure of every recipient faculty in every plane is full. The lower degrees of the spiritual mind opened and lived through as he passed on to the highest are closed beneath the one he now inhabits. Still, gathering their harvests of good and truth and garnering them in those lower planes, he extracted their celestial essences and bore them with him to his lofty home where the very primitives of the life and delight of the lower degrees bloom and fructify to eternity.

- In this highest Edenic state of life, the whole external man, including the limbus or interior body degree, is regenerated and conjoined to the heavenly internal and act and make one with it.



- The warfare during this third and last campaign has been specifically between the evils and things false in the lowest, sensual mind of the external man, and the heavenly hosts of good and truth in the celestial or highest form in the internal man, aided by remnants of forces gathered in infancy, childhood and youth.
- But the Sabbath dawns; and on the Sabbath no work is done. There is no longer need of labour and combat to acquire good by truth.

"This celestial state is what was represented by the Sabbath." (AC 9506)

During all man's days of labour and combat, he was looking at good from truth; i.e. from what is external to what is internal.

"Man before regeneration acts from truth, and by it good is acquired, but after regeneration man acts from good ..." (AC 8505)

- But all combat ended, the celestial angel is in peace; he has no more strife with evil. If evil attacks, he despises the evil. The celestial angel is free; he has no bonds, or if he has they are bonds of love. He does not want to be his own - to have his own way.

"Not my will, but Thine, be done." (Matthew 26, 39)

With this man, the external is in perfect obedience and loving service to the internal, hence the rest and peace.

- The whole man (except the gross body to be rejected) is joined to the spiritual mind and ever after acts as one with it, the willing servant of a heavenly lord and master. Dying in this state man rises to an abode in the celestial heaven.

## **27. THE WICKED**

- Diagram 25 (25)
- This diagram illustrates the state of the wicked. Their spiritual mind is closed and almost inoperative, thus with them heaven is shut. Their natural mind being filled with evil and falsity is perverted. The natural mind in such case reacts against the spiritual mind and closes it, so that but little influx can enter the natural mind from above or through heaven.
- Z represents the three hells as they appear below the world of spirits.
- Some of the wicked however are more deeply sunken in the evils of one degree and some in the evils of another. The predominant evils and falsities of some are in w, and with them this degree is more operative than the lower degrees. These constitute the first hell.
- The evils and falsities of others are in x. These constitute the middle hell.
- And still others are in y. These constitute the lowest hell.
- The hells then consist of those who are in the perverted rational, perverted scientific and perverted sensual states.

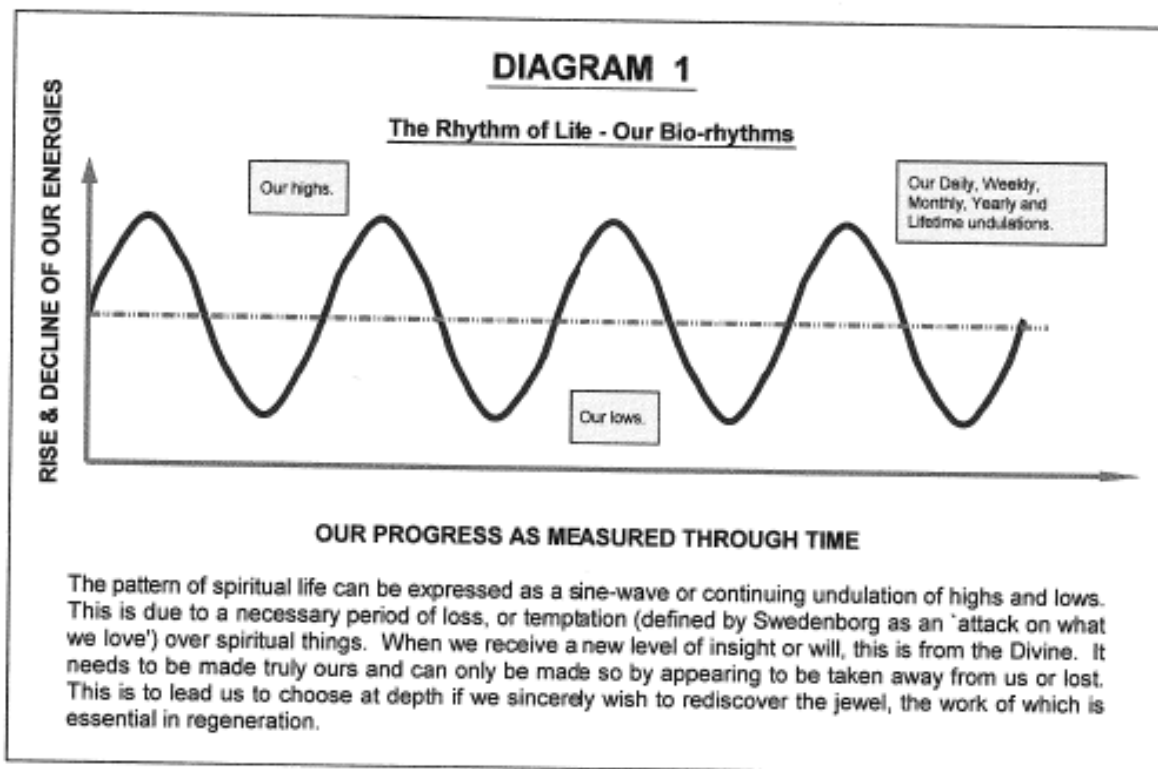
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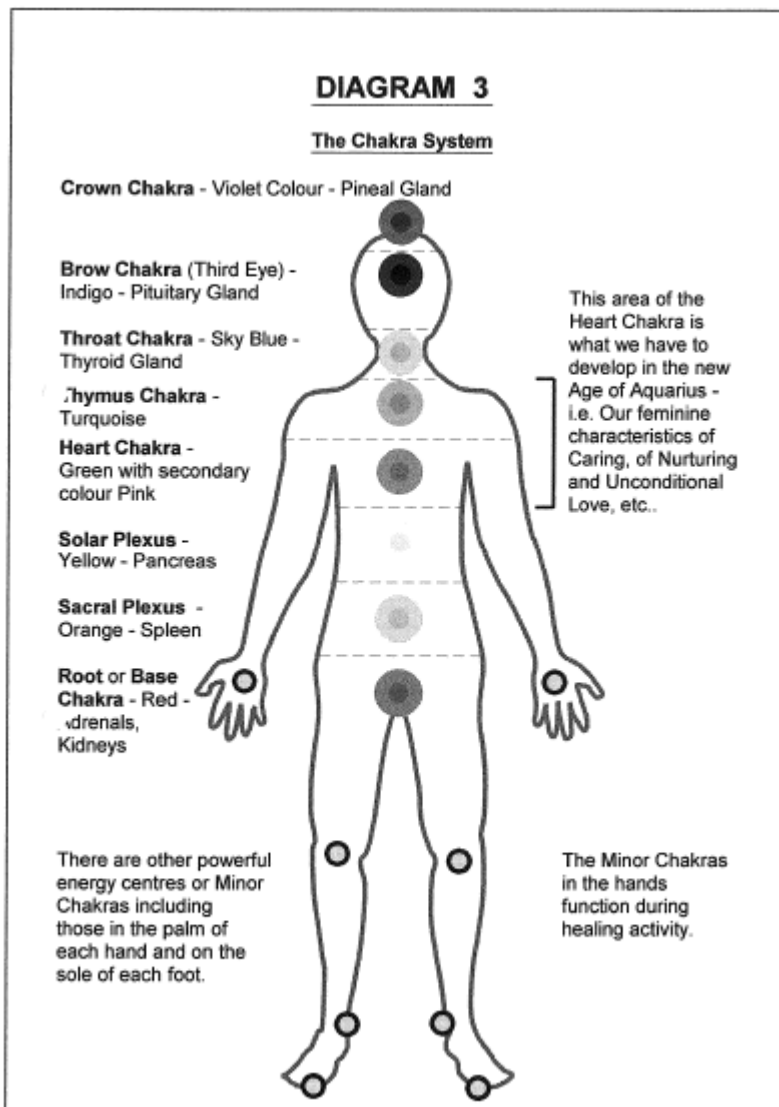
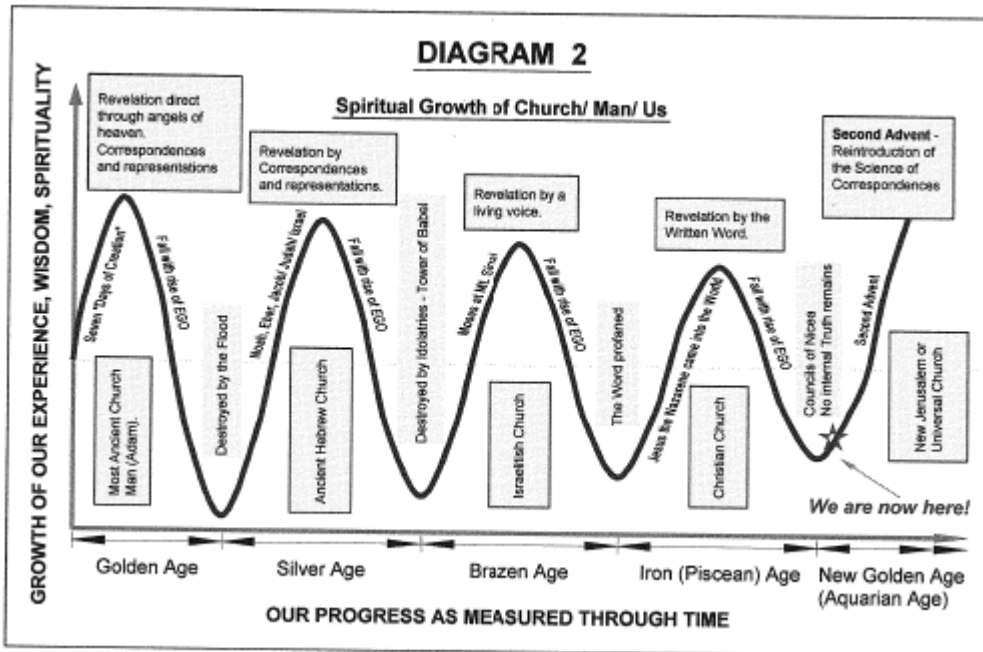
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8. Swedenborg, Emanuel, Apocalypse Explained (AE)
9. Swedenborg, Emanuel, Conjugal Love (CJ)
10. Swedenborg, Emanuel, Divine Love and Wisdom (DLW)
11. Swedenborg, Emanuel, Divine Providence (DP)
12. Swedenborg, Emanuel, Divine Wisdom appended to AE (DW in AE)
13. Swedenborg, Emanuel, New Jerusalem and its Heavenly Doctrine (HD)
14. Swedenborg, Emanuel, Heaven and Hell (HH)
15. Swedenborg, Emanuel, Influx or Intercourse between the Soul and the Body (In°)
16. Swedenborg, Emanuel, Last Judgement, and Babylon Destroyed (LJ)
17. Swedenborg, Emanuel, Spiritual Diary (SD)
18. Swedenborg, Emanuel, True Christian Religion (TCR)

