

An Introduction To Spiritual Christianity

8. The Relationship Between Man, Mind and Body

READINGS FROM THE TEACHINGS FOR SPIRITUAL CHRISTIANITY

Module 1 – The ‘Man’(homo) Means The ‘Mind’

(Note: In the original Latin in which Swedenborg wrote, the word '*homo*' in older English translations has been translated as '*man*'. In the more modern translations, this has been substituted with '*human*' or '*person*'. For the purposes of inner spiritual application, the more accurate translation would be '*human*', referring to the human form which is the will and its intellect, or love and its wisdom or the affection and its thought)

Arcana Coelestia (Potts) 7848

whether we speak of man, or of his mind, it is the same; for man is not man from the form of his body, but from his mind; and man is such as his mind is, that is, such as his understanding and will are, especially such as his will is.

Arcana Coelestia (Potts) 5203{1-2}

It is our mind that makes us human. Our mind is actually who we are, and its quality determines our nature. The "mind" means a person's intellect and will, so it means a person's very life. Fools imagine that we are human because of our outward form—in other words, because we have a human face. Lesser fools say that being able to speak makes us human, and those who are still less foolish say that being able to think does. None of these is what makes us human, however. No, what makes us human is the fact that we can think what is true and will what is good, and that when we do so we can catch sight of what is divine and consciously receive it. This distinguishes us from brute animals. Looking human and being able to speak and think does not otherwise make us human. If we think what is false and will what is evil, we make ourselves brute animals and worse, because we use these capacities themselves to destroy the humanity in us and make ourselves wild beasts.

Divine Love and Wisdom (Harley and Harley) 386 (vi)

Man's mind is his spirit, and the spirit is the man. The body is the external through which the mind or spirit feels and acts in the world of the body. That man's mind is his spirit and that the spirit is the man can hardly be accepted in their faith by such as have deemed the spirit to be wind and the soul something ethereal, such as is breathed from the lungs; for they say, How can the spirit be the man when it is spirit, and how can the soul be the man when it is soul? And similarly concerning God because He is called a Spirit. They have derived this idea of the spirit and the soul from the fact that, in some languages spirit and wind are the same word; also, that when a man dies, it is said that he gives up the ghost or spirit; and again that in cases of suffocation or swooning life returns when the spirit, or breath of the lungs, comes back. And since they perceive nothing except breath and air, they judge from the eye and bodily sense that the spirit and the soul of man after death is not the man... Since man's mind is his spirit, the angels who also are spirits are called minds.

Divine Love and Wisdom (Harley and Harley) 260

The natural mind, since it is the covering and containant of the higher degrees of the human mind, is reactive, and if the higher degrees are not opened, it acts against them, but if they are opened, it acts with them

It has been shown in the preceding section that the natural mind which is in the lowest degree, envelops and encloses the spiritual mind and the celestial mind, which as to degrees, are higher. It is now to be shown here that the natural mind reacts against the higher or interior minds. It reacts because it covers, includes and contains them, and this cannot be done without reaction. For unless it reacted, the interior or enclosed parts would loosen, thrust themselves out and fall to pieces, just as the viscera which are the interiors of the body would push forth and so fall apart if the coverings around the human body did not react. So, too, unless the membrane enveloping the motor fibres of a muscle, reacted against the forces of these fibres in their activities, not only would action cease, but all the inner tissues would be loosened. It is the same with every ultimate degree of the degrees of height, consequently, with the natural mind relatively to the higher degrees, for as was said above, there are three degrees of the human mind, the natural, the spiritual and the celestial, and the natural mind is in the outmost degree. Another reason that the natural mind reacts against the spiritual mind is that the natural mind consists not only

of substances of the spiritual world but also of substances of the natural world, as was said above (257), and substances of the natural world from their very nature react against the substances of the spiritual world. For substances of the natural world are in themselves dead, and are acted upon from without by substances of the spiritual world. And substances which are dead, and are acted upon from without, resist from their own nature, and thus from their nature react. From these considerations it can be established that the natural man reacts against the spiritual man, and that there is a conflict. It is the same thing whether it is said the natural and spiritual man, or the natural and spiritual mind.

