

## Divine Providence Chapter 2

### The Lord's Divine Providence Has as its End A Heaven from the Human Race

**27.** Heaven does not consist of any angels created such from the beginning, and hell does not originate from some devil who was created an angel of light and cast down from heaven. Rather, both heaven and hell arise from the human race - heaven from people who are motivated by a love of good and a consequent understanding of truth, and hell from people who are caught up in a love of evil and a consequent understanding of falsity. I have learned this and had it attested by long association with angels and spirits. (On which subject see as well what we presented in the book Heaven and Hell, nos. 311-317; also in the short work The Last Judgment, nos. 14-27; and in A Continuation Concerning the Last Judgment and the Spiritual World from beginning to end.)

[2] Now because heaven arises from the human race, and heaven is a dwelling with the Lord to eternity, it follows that the Lord had this as the end in creation; and because it was the end in creation, it is the end in His Divine providence.

The Lord did not create the universe for His own sake, but for the sake of those with whom He would be in heaven. For spiritual love is such that it wishes to give what it has to another, and to the extent this is possible it is in the enjoyment of its being, its peace, and its bliss. Spiritual love derives this characteristic from the Lord's Divine love, which is infinitely of such character.

It follows from this that Divine love, and consequently Divine providence, has as its end a heaven consisting of people who have become or who are becoming angels, to whom it is possible for the Lord to impart all the blessings and felicities connected with love and wisdom, and to impart these from Himself in them. Nor can it be otherwise, because from creation people have in them His image and likeness - His image in them being wisdom, and His likeness in them being love. And the Lord in them is love united to wisdom and wisdom united to love, or to say the same thing, it is goodness united to truth and truth united to goodness - the union we discussed in the preceding chapter.

[3] However, people do not know what heaven is in general or among many, and what heaven is in particular or in an individual, or what heaven is in the spiritual world and what heaven is in the natural world. And yet because it is important for them to know this, as heaven is the end in Divine providence, I wish to shed some light on the subject in accordance with the following outline:

(1) Heaven is conjunction with the Lord.

(2) Human beings have been so formed from creation that they can be conjoined more and more closely with the Lord.

(3) The more closely a person is conjoined with the Lord, the wiser he becomes.

(4)The more closely a person is conjoined with the Lord, the happier he becomes.

(5)The more closely a person is conjoined with the Lord, the more distinctly does he appear to himself to be his own person, and the more clearly does he recognize that he is the Lord's.

**28.** (1) Heaven is conjunction with the Lord. Heaven is not heaven owing to the angels, but owing to the Lord, for the love and wisdom which angels possess and which make heaven heaven come not from them but from the Lord. Indeed love and wisdom are the Lord in them.

Moreover, because love and wisdom are the Lord's and are the Lord in heaven, and love and wisdom form the angels' life, it is apparent also that their life is the Lord's, indeed is the Lord. The angels themselves confess that they have their life from the Lord. It can be seen from this that heaven is conjunction with the Lord.

But because conjunction with the Lord varies, and heaven is therefore not the same for one as for another, it follows also that heaven is heaven according to one's conjunction with the Lord. We will see in the following discussion that the conjunction may be more and more close, or more and more remote.

[2] Here we will say something about that conjunction - how it is formed, and the nature of it. It is a conjunction of the Lord with the angels, and of the angels with the Lord, thus a reciprocal one. The Lord flows into the life's love of angels, and the angels receive the Lord in their wisdom and thereby conjoin themselves in turn with the Lord.

It should be rightly known, however, that although it appears to angels as though they conjoin themselves with the Lord through their wisdom, still it is the Lord who conjoins them to Him through their wisdom. For their wisdom comes also from the Lord.

It is the same if we say that the Lord conjoins Himself with angels through their goodness, and that angels conjoin themselves in turn with the Lord through their truth. For all goodness is connected with love, and all truth with wisdom.

[3] But because this reciprocal conjunction is a mystery which few can understand without its being explained, I wish to unravel it as far as is possible in terms on a level with people's comprehension.