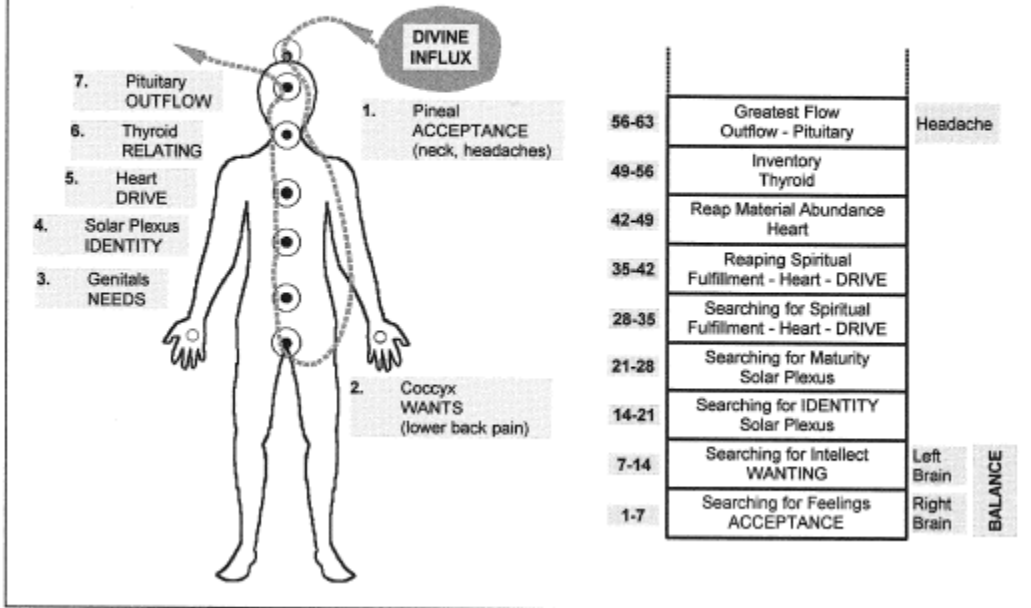
APPENDIX 'A'

DIAGRAMS



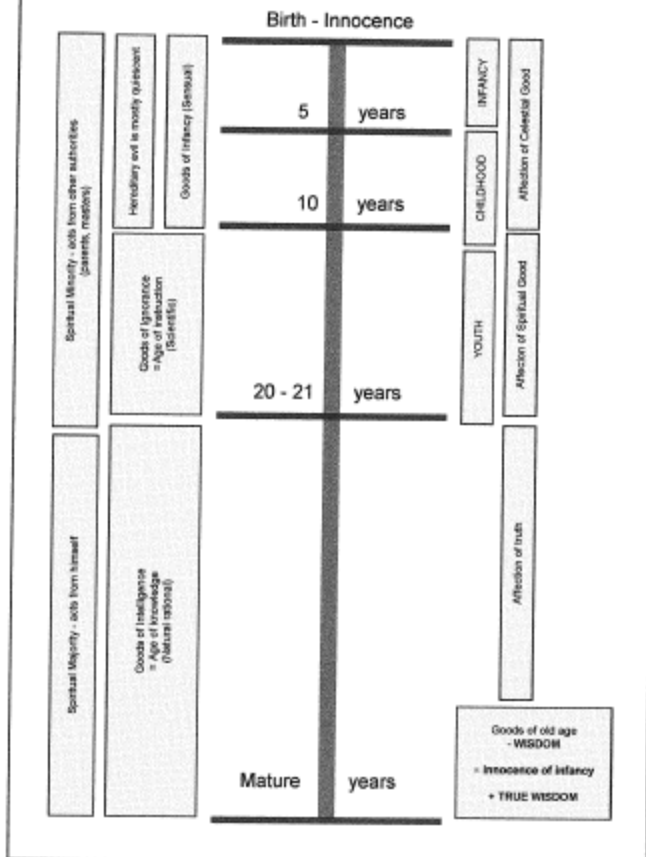


**DIAGRAM 4**  
SEVEN YEAR CYCLES OF LIFE AND THE SEVEN CHAKRAS

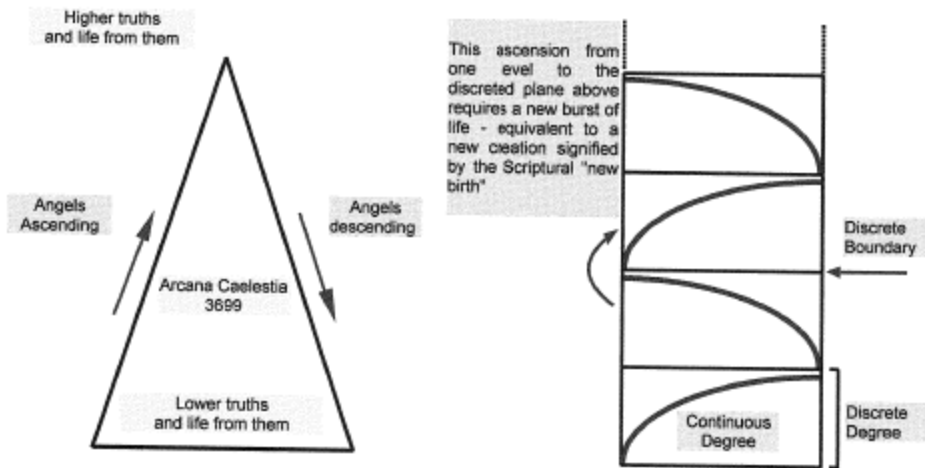


**DIAGRAM 5**

Time Line of Our Lifetime



**DIAGRAM 6**  
**DISCRETE DEGREES**



**DIAGRAM 7 (1)**

**The Spiritual and the Natural**

The Spirit  
The Spiritual World



B

The Body  
The Natural World



C

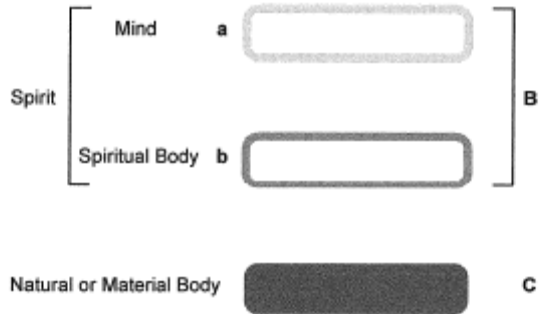
**SECOND FORM**

Same as the above



## DIAGRAM 8 (2)

### The Spirit Twofold - Mind and Spiritual Body



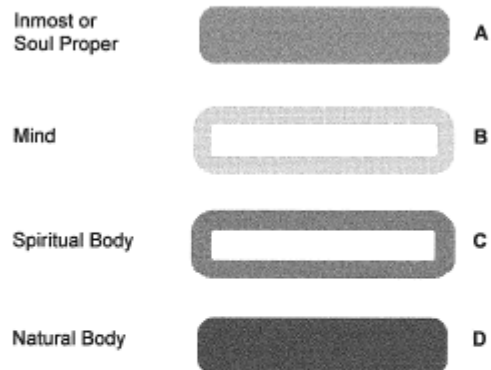
### SECOND FORM

Same as the above  
in simultaneous order



## DIAGRAM 9 (3)

### The Inmost, or the Soul Proper



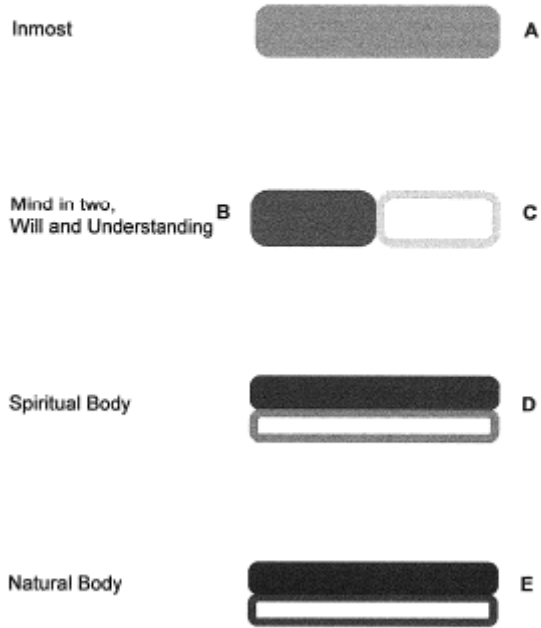
### SECOND FORM

Same as the above



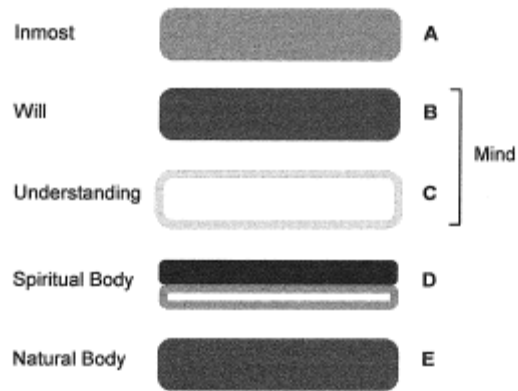
### DIAGRAM 10 (4)