Divine Love and Wisdom (Harley and Harley) 369

The mind of man is a man because God is Man; the body is the external of the mind, and feels and acts; and thus they are one, and not two. This is a matter of angelic wisdom.

Arcana Coelestia (Potts) 2990

It is also known, or may be known, that there is a spiritual world, and also a natural world. In the universal sense the spiritual world is where spirits and angels dwell; and the natural world is where men dwell. In particular, there is a spiritual world and a natural world with every man: his internal man being to him a spiritual world, and his external man being to him a natural world. The things that flow in from the spiritual world and are presented in the natural world, are in general representations; and insofar as they agree they are correspondences.

True Christian Religion (Dick) 417. VI.

To love the neighbor, strictly speaking, is not to love the person, but the good that is in the person.

Every one knows that a man is not a man because of his human face and body, but from the wisdom of his understanding, and the goodness of his will; and as these rise towards perfection, he becomes more and more a man. A man at his birth is more a brute than any animal, but he becomes a man by instruction of various kinds; for his

mind is formed by the reception of instruction, and a man is a man from his mind, and according to its nature.

True Christian Religion (Dick) 156 {6}

A man's spirit is his mind, and whatever proceeds from it.

By a man's spirit, in the strict sense of the term, is meant simply his mind, for it is this which lives after death, and is then called a spirit; if good, an angelic spirit, and afterwards an angel; but if evil, a satanic spirit, and afterwards a satan. The mind of every man is the internal, or real man, and is within the external man, which constitutes its body; therefore, when the body is laid aside at death, the internal man is in a complete human form. So they are mistaken who suppose that a man's mind is only in his head. It is there only in the principles from which first proceeds everything that a man thinks from the understanding and does from the will. Moreover, it resides in the body in derivatives formed for sensation and action; and because it is inwardly connected with the bodily structures, it imparts to them sensation and motion. It also inspires a sort of perception that the body thinks and acts of itself; but every wise man knows that this is a fallacy. Now because a man's spirit thinks from the understanding and acts from the will, and because the body does not act from itself but from the spirit, it follows that a man's spirit means his intelligence and the affection of his love, and whatever proceeds and acts from them. That a man's spirit signifies such things as pertain to his mind, is obvious from many passages in the Word, which need only to be quoted to show that it is so. The following are a few taken from many.

Bezaleel "was filled with the spirit of wisdom, understanding and knowledge" Exodus 31:3.

Nebuchadnezzar testified of Daniel, that "an excellent spirit of knowledge and understanding and wisdom was in him" Daniel 5:12.

"Joshua... was full of the spirit of wisdom" Deuteronomy 34:9.

"Make you a new heart and a new spirit" Ezekiel 18:31.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven" Matthew 5:3.

"I dwell... in a contrite and humble spirit, to revive the spirit of the humble" Isaiah 57:15.

"The sacrifices of God are a broken spirit" Psalms 51:17.

I will give "the garment of praise for the spirit of heaviness" Isaiah 61:3; besides other passages to the same effect.

That spirit also signifies such things as relate to a perverse and wicked mind is evident from these passages:

He said to the foolish prophets "that follow their own spirit" Ezekiel 13:3.

"Ye shall conceive chaff; ye shall bring forth stubble: as to your spirit (A.V., breath) fire shall devour you. Isaiah 33:11.

"If a man walking in the spirit... and do lie" Micah 2:11.

"A generation... whose spirit was not steadfast with God" Psalms 78:8.

"The spirit of whoredoms" Hosea 5:4; 4:12.

"Every heart shall melt and every spirit shall faint" Ezekiel 21:7.

"That which cometh into your spirit (A.V., mind), shall not be at all" Ezekiel 20:32.

"And in whose spirit there is no guile" Psalms 32:2.

The spirit of Pharaoh was troubled, Genesis 41:8.

and also the spirit of Nebuchadnezzar. Daniel 2:2.