We showed in our treatise Divine Love and Wisdom, nos. 404, 405, how love conjoins itself with wisdom, namely that it does so through an affection for knowing, from which springs an affection for truth; through an affection for understanding, from which springs a perception of truth; and through an affection for seeing what it knows and understands, from which springs thought.

The Lord flows into all these affections, as they are derivations of everyone's life's love, and angels receive that influx in a perception of truth and in thought, since in these the influx becomes apparent to them, but not in the affections.

[4] Now because their perceptions and thoughts appear to angels as being their own, even though they spring from affections that they have from the Lord, therefore the appearance is that angels reciprocally conjoin themselves with the Lord, when in fact it is the Lord who conjoins them with Him. For it is the affection which produces the perceptions and thoughts, it being the affection springing from love that is their soul. No one, indeed, is capable of any perception or thought apart from affection, and everyone perceives and thinks in accordance with his affection.

It is apparent from this that the reciprocal conjunction of angels with the Lord is occasioned not by them, but as though by them.

Such also is the conjunction of the Lord with the church, and of the church with the Lord, which we call the celestial and spiritual marriage.

**29.** All conjunction in the spiritual world is brought about by contemplation. When someone there thinks about another with a desire to speak with him, the other becomes immediately present, and one sees the other in person. The like occurs when someone thinks about another out of an affection of love for him, but this latter affection brings about their conjunction, while the former brings about only the other's presence.

This phenomenon is peculiar to the spiritual world. The reason is that all there are spiritual beings. It is different in the natural world, in which all are material beings. The like does occur with people in the natural world in the affections and thoughts of their spirit; but because in the natural world there are intervals of space, while in the spiritual world intervals of space are only appearances, therefore that which takes place in the thought of everyone's spirit, in the spiritual world takes place actually.

[2] We have said this much to make it known how conjunction of the Lord with angels is brought about, and the apparently reciprocal conjunction of angels with the Lord. For angels all turn their faces to the Lord, and the Lord gazes upon their foreheads, while the angels behold the Lord with their eyes. The reason is that the forehead corresponds to love and its affections, while the eyes correspond to wisdom and its perceptions.

But still, angels do not of themselves turn their faces to the Lord, but the Lord turns them to Him. And He turns them by flowing into their life's love, and through that entering into their perceptions and thoughts, so as to turn the angels to Him.

[3] Such a cycle of love, from love to thoughts and from thoughts to love, exists in all processes of the human mind - a cycle which may be called the cycle of life.

On this subject see also some discussions in our treatise *Divine Love and Wisdom*. As for instance:

That angels turn their faces continually to the Lord as the sun, nos. 129-134.

That all the interior elements of both mind and body in angels are likewise turned to the Lord as the sun, nos. 135-139.

That every spirit of every kind turns in like manner to his dominant love, nos. 140-145.

That love joins itself to wisdom, and causes wisdom to be joined to it in return, nos. 410-412.

That angels are in the Lord and have the Lord in them; and that because angels are recipient vessels, the Lord alone is heaven, nos. 113-118.

**30.** The Lord's heaven in the natural world is called the church, and an angel of that heaven is a person of the church who has been conjoined with the Lord. After his departure from the world such a person also becomes an angel of the spiritual heaven. It is apparent from this that what we have said of the angelic heaven must be understood to apply also to the human heaven which is called the church.

This reciprocal conjunction with the Lord which constitutes heaven in a person was revealed by the Lord in these words in John:

Abide in Me, and I in you?. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing... (John 15:4, 5, 7)

**31.** It can be seen from this that the Lord is heaven, not only heaven in general among all who are in heaven, but also heaven in particular in each individual there. For every angel is a heaven in miniature form. Heaven in general consists of as many heavens as there are angels. The fact of this may be seen in the book Heaven and Hell, nos. 51-58.

This being the case, let no one cherish the erroneous idea - which for many enters their first thought - that the Lord dwells among the angels in heaven, or that He exists among them as a king does in his kingdom. He is to their sight above them in the sun there, but in them as regards their life of love and wisdom.