#### The Mind; Its Two Faculties, Will and Understanding



### DIAGRAM 11 (5)

#### The Will and the Understanding



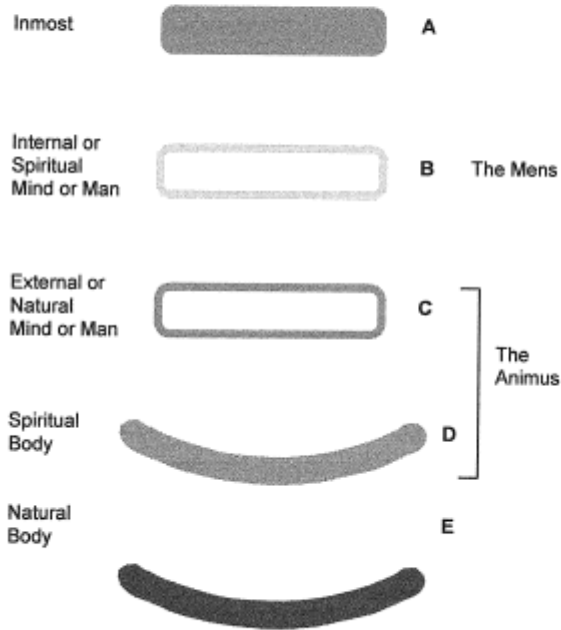
#### SECOND FORM

As above



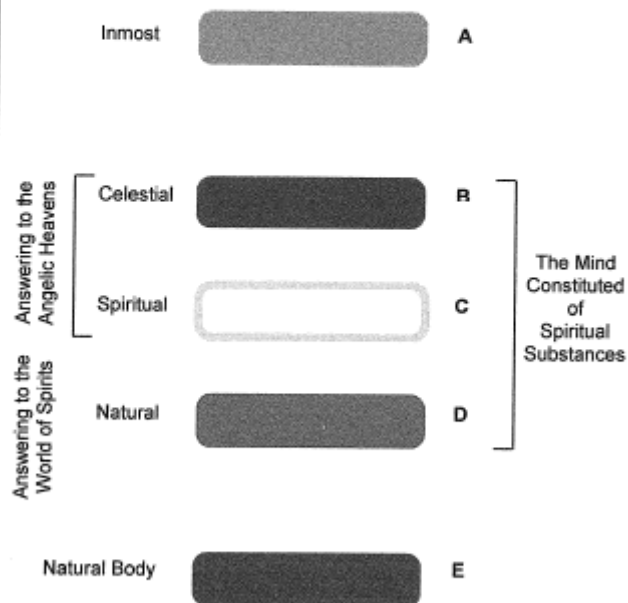
### DIAGRAM 12 (6)

#### The Internal and the External Mind



### DIAGRAM 13 (8)

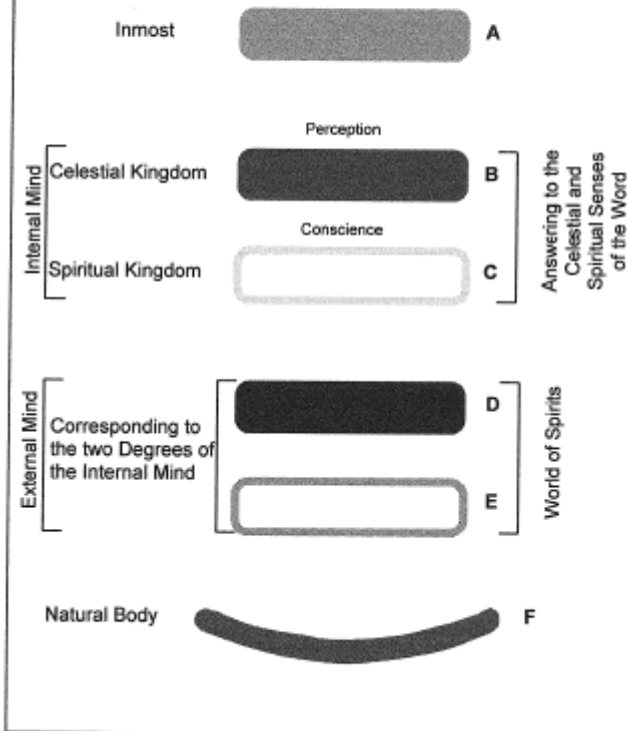
#### The Mind in Three Degrees





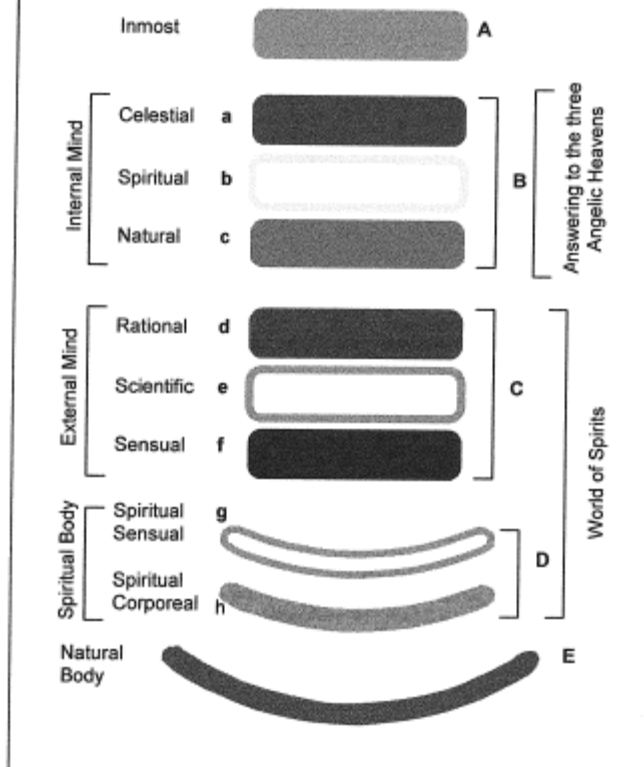
## DIAGRAM 14 (12)

### The Mind as the Two Kingdoms



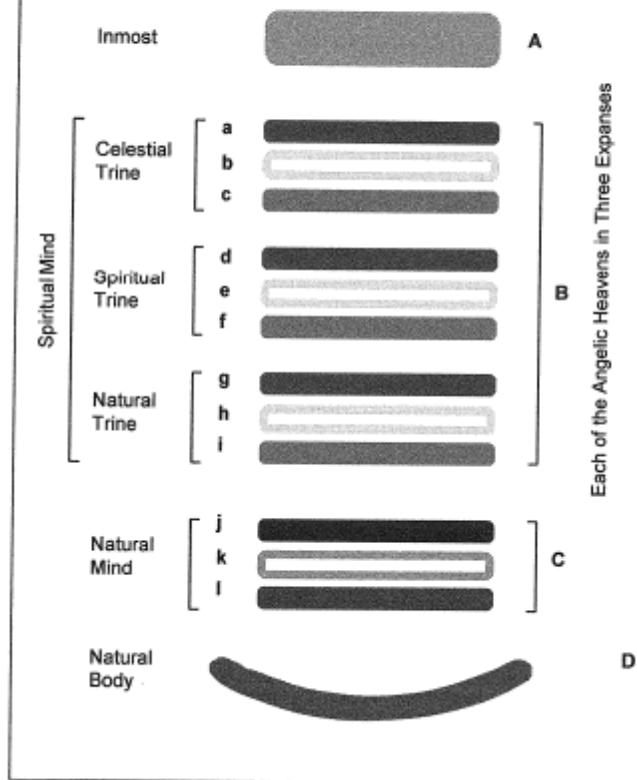
## DIAGRAM 15 (13)

### Relation of the Degrees of the Natural Mind to those of the Spiritual



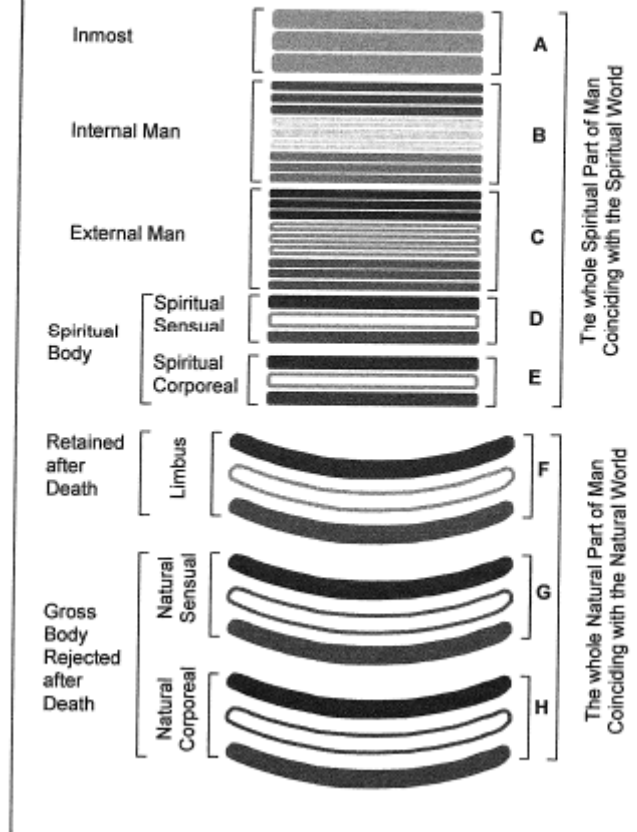
## DIAGRAM 16 (14)

### Each Degree of the Spiritual Mind in Three Planes



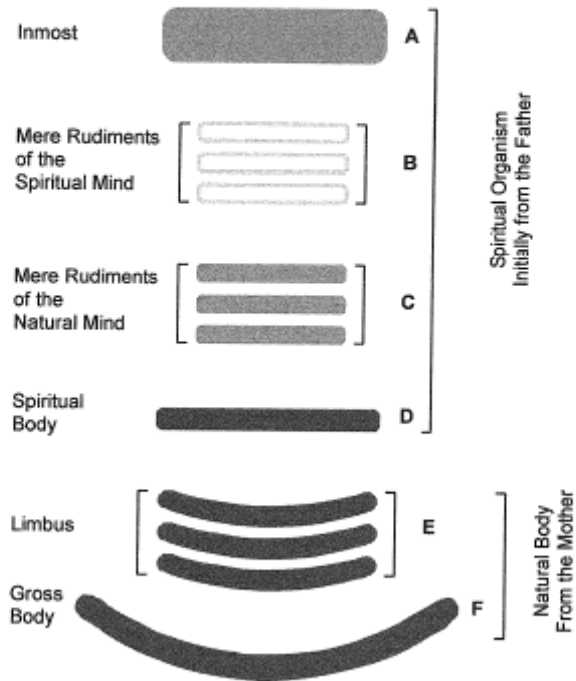
## DIAGRAM 17 (17)

### All the Degrees in Trines



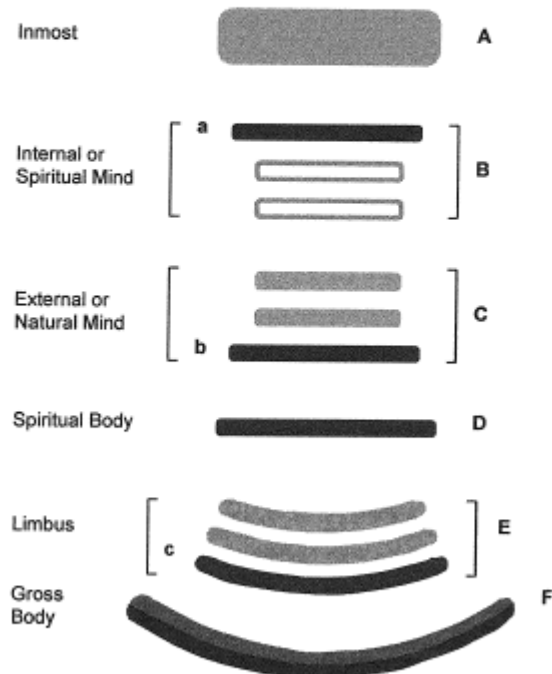
### DIAGRAM 18 (18)