From these and many other passages it is clearly manifest that the spirit signifies the mind of man, and whatever belongs to it.

Module 2 - The Spiritual And Natural Minds' World

Apocalypse Explained (Whitehead) 527

...every man has a lower or exterior mind, and a higher or interior mind; the lower or exterior mind is the natural mind, which is called the natural man, while the higher or interior mind is the spiritual mind, and is called the spiritual man. The mind is called a man, for the reason that man is man because of his mind. These two minds, the higher and the lower, are altogether distinct; by the lower mind man is in the natural world, together with the men there, but by the higher mind he is in the spiritual world with the angels there. These two minds are so distinct that while man is living in the

world he does not know what is going on in himself in his higher mind; and when he becomes a spirit, as he does immediately after death, he does not know what is going on in his lower mind;

Apocalypse Explained (Whitehead) 790 {4}

As every man has two minds, a natural and a spiritual, and the natural mind is opened and formed by such things as are in the world, while the spiritual mind is opened and formed by such things as are in heaven, and as the things that are in heaven are all spiritual, so a man's spiritual mind must needs be opened and formed by such things as are in the Word, in which all things are spiritual because they are Divine. In the Word there are truths that are to be known and thought, and goods that must be willed and done; therefore it is by these goods and these truths that man's spiritual mind is opened and formed. From this it follows, that unless the spiritual mind is opened and formed by truths and goods from the Word it remains closed; and when this is closed the natural mind only is opened and formed by such things as are in the world, from which man, indeed, derives a natural lumen, but such as has in it no wisdom from heaven. From this it is clear, in the second place, that faith is not faith so long as the natural mind only is opened, but that if the thought that a thing is so is called faith it is historical faith, which is nothing but knowledge from which the natural man thinks.

Aracane Coelestia (Potts) 1702

By means of the communication with the internal man, a man can think of celestial and spiritual things, or can look upward, which beasts cannot do. By means of the communication with the exterior man, a man can think of worldly and corporeal things, or can look downward; in this differing little from the beasts, which have in like manner an idea of earthly things. In a word, the interior or middle man is the rational man himself, who is spiritual or celestial when he looks upward, but animal when he looks downward.

True Christian Religion (Dick) 420 VII

Charity and good works are two distinct things, like willing what is good and doing what is good. With every man there is an internal and an external. His internal is what is called the internal man, and his external the external man. He who does not know what the internal man is, and what the external, may suppose that the internal man is that which thinks and wills, and the external that which speaks and acts. It is true, indeed, that speech and action are of the external man, and thought and will of the internal; but nevertheless, these are not what essentially constitute the external and the internal man. According to the common idea, man's mind is the internal man. The mind itself, however, is divided into two regions, namely, the spiritual region, which is higher and interior, and the natural region, which is lower and exterior. The spiritual mind looks principally to the spiritual world, and has for its objects the things of that world, whether they are in heaven or in hell; for both these are in the spiritual world. The natural mind, however, looks principally to the natural world, and has for its objects the things of that world, whether good or evil. All man's action and speech proceed directly from the lower region of the mind, and indirectly from the higher region, since the lower region of the mind is nearer to the bodily senses, and the higher region more remote from them. Man's mind is thus divided, because he was created to be both spiritual and natural, and thus a man and not a beast.

From this it is evident that a man who primarily regards the world and himself is an external man, because he is natural not only in body but also in mind; while the man who primarily looks to the things of heaven and the Church is an internal man, because he is spiritual both in mind and in body. He is spiritual even in body, because his actions and speech proceed from the higher mind which is spiritual, through the lower which is natural; for it is well known that effects proceed from the body, and the causes which produce them, from the mind, and that the cause is wholly in the effect. It is evident that the human mind is thus divided, because a man has the power to play the part of a dissembler, a flatterer, a hypocrite, or an actor; and while assenting to what another says, he may hold it in ridicule. In this case he ridicules it from his higher mind, and assents to it from the lower.