#### Man at Birth



### DIAGRAM 19 (19)

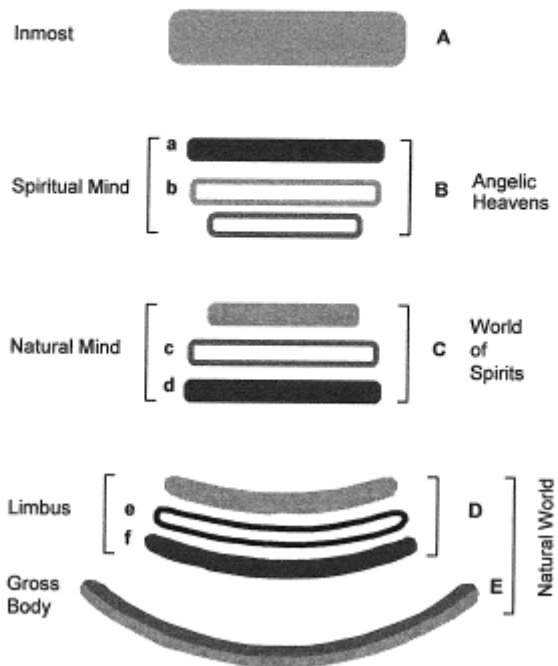
#### Growth During Infancy





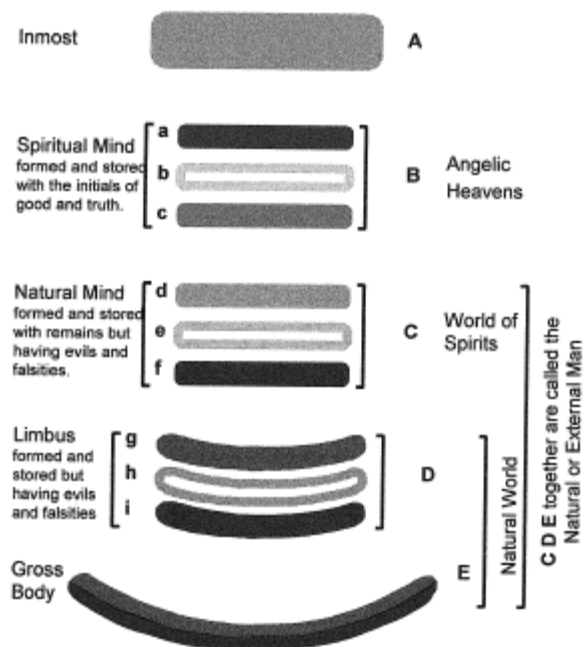
## DIAGRAM 20 (20)

### Growth During Childhood



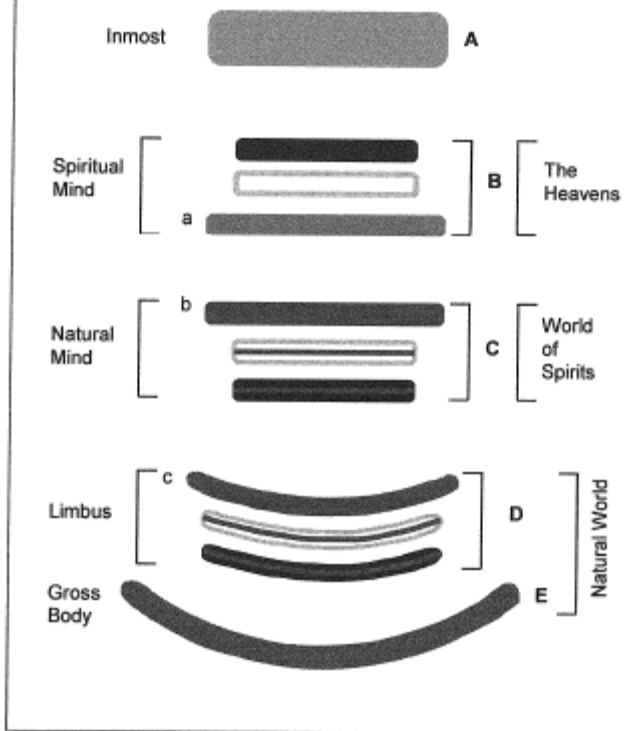
## DIAGRAM 21 (21)

### Growth During Youth



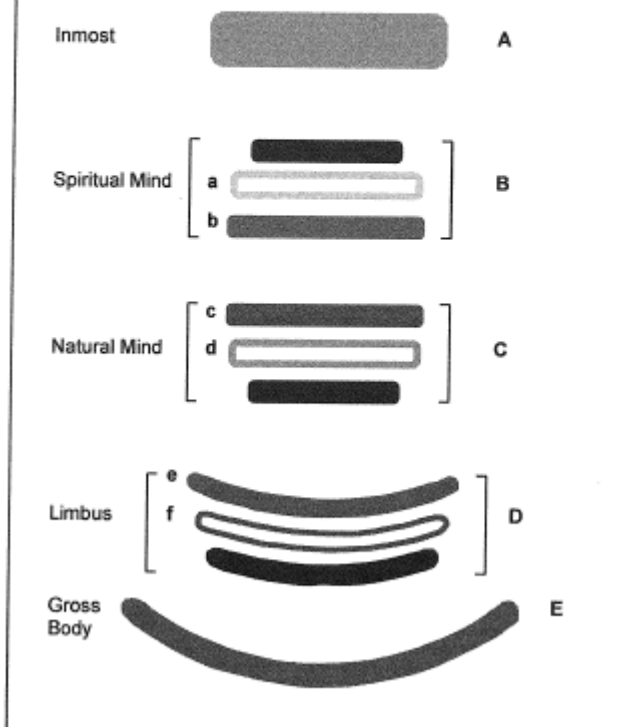
## DIAGRAM 22 (22)

### First Degree of Regeneration - Adult Life



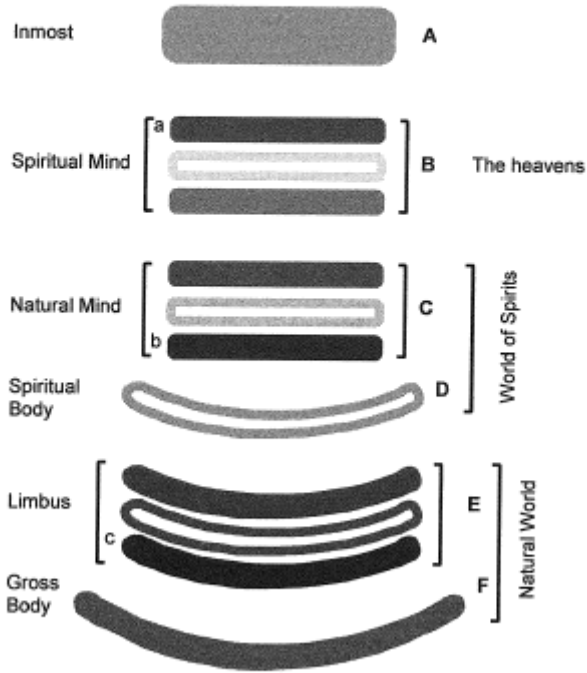
## DIAGRAM 23 (23)

### The Second Degree of Regeneration



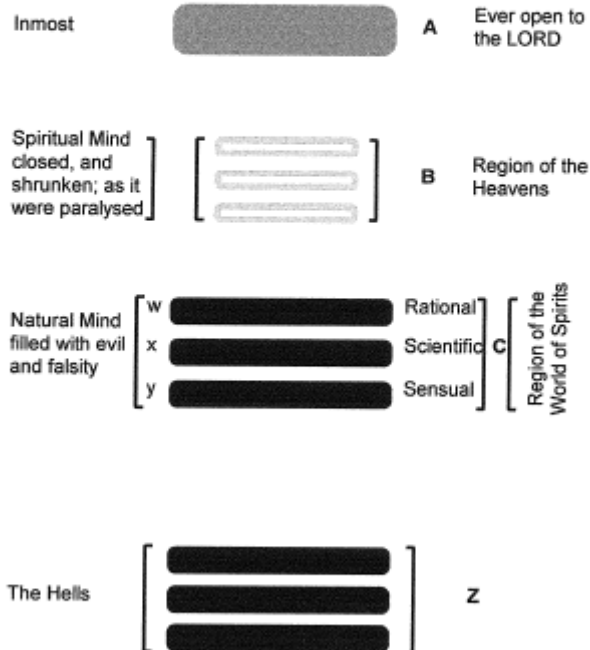
### DIAGRAM 24 (24)

#### The Third Degree of Regeneration



### DIAGRAM 25 (25)

#### The Wicked



## APPENDIX 'B'

### OTHER RELEVANT SWEDENBORG QUOTATIONS ON DISCRETE DEGREES:-

#### ARCANA CAELESTIA 657

657. ... There are three degrees of things intellectual in man; the lowest is that of knowledge (scientificum) the middle is the rational; the highest, the intellectual. These are so distinct from each other that they should never be confounded. But man is not aware of this, for the reason that he makes life consist in what is of sense and knowledge only; and while he cleaves to this, he cannot even know that his rational part is distinct from that which is concerned with knowing (scientificum); and still less that his intellectual part is so. And yet the truth is that the Lord flows through man's intellectual into his rational, and through his rational into the knowledge of the memory, whence comes the life of the senses of sight and of hearing. This is the true influx, and this is the true intercourse of the soul with the body. Without influx of the Lord's life into the things of the understanding in man--or rather into things of the will and through these into those of understanding--and through things of understanding into things rational, and through things rational into his knowledges which are of the memory, life would be impossible to man. And even though a man is in falsities and evils, yet there is an influx of the Lord's life through the things of the will and of the understanding; but the things that flow in are received in the rational part according to its form; and this influx gives man the ability to reason, to reflect, and to understand what truth and good are. But concerning these things, of the Lord's Divine mercy hereafter; and also how the case is with the life that pertains to brutes.

#### ARCANA CAELESTIA 3665

[2]The case herein is this: When man is being regenerated, he is at first led by the Lord as an infant, then as a child, afterwards as a youth, and at last as an adult. The truths he learns as an infant child are altogether external and corporeal, for as yet he is unable to apprehend interior truths. These truths are no other than knowledges of such things as contain, in their inmost, things Divine; for there are knowledges of things that do not contain anything Divine in their inmost; and there are knowledges that do contain it. The knowledges that do contain what is Divine are such that they can admit interior truths more and more, successively, and in order; whereas the knowledges which do not contain what is Divine are such that they do not admit, but reject these interior truths; for the knowledges of external and corporeal good and truth are like ground, which according to its quality admits seeds of one nature and not of another, bringing to maturity one kind of seeds, and suffocating another. Knowledges which contain in their inmost what is Divine, admit into them spiritual and celestial truth and good, possessing this capacity from the Divine which is within, and which disposes; but the knowledges which do not contain in them what is Divine, admit only what is false and evil, such being their nature. ...