Apocalypse Explained (Whitehead) 644{3,6}

There are also in every man two minds, the one interior, called the spiritual mind, the other exterior, called the natural mind. The spiritual mind is created for the reception

of light from heaven, but the natural mind for the reception of light from the world; therefore the spiritual mind, which is the interior mind of man, is heaven in him, and the natural mind, which is his exterior mind, is his world. The interior mind, which is heaven in man, is opened in proportion as man acknowledges the Divine of the Lord, and man so far acknowledges as he is in the good of love and of charity, and in the truths of doctrine and of faith. But this interior mind, which is heaven in man, so far as he does not acknowledge the Divine of the Lord, and does not live a life of love and of faith, is not opened; and that mind is so far closed as a man is in evils and thence in falsities, and when it is closed, then the natural mind in man becomes infernal. For evil and its falsity are in the natural mind, and therefore when the spiritual mind, which is heaven in man, is closed, then the natural mind, which is hell, is dominant.... the man of the church is alternately in a spiritual state and in a natural state.

Arcana Coelestia (Potts) 6315

A man who in his earthly life has been elevated from sensuous things by means of the good of faith, is alternately in sensuous and in interior light; when he is in worldly cares, in company where external things flourish, and in pleasures, he is in sensuous life; in this state he shuns and is also averse to speaking and thinking about God, and about the things that belong to faith; and if he were then to speak and think on these subjects, he would make light of them, unless at the moment he were to be elevated by the Lord toward interior things. When the same man is not in worldly things, but in interior light, he thinks from what is just and fair; and if he is in a still more interior light, he thinks from spiritual truth and good. He who is in the good of life is elevated from one light into the other; and into the more interior light in an instant when he begins to think evilly; for angels are near him. This has been given to know by much experience, because I have frequently perceived the elevations, and at the same time the changes of state in respect to the affections, and in respect to the thoughts.

Apocalypse Explained (Whitehead) 112{2}

In general, there are affections of truth from two sources, namely, from a natural and from a spiritual source. Those who are in the affection of truth from a natural source look first to self and the world, and thence are natural; but those who are in the affection of truth from a spiritual source look first to the Lord and to heaven, and

thence are spiritual. Man's affection or love looks either downwards or upwards; those who look to self and the world look downwards, but those who look to the Lord and to heaven look upwards.

Apocalypse Explained (Whitehead) 569{16}

Spiritual things must not be searched into by means of the knowledges [scientifica] of the natural man, nor by means of reasonings therefrom, but by the means of the Word, thus out of heaven from the Lord; for those who are in spiritual affection, and in spiritual thought therefrom, see the knowledges [scientifica] of the natural man and reasonings therefrom as below them, but from these no one can see spiritual things; from above one can look down on lower things on every side, but not the reverse.

Module 3 - Connecting To The Spiritual World Within Us

True Christian Religion (Acton) 475

Man does not know that in respect to his mind he is in the midst of spirits, for the reason that the spirits with whom he is in company in the spiritual world, think and speak spiritually, while his own spirit thinks and speaks naturally so long as he is in the material body; and the natural man cannot understand or perceive spiritual thought and speech, nor the reverse. This is why spirits cannot be seen. But when the spirit of man is in company with spirits in their world, he is also in spiritual thought and speech with them, because his mind is interiorly spiritual but exteriorly natural; therefore by means of his interiors he communicates with spirits, while by means of his exteriors he communicates with men.

De Verbo (Whitehead) 3{6}

As regards thoughts: all the thoughts of man, together with the single ideas thereof, derive something from space, time, person, and matter, which appear in natural light or the light of the world, for nothing can be thought without light, in like manner as nothing can be seen without light, and natural light or the light of the world is dead, because it is from its sun, which is pure fire; nevertheless the light of heaven everywhere and constantly flows into and vivifies that light, communicating