[3]The knowledges which are learned from infancy to childhood are like most general vessels, which are to be filled with goods, and in proportion as they are filled the man is enlightened. If the vessels are such as to admit into them genuine goods, then the man is enlightened from the Divine that is within them, and this successively more and more; but if they are such that genuine goods cannot be in them, then the man is not enlightened. It does appear that he is enlightened, but this is from a fatuous light, which is that of falsity and evil, whereby he is more and more darkened in respect to good and truth.

[4]Such knowledges are manifold, and so manifold that their genera can scarcely be counted; still less can their species be discriminated; for they are derived in many ways from the Divine through the rational into the natural. For some flow in immediately through the good of the rational, and thence into the good of the natural and also into the truth of this good, and thence further into the external or corporeal natural, where also they divide into various streams. And some flow in mediately through the truth of the rational into the truth of the natural, and also into the good of this truth, and thence further into the external or corporeal natural (see n. 3573, 3616). They are like nations, families, and houses, and like the blood-relationships and the connections therein, there being in them some which descend in a direct line from the first father, and some which descend in a line more and more indirect or collateral. In the heavens these things are most distinct, for all the societies therein, and thus the proximities, are distinguished



according to the genera and species of good and truth (n. 685, 2508, 2524, 2556, 2739, 3612). These societies and proximities were represented by the most ancient people, who were celestial men, by their dwelling together classified in this manner into nations, families, and houses (n. 470, 471, 483, 1159, 1246); and for this reason it was enjoined that they who were of the representative church should contract marriages within the families of their own nation; for in this way they could represent heaven, and the conjunction of its societies as to good and truth--as was the case here with Jacob, in that he was to go to the house of Bethuel his mother's father, and take him a woman of the daughters of Laban his mother's brother.

[5] With regard to these very knowledges of external or corporeal truth which are from collateral good, and which as before said contain in them what is Divine, and thus are capable of admitting genuine goods--such as are the knowledges with young children who are afterwards regenerated--they are in general such as are contained in the historicals of the Word, such as what is said therein concerning paradise, concerning the first man in it, concerning the tree of life in its midst, and concerning the tree of knowledge, where was the serpent that practised the deception. These are the knowledges that contain within them what is Divine, and admit into them spiritual and celestial goods and truths, because they represent and signify these goods and truths. Such knowledges also are all other things in the historicals of the Word, as what is said concerning the tabernacle and the temple and concerning the construction of these; in like manner what is said concerning the garments of Aaron and of his sons; also concerning the feasts of tabernacles, of the first fruits of harvest, of unleavened bread, and concerning other like things. When such knowledges as these are known and thought of by a young child, the angels who are with him think of the Divine things which they represent and signify; and because the angels are affected therewith, their affection is communicated, and causes the delight and pleasure which the child experiences therein; and prepares his mind to receive genuine truths and goods. Such and very many others are the knowledges of external and corporeal truth that are derived from collateral good.

ARCANA CAELESTIA 3691

[2] It is said "to good and truth of that degree," because goods and truths are perfectly distinguished from each other according to degrees; interior goods and truths being in a higher degree, and exterior ones in a lower degree. In a higher degree are the goods and truths of the rational; in a lower degree are the goods and truths of the natural; and in the lowest are the sensuous goods and truths of the body. Interior goods and truths, or those of a higher degree, flow into exterior goods and truths, or those of a lower degree, and exhibit therein an image of themselves, almost as man's interior affections exhibit themselves in the countenance and its changes. From this it is manifest that interior goods and truths are completely separate from exterior goods and truths, or what is the same, those in a higher degree from those in a lower one; so separate that it is possible for the interior ones, or those in a higher degree, to exist quite apart from the exterior ones, or those in a lower degree. He who has not a distinct notion of degrees cannot have a distinct notion of interior and exterior goods, nor how the case is with man's soul, or with his spirit and body, nor how it is with the heavens in the other life.

[3] That there are three heavens is known, and that one heaven is more interior than another, and that the third heaven is inmost. These heavens are most distinct from each other according to degrees. They who are in the inmost or third heaven are nearest the Lord; they who are in the interior or second heaven are more remote; and they who are in the exterior or first heaven are still more remote. No other communication between these heavens is possible than such as is that of man's inmosts with his exteriors for the man who is in love to the Lord and in charity toward his neighbour is a little heaven that in an image corresponds to the three heavens, and he receives the influx of good and truth out of the three heavens from the Lord according to the same degrees. The relative nature of these degrees to one another may be seen from the two cases adduced above (n. 3688, 3690).

[4] They who are in real love to the Lord, so as to have a perception of it, are in a higher degree of good and truth, and are in the inmost or third heaven; thus are nearer to the Lord, and are called celestial angels. They who are in charity toward the neighbour so as to have a perception of charity, and not so much a perception of love to the Lord, are in a lower degree of good and truth, and are in the interior or second

heaven; thus are more remote from the Lord, and are called spiritual angels. But they who are in charity toward the neighbour merely from the affection of truth, so as not to have a perception of charity itself toward the neighbour, except from the truth with which they are affected, are in a still lower degree of good and truth, and are in the exterior or first heaven; thus are still more remote from the Lord, and are called good spirits.

[5]From this it may in some measure be evident how the case is in respect to degrees namely, that those things which are in a higher degree exhibit themselves in an image in those which are in the degree next lower. In love to the Lord there is a proximate image of the Lord, which is called a "likeness," wherefore they who are in love itself to the Lord are called His "likenesses." In charity there is also an image of the Lord (only more remote), for in true charity the Lord is present; and therefore they who are therein are called His "images" (n. 50, 51, 1013); while they who are in the affection of truth, and thence in a certain species of charity toward the neighbour, are also images of the Lord, but still more remotely. The three heavens are distinguished into these degrees, and according to these degrees the Lord flows in with Divine good and truth, thus with wisdom and intelligence, and with heavenly joy and happiness.

#### ARCANA CAELESTIA 3701

[3]When such a person comes into the other life he has the same desires; the very nature which he has contracted in the world by actual life remains, and the delight just referred to is plainly perceived. For this reason such a man cannot be in any heavenly society, in which every one desires better for others than for himself, but has to be in some infernal society where the delight is similar to his own. This nature is that which must be rooted out while the man lives in the world, which cannot possibly be done except by the Lord through regeneration; that is, by his receiving a totally new will and derivative new understanding; or in other words by being made new in respect to both these faculties. But in order that this may be effected, the man must first of all be reborn as a little child, and must learn what is evil and false, and also what is good and true; for without knowledge he cannot be imbued with any good; for from himself he acknowledges nothing to be good but what is evil, and nothing to be true but what is false.

[4]To this end such knowledges are insinuated into him as are not altogether contrary to those which he had before as that all love begins from self; that self is to be taken care of first and then others; that good is to be done to such as appear poor and distressed outwardly, no matter what may be their inward character; in like manner that good is to be done to widows and orphans simply because they are so called; and lastly, to enemies in general, whoever they may be; and that thereby a man may merit heaven. These and other such knowledges are those of the infancy of his new life, and are of such a nature that while they derive somewhat from his former life or the nature of his former life, they also derive somewhat from his new life into which he is thereby being introduced; and hence they are such as to admit into them whatever things are conducive to the formation of a new will and a new understanding. These are the lowest goods and truths, from which those who are being regenerated commence, and because these admit into themselves truths that are more interior or nearer to Divine truths, by their means there may also be rooted out the falsities which the man had before believed to be truths.

#### ARCANA CAELESTIA 5114

[3]As regards the derivations specially, in man they are of such a nature that they cannot be briefly set forth. They are steps or degrees as of a ladder between the intellectual part and the sensuous, but no one can apprehend these degrees unless he knows that they are most distinct from one another, so distinct that the interior can exist and subsist without the exterior, but not the exterior without the interior. For example: the spirit of man can subsist without the material body, and also actually does so subsist when by death it is separated from the body. The spirit of man is in an interior degree, and the body is in an exterior degree. It is similar with the spirit of man after death: if he is among the blessed, he is in the last degree among them when in the first heaven, in an interior degree when in the second, and in the inmost when in the third; and when he is in this, he is indeed at the same time in the rest, but these are quiescent in him, almost as the bodily part in man is quiescent in sleep, but with this difference, that with the angels the interiors are then in the highest wakefulness. Therefore there are as many distinct degrees in man as there are heavens, besides the last, which is the body with its sensuous things.

[4]From this it may in some measure appear how the case is with the derivations from first to last, or from the intellectual part down to the sensuous. The life of man, which is from the Lord's Divine, passes through these degrees from the inmost down to the last or ultimate degree, and in each degree it is derived from what is prior, becoming more and more general, and in the ultimate degree most general. The derivations in the lower degrees are merely compositions, or rather combinations (conformations), of the singulars and particulars of the higher degrees in succession, together with an addition from purer nature, and then from grosser nature, of such things as may serve for containing vessels; and if these vessels are decomposed, the singulars and particulars of the interior degrees, which had been combined therein, return to the degree next higher. And as with man there is a connection with the Divine, and his inmost is of such a nature that he can receive the Divine, and not only receive it, but also make it his own by acknowledgment and affection, thus by reciprocation, he therefore can never die, because he has thus been implanted in the Divine, and is therefore in what is eternal and infinite, not merely through the influx thence, but also through the reception of it.

#### ARCANA CAELESTIA 9336

9336. By little and little I will drive him out from before thee. That this signifies a removal by degrees according to order, is evident from the signification of "by little and little," as being by degrees, thus slowly; from the signification of "driving out," when said of the falsities and evils which are signified by the nations of the land of Canaan, as being removal (of which just above, n. 9333). It is said "by degrees according to order," because with the man who is being regenerated all things are disposed according to the order of heaven; for the regenerate man is a heaven in the least form, and therefore there is in him an order like that which is in heaven.

[2] When a man is born, in respect to hereditary evils he is a hell in the least form; and he also becomes a hell in so far as he takes the hereditary evils to himself, and adds to them things which are his own. Hence it is that both from birth and from actual life the order of his life is opposite to the order of heaven; for from his own a man loves himself more than the Lord, and the world more than heaven; when yet the life of heaven consists in loving the Lord above all things and the neighbour as one's self. From this it is evident that the former life, which is of hell, must be utterly destroyed (that is to say, the evils and falsities must be removed), in order that the new life, which is the life of heaven, may be implanted (see n. 4551, 4552, 4839, 6068). This cannot possibly be done hastily; for every evil that is rooted in with its falsities has a connection with all evils and their falsities; and such evils and falsities are innumerable, and their connection is so complex that it cannot be comprehended, not even by the angels, but only by the Lord. From this it is evident that the life of hell with a man cannot be destroyed suddenly; for if it were, he would straightway expire; and neither can the life of heaven be implanted suddenly, for if it were, he would also expire.

[3]There are thousands and thousands of arcana, of which scarcely a single one is known to man, whereby a man is led by the Lord out of the life of hell into the life of heaven. That this is so, has been given me to know from heaven, and it has likewise been confirmed by many things which have come to my notice. As man knows scarcely anything of these matters, many have fallen into errors about the liberation of man from evils and falsities (that is, the forgiveness of sins), believing that through mercy the life of hell in a man can be instantly turned into the life of heaven in him; when yet the whole act of regeneration is mercy, and none are regenerated except those who receive the mercy of the Lord in faith and life while in the world; according to the Lord's words in John:-

As many as received, to them gave He the power to be sons of God, even to them that believe in His name; who were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God (i. 12, 13);

what is meant by "bloods," by "the will of the flesh," and "the will of man," also by being "born of God," may be seen above (n. 5826).

[4]What is properly meant by removal from evils and falsities by degrees according to order, shall also be briefly stated. The Divine truth which proceeds from the Divine good of the Lord disposes all things into order in heaven; and therefore this Divine truth, in which there is good from the Lord, is order itself (n.

1728,1919,2258, 2447, 5703, 6338, 8700 8988) According to this order all things in heaven come forth, and according to the same order they subsist; for to subsist is perpetually to come forth. In order therefore that heaven may come forth in a man it is necessary that he receive Divine truth in the good proceeding from the Lord. This can only be done by degrees according to an order similar to that by which the Lord sets heaven in order; for the case with a thing of the same nature is the same in what is small as in what is great. This successive setting in order is what is here meant by "order according to degrees." From all this it is also evident that the case with the new creation of man-which is his regeneration is the same as with the creation of heaven and earth. Wherefore also in the Word by "a new heaven and a new earth" is meant a new church (n. 1733, 1850, 2117, 2118, 3355, 4535); and also by the creation of heaven and earth in the first chapter of Genesis is meant the new creation of the celestial church, which is called "Man" (of which see in the explications there).

ARCANA CAELESTIA 10099

... Most of the learned at this day have no other idea of successives, than as of what is continuous, or as of that which coheres by continuity. As they have this idea of the succession of things, they cannot conceive the nature of the distinction between the exteriors and interiors of man, nor consequently between the body and the spirit of man; and therefore when they think about them from these ideas, they cannot possibly understand that after the dispersion or death of the body, the spirit also is able to live under a human form.

[3] But successives are not connected continuously, but discretely, that is, distinctly according to degrees; for interior things are wholly distinct from exterior, insomuch that exterior things can be separated, and yet the interior things still continue in their life. This is the reason why man can be withdrawn from the body and think in his spirit; or according to the form of speaking used by the ancients, can be withdrawn from sensuous, and raised toward interior things. The ancients also knew that when man is withdrawn from the sensuous things that belong to the body, he is withdrawn or raised into the light of his spirit, thus into the light of heaven. Hence also the learned ancients knew that when the body was dispersed, they would live an interior life which they called their spirit; and as they regarded that life as the very human life itself, they also knew from this that they should live under the human form. Such was the idea which they had of the soul of man; and as that life was akin to life Divine, they hence perceived that their soul was immortal; for they knew that part of man which was akin to life Divine, and thus conjoined with it, could not possibly die.

[4] But after those ancient times this idea of the soul and of the spirit of man disappeared, by reason, as said above, of the want of a just idea of successives. Hence also it is, that they who think from modern learning do not know that there is what is spiritual, and that this is distinct from what is natural. For they who have an idea of successives as of what is continuous, cannot conceive of the spiritual otherwise than as of a purer natural, when yet they are as distinct from each other as are the prior and the posterior, thus as that which begets and that which is begotten. From this it is that the distinction between the internal or spiritual man, and the external or natural, thus between man's internal thought and will, and his external thought and will, is not apprehended by such learned men. Hence neither can they comprehend anything of faith and love, of heaven and hell, and of the life of man after death.

[5] But they who have a just and distinct idea of successives are able in some degree to comprehend that with a man who is being regenerated the interiors are successively opened, and that as they are opened they are also raised into interior light and life, and nearer to the Divine; and that this opening and consequent elevation is effected by means of truths Divine, which are vessels recipient of the good of love from the Divine. The good of love is that which immediately conjoins man with the Divine, for love is spiritual conjunction. Hence it follows that man can thus be more and more interiorly opened and raised in proportion as he is in the food of love from the Divine; and that conversely there is no opening and consequent elevation with the man who does not receive truths Divine; as is the case if a man is in evil. But of this successive order and its arcana, of the Lord's Divine mercy more fully elsewhere.

ARCANA CAELESTIA 10181

10181. And two cubits the height thereof. That this signifies the DEGREES of good and of truth, and their conjunction, is evident from the signification of "two," as being conjunction (see n. 1686, 5194, 8423); and from the signification of "height," as being the DEGREES of good and of the derivative truth (n. 9489, 9773). By DEGREES of height are meant DEGREES from interiors to exteriors, or from inmosts to outermosts, the nature of which DEGREES may be seen illustrated and shown above (n. 3405, 3691, 4145, 5114, 5146, 8603, 8945, 10099).

[2] DEGREES are of two kinds, namely, DEGREES in length and breadth, and DEGREES in respect to height and depth: the latter differ greatly from the former. DEGREES of length and breadth are those which succeed each other from the middle to the circumference; but DEGREES of height proceed from interiors to exteriors. The former DEGREES namely of length and breadth, are DEGREES which continually decrease toward the circumferences, as light decreases from a flame down to its obscurity, and as the sight of the eye decreases from the nearest objects to those which are most remote, and as the intellectual sight decreases from those things which are in light to those which enter into shade. But DEGREES of height, which proceed from inmosts to outermosts, or from highests to lowests, are not continuous, but DISCRETE They are circumstanced as are the inmosts of a seed in respect to its exteriors; and as are the inmosts of a man in respect to his outermosts; and as the inmost of the angelic heaven is in respect to its outermost. These DEGREES are discriminated from each other, and are thus distinct, as are that which produces and that which is produced.

[3] Things which are in an interior DEGREE are more perfect than those which are in an exterior DEGREE and there is no likeness between them except through correspondences.

From this it is that those who are in the inmost heaven are more perfect than those who are in the middle heaven, and that these are more perfect than those who are in the ultimate heaven. It is the same with a man in whom is heaven; his inmost is in a more perfect state than his middle, and this is in a more perfect state than his ultimate; and they are associated together in no other way than through correspondences, the nature of which has been abundantly shown in the preceding explications.

[4] He who does not acquire a perception of these DEGREES cannot possibly know the differences between the heavens, and those between the interior and exterior faculties of man, thus neither can he know the difference between the soul and the body. Nay, he cannot at all apprehend what the internal sense of the Word is, and its difference from the external sense, nor even the difference between the spiritual world and the natural. He cannot even understand what and whence correspondences and representations are, and scarcely what influx is. Sensuous men do not apprehend these differences, for they regard as continuous any increase or decrease according to these DEGREES thus they regard these DEGREES as being like those of length and breadth, and therefore they stand outside, and far away from intelligence.

[5] These DEGREES are DEGREES of height, and therefore by what is high in the Word is meant what is interior (n. 2148, 4210, 4599), and because interior, also more perfect. From

this it is that in the Word the Lord is called "the Highest," because He is perfection itself, intelligence and wisdom itself, and good and truth itself; and from this it is that heaven is said to be on high, because it is in perfection, intelligence, wisdom, good, and truth, from the Lord; and therefore hell is said to be in the deep, because there is in it no perfection, no intelligence and wisdom, and no good and truth.

#### DIVINE LOVE AND WISDOM 184

#### 184. DEGREES ARE OF A TWOFOLD KIND, DEGREES OF HEIGHT AND DEGREES OF BREADTH.

184. A knowledge of DEGREES is like a key to lay open the causes of things, and to give entrance into them. Without this knowledge, scarcely anything of cause can be known; for without it, the objects and subjects of both worlds seem to have but a single meaning, as if there were nothing in them beyond that which meets the eye; when yet compared to the things which lie hidden within, what is thus seen is as one to thousands, yea, to tens of thousands. The interiors which are not open to view can in no way be discovered except through a knowledge of DEGREES For things exterior advance to things interior and through these

to things inmost, by means of DEGREES not by continuous DEGREES but by DISCRETE DEGREES "Continuous DEGREES is a term applied to the gradual lessenings or decreasing from grosser to finer, or from denser to rarer; or rather, to growths and increasing from finer to grosser, or from rarer to denser; precisely like the gradations of light to shade, or of heat to cold. But DISCRETE DEGREES are entirely different: they are like things prior, subsequent and final; or like end, cause, and effect. These DEGREES are called DISCRETE because the prior is by itself; the subsequent by itself; and the final by itself; and yet taken together they make one. There are atmospheres, from highest to lowest, that is, from the sun to the earth, called ethers and airs that are separated into such DEGREES they are like simples, collections of simples, and again collections of these, which taken together are called a composite. Such DEGREES are DISCRETE (or separate), because each has a distinct existence, and these DEGREES are what are meant by "DEGREES of height;" but the former DEGREES are continuous, because they increase continuously and these DEGREES are what are meant by "DEGREES of breadth."

#### DIVINE LOVE AND WISDOM 185

185. Each and all things that have existence in the spiritual world and in the natural world, have conjoint existence from DISCRETE DEGREES and from continuous DEGREES together, that is, from DEGREES of height and from DEGREES of breadth. The dimension which consists of DISCRETE DEGREES is called height, and the dimension that consists of continuous DEGREES is called breadth; their position relatively to the sight of the eye does not alter the designation. Without a knowledge of these DEGREES nothing can be known of how the three heavens differ from each other; nor can anything be known of the differences of love and wisdom of the angels there; nor of the differences of heat and light in which they are; nor of the differences of atmospheres which environ and contain these. Nor without a knowledge of these DEGREES can anything be known of the differences among the interior powers of the minds of men, thus nothing of their state as regards reformation and regeneration; nor anything of the differences among the exterior powers of the bodies both of angels and men; and nothing whatever can be known of the distinction between spiritual and natural, thus nothing of correspondence. Nor, indeed, can anything be known of any difference between the life of men and that of beasts, or between the more perfect and the less perfect animals; neither of the differences among the forms of the vegetable kingdom, nor among the matters of the mineral kingdom. From which it can be seen that they who are ignorant of these DEGREES are unable to see causes from anything of judgment; they see only effects, and from these judge of causes, which is done for the most part by an induction that is continuous with effects. But causes produce effects not continuously but discretely; for cause is one thing, and effect is another. The difference between the two is like the difference between prior and subsequent, or between that which forms and that which is formed.