perception and understanding of the subject. The light of the world alone cannot give anything perceptive and intellectual, or present any natural or rational light [lumen]; but the light of the world gives and presents it from the light of heaven, because the light of heaven is from its sun, which is the Lord, and thence life itself. The influx of heavenly light into the light of the world is like the influx of the cause into the effect; the nature of this influx shall be explained elsewhere. From this it appears what the quality of natural thought is, or what quality the ideas of men's thoughts are, namely, that they inseparably cohere with space, time, with what is personal, and material; consequently, such thoughts or ideas of thoughts are very limited and bounded and thus gross, and to be called material. But the thoughts of the angels of the middle heaven are all without space, time, or what is personal, and material, for which reason they are unlimited and unbounded; the objects of their thoughts are spiritual like the thoughts themselves, for which reason they think concerning those objects spiritually and not naturally. But with regard to the angels of the highest heaven, they have no thoughts, but perceptions of the things which they hear and see; instead of thoughts they have affections, which with them are varied in like manner as thoughts are varied with the spiritual angels.

Conjugal Love (Chadwick) 326{1-7}

At this point I shall add two accounts of experiences, of which this is the first. When the problem about the soul had been debated in the high-school and solved, I saw them leaving in due order. The headmaster came first, after him the elders with in their midst the five juniors who had given answers, and then the rest. When they had emerged, they began to go apart to the sides around the building, where there were walks surrounded by shrubs. When gathered there they split up into small groups, each being a party of juniors talking about matters to do with wisdom, and in each group there was one wise man who had been in the gallery. When I saw all this from my inn, I passed into the spirit, and in that I went out to meet them, approaching the headmaster who just before had set the problem about the soul. On seeing me he said, 'Who are you? I was surprised when I watched you on your way here and saw you at one time becoming visible to me, at another dropping out of sight; now I saw you, now you suddenly vanished. You must surely not be in the same state of life as the people in our country.' I replied to this with a smile, 'I am no actor, or Vertumnus, ¹ but I am by turns sometimes in light and sometimes in shade to your eyes. So here I am both a stranger and a native.' At this the headmaster looked at me

and said, 'What you say is unusual and strange. Tell me who you are.' 'I am,' I said, 'in the world in which you once were and which you have left, what is called the natural world. I am also in the world to which you have come and where you now are, what is called the spiritual world. Consequently I am in the natural state and at the same time in the spiritual state; in the natural state when with people on earth, in the spiritual state when with you. When I am in the natural state, I am invisible to you, but when in the spiritual state visible. I have been granted by the Lord the ability to be like this. You as an enlightened man are well aware that a person who belongs to the natural world cannot see one who belongs to the spiritual world, and vice versa. Therefore when I plunge my spirit into the body, you do not see me, but when I release it from the body, you do. You also taught in the school that you are all souls, and souls can see souls, because they are human forms. You know that you could not see yourselves, that is, your souls, when they were in your bodies in the natural world. But this happens because of the difference between the spiritual and the natural.' When he heard me mention the difference between the spiritual and the natural, he said, 'What difference is that? Is it not like that between what is purer and what is less pure? So what is the spiritual but a purer kind of natural?' 'It is not that sort of distinction,' I replied, 'but rather the sort of distinction there is between what is prior and what is posterior, which can have no finite relationship. For the prior is in the posterior, as the cause is in its effect; and the posterior derives from the prior, as the effect derives from its cause. That is why one is not visible to the other.' To this the headmaster said, 'I have pondered this distinction and chewed it over, but up to now in vain. I only wish I could grasp it.' 'You will,' I said, 'not only grasp the distinction between the spiritual and the natural, but actually see it.' Then I went on, 'You are in the spiritual state when you are with your people, but in the natural state with me. For you talk with your people in the spiritual language, which is shared by every spirit and angel, but you talk with me in my native language. For every spirit or angel who talks with a man speaks his own language, French with a Frenchman, English with an Englishman, Greek with a Greek, Arabic with an Arab, and so on. So in order to be aware of the distinction between the spiritual and the natural as it applies to languages, do this: go inside to your people, say something there, and memorise the words. Then come back keeping them in mind, and pronounce them in my presence.' He did so, and came back to me with those words on his tongue, and uttered them, and did not understand any. They were completely strange and foreign words, not to be found in any language of the natural world. Repeating the experiment several times showed clearly that all in the spiritual world have a spiritual language, which has nothing in

common with any language of the natural world. Everyone automatically comes into possession of that language after his death. At the same time he discovered that the actual sound of the spiritual language is so different from that of natural language, that even a loud spiritual sound is inaudible to a natural person, and so is a natural sound to a spiritual person. Later I asked the headmaster and the bystanders to go inside to their own people, and write a sentence on a piece of paper, and then to bring the paper out and read it to me. They did so, and came back with the paper in their hands, but when they went to read it, they could not understand it at all, since the script was merely composed of a few letters of the alphabet with curly lines over them, and every single letter stood for some particular meaning. Since each letter of the alphabet there conveys a meaning, it is obvious why the Lord is called 'alpha and omega.' When they went in again and again, wrote and came back, they discovered that the script entailed and comprehended countless things, which no natural script can ever express. They were told that this was because the thoughts of the spiritual man were incomprehensible and inexpressible to the natural man, and they cannot be transferred or copied into another script or another language. Then, since the bystanders were unwilling to grasp that spiritual thought is so far beyond natural thought that it is relatively inexpressible, I said to them, 'Carry out an experiment. Go inside to your spiritual community, think of an idea, keep it in mind, and come back and expound it in my presence.' They went inside and thought, and, keeping the thought in mind, came out; but when they went to expound what they had thought, they were unable to do so. For they could not find any idea of natural thought capable of matching an idea of spiritual thought; neither could they find any words to express those ideas, for what is an idea in thought becomes words in speech. Thereupon they went back inside, came back and convinced themselves that spiritual ideas were far above natural ones, inexpressible, unutterable and incomprehensible to the natural man. Because spiritual ideas so far excelled natural ones, they said that spiritual ideas or thoughts, as compared to natural ones, were ideas of ideas and thoughts of thoughts, and could therefore express qualities of qualities and affections of affections. It followed that spiritual thoughts were the beginnings and origins of natural thoughts. They also showed that spiritual wisdom is the wisdom of wisdom, and so incapable of being perceived by any wise men in the natural world. Then they were told from the third heaven that there is a still more inward or higher wisdom, called celestial, which stands in the same relationship to spiritual wisdom as this does to natural wisdom. These forms of wisdom flow in, one after the other, depending upon which heaven is concerned, from the Lord's Divine wisdom, which is infinite.

Conjugal Love (Acton) 48b. IV

After death, every one is first introduced into the world which is called the world of spirits--which is in the middle between heaven and hell--and is there prepared, the good for heaven and the evil for hell. This preparation has for its end, that the internal and external may be concordant and make a one, and not be discordant and make two. In the natural world they make two, and only with the sincere in heart do they make a one. That they are two is evident from crafty and cunning men, especially from hypocrites, flatterers, dissemblers, and liars. In the spiritual world, a man is not permitted thus to have a divided mind, but he who had been evil in internals must be evil also in externals; so likewise the good must be good in both; for after death every man becomes what he had been internally, and not what he had been externally. To this end, he is then let into his external and his internal alternately. While in his external, every man, even the evil, is wise, that is, wishes to appear wise, but in his internal, an evil man is insane. By these alternations, the man is able to see his insanities and repent of them; but if he had not repented in the world, he cannot do so afterwards, for he loves his insanities and wishes to remain in them, and therefore brings his external to be likewise insane. Thus his internal and his external become one, and when this is the case, he is prepared for hell. With a good man, it is the reverse. Because in the world he had looked to God and had repented, he is wiser in his internal than in his external. Moreover, in his external, by reason of the allurements and vanities of the world, he sometimes became insane. Therefore, his external must be brought into concordance with his internal, which latter, as was said, is wise. When this is done, he is prepared for heaven. This illustrates how the putting off of the external and the putting on of the internal is effected after death.