#### DIVINE LOVE AND WISDOM 186

186. That it may be still better comprehended what DISCRETE DEGREES are, what their nature is, and how they differ from continuous DEGREES the angelic heavens may serve as an example. There are three heavens, and these are separated by DEGREES of height; therefore the heavens are one below another, nor do they communicate with each other except by influx, which proceeds from the Lord through the heavens in their order to the lowest; and not contrariwise. Each heaven by itself, however, is divided not by DEGREES of height but by DEGREES of breadth. Those who are in the middle, that is, at the centre, are in the light of wisdom; but those who are around about, even to the boundaries, are in the shade of wisdom. Thus wisdom grows less and less even to ignorance, as light decreases to shade, which takes place continuously. It is the same with men. The interiors belonging to their minds are separated into as many DEGREES as the angelic heavens; and these DEGREES are one above another; therefore the interiors of men which belong to their minds are separated by DISCRETE DEGREES that is, DEGREES of height. Consequently a man may be in the lowest DEGREE then in a higher, and also in the highest DEGREE according to the DEGREE of his wisdom; moreover, when he is in the lowest DEGREE only, the higher DEGREE is shut, -but is opened as he receives wisdom from the Lord. There are also in a man, as in heaven, continuous DEGREES that is DEGREES of breadth. A man is like the heavens because as regards the interiors of his mind, he is a heaven in least form, in the measure in which he is in love and wisdom from

the Lord. That man as regards the interiors of his mind is a heaven in least form may be seen in the work on Heaven and Hell (n. 51-58.)

#### DIVINE LOVE AND WISDOM 189

189. DEGREES OF HEIGHT ARE HOMOGENEOUS, AND ONE IS FROM THE OTHER IN SUCCESSION LIKE END, CAUSE, AND EFFECT.

189. As DEGREES of breadth, that is continuous DEGREES are like gradations from light to shade, from heat to cold, from hard to soft, from dense to rare, from thick to thin, and so forth; and as these DEGREES are known from sensuous and ocular experience, while DEGREES of height, or DISCRETE DEGREES are not, the latter kind shall be treated of especially in this Part; for without a knowledge of these DEGREES causes cannot be seen. It is known indeed that end, cause, and effect follow in order, like prior, subsequent, and final; also that the end begets the cause, and, through the cause, the effect, that the end may have form; also about these many other things are known; and yet to know these things, and not to see them in their applications to existing things is simply to know abstractions, which remain in the memory only so long as the mind is in analytical ideas from metaphysical thought. From this it is that although end, cause, and effect advance according to DISCRETE DEGREES little if anything is known in the world about these DEGREES. For a mere knowledge of abstractions is like an airy something which flies away; but when abstractions are applied to such things as are in the world, they become like what is seen with the eyes on earth, and remains in the memory.

#### DIVINE LOVE AND WISDOM 190

190. All things which have existence in the world, of which threefold dimension is predicated, that is, which are called compounds, consist of DEGREES of height, that is, DISCRETE DEGREES as examples will make clear. It is known from ocular experience, that every muscle in the human body consists of minute fibres, and these put together into little bundles form larger fibres, called motor fibres, and groups of these form the compound called a muscle. It is the same with nerves; in these from minute fibres larger fibres are compacted, which appear as filaments, and these grouped together compose the nerve. The same is true of the rest of the combinations, bundlings and groupings out of which the organs and viscera are made up; for these are compositions of fibres and vessels variously put together according to like DEGREES. It is the same also with each and every thing of the vegetable and mineral kingdoms. In woods there are combinations of filaments in threefold order. In metals and stones there are groupings of parts, also in threefold order. From all this the nature of DISCRETE DEGREES can be seen, namely, that one is from the other, and through the second there is a third which is called the composite; and that each DEGREE is discreted from the others.

#### DIVINE LOVE AND WISDOM 205

205. IN SUCCESSIVE ORDER THE FIRST DEGREE MAKES THE HIGHEST, AND THE THIRD THE LOWEST; BUT IN SIMULTANEOUS ORDER THE FIRST DEGREE MAKES THE INNERMOST, AND THE THIRD THE OUTERMOST.

205. There is successive order and simultaneous order. The successive order of these DEGREES is from highest to lowest, or from top to bottom. The angelic heavens are in this order; the third heaven there is the highest, the second is the middle, and the first is the lowest; such is their relative situation. In like successive order are the states of love and wisdom with the angels there, also states of heat and light, and of the spiritual atmospheres. In like order are all the perfections of the forms and forces there. When DEGREES of height, that is, DISCRETE DEGREES are in successive order, they may be compared to a column divided into three stories, through which ascent and descent are made. In the upper rooms are things most perfect and most beautiful; in the middle rooms, things less perfect and beautiful; in the lowest, things still less perfect and beautiful. But simultaneous order, which consists of like DEGREES has another appearance. In it, the highest things of successive order, which are (as was said above) the most perfect and most beautiful, are in the inmost, the lower things are in the middle, and the lowest in the circumference. They are as if in a solid body composed of these three DEGREES in the middle or centre are the finest parts, round about this are parts less fine, and in the extremes which constitute the circumference are the parts composed of these and which are therefore grosser. It is like the column

mentioned just above subsiding into a plane, the highest part of which forms the innermost of the plane, the middle forms the middle, and the lowest the outermost.

#### DIVINE LOVE AND WISDOM 219

219. But let application of this be made to living conatus, and to living force, and to living motion. Living conatus in man, who is a living subject, is his will united to his understanding; living forces in man are the interior constituents of his body, in all of which there are motor fibres interlacing in various ways; and living motion in man is action, which is produced through these forces by the will united to the understanding. For the interior things pertaining to the will and understanding make the first DEGREE the interior things pertaining to the body make the second DEGREE and the whole body, which is the complex of these, makes the third DEGREE. That the interior things pertaining to the mind have no power except through forces in the body, also that forces have no power except through the action of the body itself, is well known. These three do not act by what is continuous, but by what is DISCRETE and to act by what is DISCRETE is to act by correspondences. The interiors of the mind correspond to the interiors of the body, and the interiors of the body correspond to the exteriors, through which actions come forth; consequently the two prior DEGREES have power through the exteriors of the body. It may seem as if conatus and forces in man have some power even when there is no action, as in sleep and in states of rest, but still at such times the determinations of conatus and forces are directed into the general motor organs of the body, which are the heart and the lungs; but when their action ceases the forces also cease, and, with the forces, the conatus.

#### DIVINE LOVE AND WISDOM 236

236. THESE THREE DEGREES OF HEIGHT ARE IN EVERY MAN FROM BIRTH, AND CAN BE OPENED SUCCESSIVELY; AND, AS THEY ARE OPENED, MAN IS IN THE LORD AND THE LORD IN MAN.

236. That there are three DEGREES of height in every man, has not until now become known for the reason that these DEGREES have not been recognised, and so long as they remained unnoticed, none but continuous DEGREES could be known; and when none but continuous DEGREES are known, it may be supposed that love and wisdom increase in man only by continuity. But it should be known, that in every man from his birth there are three DEGREES of height, or DISCRETE DEGREES one above or within another; and that each DEGREE of height, or DISCRETE DEGREE has also DEGREES of breadth, or continuous DEGREES according to which it increases by continuity. For there are DEGREES of both kinds in things greatest and least of all things (as was shown above, n. 229); for no DEGREE of one kind is possible without DEGREES of the other kind.

#### DIVINE LOVE AND WISDOM 256

256. THE NATURAL DEGREE OF THE HUMAN MIND REGARDED IN ITSELF IS CONTINUOUS, BUT BY CORRESPONDENCE WITH THE TWO HIGHER DEGREES IT APPEARS WHEN IT IS ELEVATED AS IF IT WERE DISCRETE

256. Although this is hardly comprehensible, by those who have as yet no knowledge of DEGREES of height, it must nevertheless be revealed, because it is a part of angelic wisdom; and while the natural man is unable to think about this wisdom in the same way as angels do, nevertheless it can be comprehended by his understanding, when it has been raised into the DEGREE of light in which angels are; for his understanding can be elevated even to that extent, and enlightened according to its elevation. But this enlightenment of the natural mind does not ascend by DISCRETE DEGREES but increases in a continuous DEGREE and as it increases, that mind is enlightened from within by the light of the two higher DEGREES How this occurs can be comprehended from a perception of DEGREES of height, as being one above another, while the natural DEGREE which is the lowest, is a kind of general covering to the two higher DEGREES Then, as the natural DEGREE is raised up towards a DEGREE of the higher kind, the higher acts from within upon the outer natural and illuminates it. This illumination is effected, indeed, from within, by the light of the higher DEGREES but the natural DEGREE which envelops and surrounds the higher receives it by continuity, thus more lucidly and purely in proportion to its ascent; that is, from within, by the light of the higher DEGREES the natural DEGREE is enlightened discretely, but in itself is enlightened continuously.



From this it is evident that so long as man lives in the world, and is thereby in the natural DEGREE he cannot be elevated into very wisdom, such as the angels have, but only into higher light, even up to angels, and can receive enlightenment from their light that flows in from within and illuminates. But these things cannot as yet be more clearly described; they can be better comprehended from effects; for effects present causes in themselves in clear light, and thus illustrate them, when there is some previous knowledge of causes.

#### DIVINE PROVIDENCE 32

#### 32. II. MAN BY CREATION IS SUCH THAT HE CAN BE MORE AND MORE NEARLY CONJOINED TO THE LORD.

This may be evident from what has been set forth concerning DEGREES in the treatise THE DIVINE LOVE AND WISDOM, especially from the following articles: There are three DISCRETE DEGREES or DEGREES of altitude, in man from creation (n. 230-235). These three DEGREES are in every man from birth; and as they are opened, the man is in the Lord and the Lord in him (n. 236-241). All perfections increase and ascend with the DEGREES and according to them (n. 199-204). From this it is clear that man from creation is such that he can be more and more nearly conjoined to the Lord by these DEGREES It is necessary, however, to know expressly what DEGREES are,

[2] and that they are of two kinds, namely, DISCRETE DEGREES or DEGREES of altitude, and continuous DEGREES or DEGREES of latitude, and also how they differ. Further, it is necessary to know that every man from creation, and hence from birth, has three DISCRETE DEGREES or DEGREES of altitude; and that he comes into the first DEGREE called the natural, when he is born, and may increase this DEGREE in himself by continuous progress until he becomes rational; that he comes into the second DEGREE called the spiritual, if he lives according to the spiritual laws of order, which are principles of Divine Truth {1}; and also that he can come into the third DEGREE called the celestial, if he lives according to the celestial laws of order, which are principles of Divine Good. These DEGREES are actually opened in man by the Lord [3] according to his life in this world, but not perceptibly and manifestly till after he leaves this world; and as they are opened and afterwards perfected, man is more and more nearly conjoined to the Lord. This conjunction by continued approach may go on increasing to eternity; and with the angels it does so increase; yet no angel can reach or even come close to the highest DEGREE of the Love and Wisdom of the Lord, because the Lord is Infinite and an angel is finite, and there is no ratio between the Infinite and the finite. As no one can understand the state of man, and the state of his elevation and approach to the Lord, unless he has a knowledge of these DEGREES they have been treated of in detail in THE DIVINE LOVE AND WISDOM (n. 173-281), which may be consulted.