Arcana Coelestia (Potts) 9278{2-3}

The Divine order is that heaven should rule the world in man, and not the world rule heaven in him; for when heaven rules man, then the Lord rules him. Man is born into loving the world and himself more than heaven and the Lord. And because this is opposite to Divine order, there must be an inversion by means of regeneration; and this inversion is effected when the things of heaven and the Lord are loved more than those of the world and of self. This is the reason why the man who has been regenerated, as also he who is in heaven, is alternately in external and in internal things; for external things are thereby disposed so as to agree with internal things;

and finally to be subject to them. When a man is in external things, he is in labor and combat, for he is then in a life which savors of the world, into which the hells flow from all sides, continually endeavoring to infest, and even to subjugate in the man the things of heaven; but the Lord continually protects and sets him free. From this arise the labor and combat which are signified by the "six days of the week in which works are to be done." But when the man is in internal things, then, because he is in heaven with the Lord, the labor and combat cease, and he is in the tranquility of peace, in which tranquility conjunction also is effected. These are the things which are signified by the "seventh day."

True Christian Religion (Dick) 35{10}

After this we asked him what he had thought, and still did, about his third proposition, about the centre and expanse of nature and life. Did he believe that the centre and expanse of life were the same as the centre and expanse of nature? He said that here he hesitated. He had previously believed that the inward activity of nature was life and that love and wisdom, which are the essential components of human life, come from this source. It is produced by the heat and light coming from the fire of the sun and transmitted through atmospheres. But now as the result of what he had heard about people living after death he was in doubt, a doubt which alternately lifted up and depressed his mind. When it was lifted up, he acknowledged a centre which had previously been quite unknown to him; when it was depressed he saw a centre which he thought to be the only one. Life was from the centre previously unknown to him, and nature from the centre he thought to be the only one, each centre being surrounded by an expanse.

Apocalypse Explained (Whitehead) 559{2-3}

Sensual knowledges are such knowledges as enter from the world through the five bodily senses, and thence viewed in themselves are more material, corporeal, and worldly than those that are interior. All who are in the love of self and have confirmed themselves against Divine and spiritual things are sensual men, and when they are left to themselves and think in their spirit, they think about Divine and spiritual things from sensual knowledges, and consequently they reject Divine and spiritual things as not to be believed, because they do not see them with their eyes or touch them with

their hands; and they apply their knowledges, which they have made sensual and material, to the destruction of these. For example, men who are learned in this kind of knowledge, who are skilled in physics, anatomy, botany, and other branches of human learning, when they see the wonderful things in the animal and vegetable kingdoms say in their hearts that all these things are from nature, and not from the Divine, and this because they believe in nothing that they do not see with their eyes and touch with their hands; for they are unable to elevate their minds upward so as to see these things from the light of heaven, for that light is thick darkness to them; but they detain their minds in earthly things, much the same as the animals of the earth do, with which indeed they compare themselves. In a word, with such all knowledges [scientiae] are made sensual; for such as the man himself is, such are all things of his understanding and will; if the man is spiritual all things become spiritual; if he is merely natural all things become natural and not spiritual; if the man is sensual all things become sensual, and this however learned and erudite he may seem to the world to be. But as every man has the faculty to understand truths and perceive goods, such men are able from that faculty to talk about these things like those who are spiritual-rational, although in respect to their spirit they are sensual; for when such men speak before others they do not speak from the spirit but from the bodily memory. All this has been said to make known what sensual knowledges are. These are what especially persuade, or are especially persuasive, because they are the ultimates of the understanding; for into these as into its ultimates the understanding closes, and these captivate the common people because they are appearances drawn from such things as they see in the world with their eyes; and so long as the thought clings to these it is impossible to dispose the mind to think interiorly or above them until they are put away; for the interior things of the mind all close into ultimates and rest upon them, as a house upon its foundation; consequently these are especially persuasive, but only with those whose minds cannot be elevated above sensual things; and the mind is elevated above them with those who are in the light of heaven from the Lord, for the light of heaven dissipates them. For this reason spiritual men rarely think from things sensual, for they think from things rational and intellectual; but sensual men, who have confirmed themselves in falsities against Divine and spiritual things, when they are left to themselves think only from sensual things.