#### LAST JUDGMENT 271

271. It was also shown to them that they speak, write and think spiritually, and that they themselves do not know otherwise than that they do all things naturally; from which they were instructed by me that there is no ratio between the spiritual and the natural, thus there is no conjunction through what is continuous, but through what is DISCRETE that is, by correspondences; which conjunction makes a likeness as if they are one. They were a little envious that they had not discovered this. Moreover in each DEGREE there is an internal and an external, and the external corresponds to the internal, and the externals are appearances like material things, although they are not material. It was shown to them also by ascent to the third heaven, that there is a similar difference between the celestial and the spiritual, as there is between the spiritual and the natural so that there is no ratio between them, that is, the natural cannot become spiritual by any continuous purification, nor can the spiritual become celestial, thus not by any approximation, but it is like the difference between cause and effect or between the soul and the body.

#### LAST JUDGMENT 311

311. There are, therefore, as stated above, six DISCRETE DEGREES two in the natural kingdom, two in the spiritual kingdom, and two in the celestial kingdom; but these DEGREES are those in which men and angels are, as to their thoughts, their affections, and their wisdom therefrom. DEGREES are as follows: Below these six DEGREES of life, there follow similar DEGREES and also material, even to the ultimate, and above those six DEGREES ascend DEGREES of the infinite even to the Divine itself. For the Divine itself cannot flow

into any angel or man from itself but by DISCRETE DEGREES for if it flowed in immediately, or by what is continuous, both angel and man, from the ardour of the Divine love, and from the light of the Divine wisdom, would be entirely consumed. This would be as though the sun, of the world, from its fire, were to flow immediately into the objects of the earth, and not mediately through the atmospheres according to distinct DISCRETE DEGREES.

ON THE RAINBOW CLOUD:-

ARCANA CAELESTIA 1053

1053. And the bow shall be in the cloud. That this signifies man's state, is evident from what has been said and shod above concerning the bow in the cloud, namely, that a man or a soul in the other life is known among angels from his sphere, and that this sphere, whenever it pleases the Lord, is represented by colours, like those of the RAINBOW in variety according to the state of each person relatively to faith in the Lord, thus relatively to the goods and truths of faith. In the other life colours are presented to view which from their brightness and resplendence immeasurably surpass the beauty of the colours seen on earth; and each colour represents something celestial and spiritual. These colours are from the light of heaven, and from the variegation of spiritual light, as said above. For angels live in light so great that the light of the world is nothing in comparison. The light of heaven in which angels live, in comparison with the light of the world, is as the noonday light of the sun in comparison with candlelight, which is extinguished and becomes a nullity on the rising of the sun. In heaven there are both celestial light and spiritual light. Celestial light-to speak comparatively-is like the light of the sun, and spiritual light is like the light of the moon, but with every difference according to the state of the angel who receives the light. It is the same with the colours, because they are from the light. The Lord Himself is to the heaven of the celestial angels a Sun, and to the heaven of the spiritual angels, a Moon. These things will not be credited by those who have no conception of the life which souls live after death, and yet they are most true.

CONJUGIAL LOVE 269

269. We subsequently ascended from this underworld in a southerly direction to where we had been before; and there the angels recounted a number of other things worth mentioning, concerning lust that is not delusionary or given to fantasy the kind everyone is possessed of from birth. Whenever people are caught up in this lust, they said, they are as fools, and yet appear to themselves as extremely wise. But they are by turns brought back from this foolish state into a rational one, which in them resides in their outward faculties; and in that state they see, recognise and acknowledge their insanity. "But still," the angels continued, "they long to go from their rational state into their irrational one, and they also let themselves go into it, as from a compelled and unpleasant condition into a free and pleasant one. Thus it is lust that pleasures them inwardly, and not intelligence. 2 "Every human being is from creation a combination of three universal loves: love of the neighbour, which is also a love of performing useful services; love of the world, which is also a love of possessing riches; and love of self, which is also a love of exercising command over others. "Love of the neighbour, or a love of performing useful services, is a love of the spirit. Love of the world, on the other hand, or a love of possessing riches, is a love of material things. And love of self, or a love of exercising command over others, is a love of one's own person. 3 "A person is a human being as long as love of the neighbour or a love of performing useful services forms the head, with love of the world forming the body, and love of self forming the feet. But if love of the world forms the head, a person is not a human being except in a kind of hunchbacked way. And when love of self forms the head, he is no longer a human being standing on his feet, but one standing on his hands with his head down and bottom up. "When love of the neighbour forms the head, and the other two loves form respectively the body and feet, the person appears, when viewed from heaven, to have an angelic face, with a beautiful RAINBOW like halo about his head. But if love of the world forms the head, he appears when viewed from heaven to have a pallid face, like that of a dead man, with a yellow circle about his head. And if love of self forms the head, he appears from heaven to have a dark face, with a white circle about his head." At that point I asked what the circles around the heads represented. "They represent intelligence," they replied. "A white circle around a head with a dark face represents that the person's intelligence lies in his outward faculties or round about him, while insanity resides in his inward faculties or

within him. Even a person like that is wise so long as he is in a state of the body, but when he is in a state of the spirit he is insane. No one is ever wise in spirit except from the Lord, which comes about when he is being born again or created anew by Him." 4 Following these words, the ground to my left opened, and through the opening I saw a devil rising, having a luminous white circle about his head. I asked him therefore, "Who are you?" "I am Lucifer," he answered, "son of the dawn. And because I made myself like the Most High, I was cast down."<sup>{1}</sup> In fact he was not really Lucifer, but he thought he was. So I asked him, "Seeing that you were cast down, how is it that are you able to rise again from hell?" To which he replied, "In hell I am a devil, but here I am an angel of light. Do you not see the ring of light encircling my head? And if you wish, you will see, too, that with moral people I am more than moral; with rational people, more than rational; indeed, with spiritual people, more than spiritual. I can even preach, and moreover have preached." "What have you preached?" I asked. "I have preached," he said, "against swindlers, against adulterers, and against infernal loves of every kind. Indeed, at such times I have called myself Lucifer a devil, and have uttered falsehoods against myself as such; and for that I have been praised to the sky. That is why I have been called son of the dawn. Moreover what has surprised me whenever I was in the pulpit, I had no other thought than to speak uprightly and fittingly. However, I discovered in myself the reason, which is that I was caught up in external states, and these were then separate from my inward ones. Yet, having discovered this in myself, still I could not change, because my arrogance prevented me from having regard for God." 5 I then inquired, "How were you able to speak as you did, seeing that you are a swindler, adulterer, and devil yourself?" He replied, "I am one sort of person when I am in external states or a state of the body, and another when I am in internal states or a state of the spirit. In a state of the body I am an angel, but in a state of the spirit a devil. For in a state of the body I am directed by my understanding, but in a state of the spirit by my will; and my understanding carries me upward, while my will carries me down. Furthermore, when I am directed by my understanding, a band of white encompasses my head; however, as soon as my understanding surrenders itself completely to my will and becomes its servant which is our ultimate fate then the band turns black and disappears. When that happens, we can no longer ascend into this light." The devil afterwards talked about his dual states, one external, one internal, and he spoke of them more rationally than anybody else has. But suddenly, when he noticed the angels with me, he became inflamed in face and voice and turned black, including even the band about his head; and he sank back down to hell through the opening through which he had risen. There were some people standing by who witnessed these events, and they drew from them the following conclusion, that a person's character is shaped by his will, and not by his intellect, since love easily carries away the understanding into seeing things its way and becoming its servant. 6 I then asked the angels, "How is it possible for devils to have such rationality?" And they said, "It comes from the glory of self-love; for love of self is wrapped in glory, and glory raises the understanding even into the light of heaven. Indeed, in every person the understanding is capable of being raised in accordance with his knowledge, in contrast to the will, which can be raised only by living in accordance with the truths of the church and of reason. That is why even atheists who from love of self are motivated by the glory of their reputation and by a resulting conceit in their own intelligence, may possess a higher degree of rationality than many others but only when they are directed by the thought of their intellect, and not by the affection of their will. For the affection of the will governs a person's inner self, while the thought of the intellect governs his outer one." One of the angels further explained why human beings are a combination of the three loves referred to previously, namely, a love of being useful, a love of the world, and a love of self. The reason, he said, is to enable a person to think in accord with God, yet do so as though on his own. The highest elements in a person are directed upwards to God, the intermediate elements outwards to the world, and the lowest ones downwards to self. And because these last elements are directed downwards, a person thinks as though on his own, when in fact he does so from God. @1 See Isaiah 14:12-15. The reference is a metaphor for the king of Babylon (Isaiah 14:3,4), but based on an erroneous connection with Luke 10:18 (cf. also Revelation 9:1, 12:7-10), since the 3rd century it has been applied to Satan, a mythical rebel angel cast down from heaven. Modern interpreters generally understand the reference as an allusion to the planet Venus, translating it usually as "day star" or "morning star."

1311. But hereditary evils are diverse. In infants and children they are such as to appear no otherwise than that they can be tempered by goods, like black, green and blue colours with light, so that there comes into existence therefrom a kind of RAINBOW as it were. It is otherwise if evils are again added by actualities. In an infant born from such parents the love of self is, as it were, the black, the love of the world, as it were, the yellow, and the love of earthly things, as it were, the green. These colours induce beautiful appearances by being tempered, like infants in heaven. 1748, Mar. 12. Those colours appeared to me obscurely and as if they were something continuous so that they could be tempered. They were like a kind of aqueous or misty atmosphere.

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2349. The third point of comparison, as we may call it, with the RAINBOW flows hence, that the more interior things of man must be so related to his interiors, or his celestials and spirituals so related to his naturals, that the naturals shall be wholly obedient to his spirituals and celestials then when the natural is thus obedient, it is compared to something pellucid, for then the obedient natural is, as it were, pellucid, transmitting all spiritual life; but when the naturals of man are such as to be nothing but filthy and evil, then this pellucid principle is moderated (weakened), as when the light passes through the pellucid principle and is turned into colours, which are beautiful, and beautifully arranged by the Lord.

SWEDENBORG ASSOCIATION OF AUSTRALIA LIMITED

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DISCRETE DEGREES & OUR SPIRITUAL GROWTH

with Kevin B. Attwater