**32.** (2) Human beings have been so formed from creation that they can be conjoined more and more closely with the Lord. This can be seen from points we demonstrated in the treatise Divine Love and Wisdom, Part Three, concerning degrees, in particular from the following points there:

That there are three discrete degrees or degrees of height in people from creation, nos. 230-235.

That these three degrees exist in every person from birth, and that as they are opened, the person is in the Lord and the Lord in him, nos. 236-241.

And that all perfections increase and ascend concomitantly with degrees and in accordance with them, nos. 199-204.

It is apparent from this that human beings have been so formed from creation that they can be conjoined by degrees more and more closely with the Lord.

[2] It should altogether be known, however, what degrees are, that they are of two kinds - discrete, or degrees of height, and continuous, or degrees of breadth - and what the difference between them is. It should also be known that from creation and so from birth every person has in him three discrete degrees or degrees of height; that a person comes into the first degree, called the natural degree, when he is born; that this degree can grow in him through a continuous progression until he becomes rational; that he comes into the second degree, called the spiritual degree, if he lives according to spiritual laws of order, which are Divine truths; and that he can also come into the third degree, called the celestial degree, if he lives according to celestial laws of order, which are Divine goods.

[3] These degrees are opened actually in a person by the Lord according to his life in the world, but not perceptibly or sensibly until after his departure from the world; and as they are opened and then perfected, the person is commensurately conjoined more and more closely with the Lord.

This conjunction can grow in its closeness to eternity, and also does so grow to eternity in angels. But still, no angel can arrive at the first degree of the Lord's love and wisdom or attain to it, because the Lord is infinite and an angel finite, and between the infinite and the finite there is no proportional relation.

Since without a knowledge of these degrees no one can understand the human condition and the manner of a person's elevation and approach to the Lord, therefore we took up these degrees in some detail in our treatise Divine Love and Wisdom, nos. 173-281 (which see).

**33.** We must briefly state how a person can be more and more closely conjoined with the Lord, and then how this closer and closer conjunction appears.

How a person is more and more closely conjoined with the Lord: This is accomplished not by knowledge alone, nor by intelligence alone, nor even by wisdom alone, but by a life in conjunction with these. A person's life is his love, and love is multifarious. In general it is a love of evil or a love of good. Love of evil includes a love of committing adultery, of taking vengeance, of defrauding, of blaspheming, and of depriving others of their goods. A love of evil experiences its pleasure and delight in contemplating and doing such things. The derivations of such a love, or its affections, are as many as the evils to which it has directed itself; and the perceptions and thoughts of such a love are as many as the falsities which support those evils and justify them. Such falsities unite with the evils, as the intellect does with the will. They are not separated from each other, because one is bound up with the other.

[2] Now because the Lord flows, as we said above, into everyone's life's love and through its affections into his perceptions and thoughts, and not the reverse, it follows that the Lord can conjoin Himself more closely only as a love of evil has been removed, together with its

affections, which are lusts. And because these lusts reside in the natural self, and a person feels as though whatever he does from his natural self he does of himself, therefore a person ought to remove the evils of that love as though of himself; and to the extent then that he does remove them, the Lord draws nearer and conjoins Himself with him.

Everyone can see in accord with reason that lusts with their delights obstruct and close the doors to the Lord, and that the Lord cannot cast these lusts out as long as the person himself keeps the doors closed and pushes and shoves against them from outside to keep them from being opened.

That a person himself has to do the opening is apparent from the Lord's words in the book of Revelation:

Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me. (Revelation 3:20)

[3] It is apparent therefore that to the extent anyone abstains from evils as diabolical and as obstacles to the Lord's entrance, the more and more closely he is conjoined with the Lord, and most closely someone who abominates them as being so many dark and fiery devils; for evil and the devil are one, as the falsity of evil and Satan are one. Since the Lord flows into a love of good and its affections, and through these into a person's perceptions and thoughts, all of which derive the character of being truths from the good which impels the person, so the devil, which is to say, hell, flows into a love of evil and its affections, which are lusts, and through these into a person's perceptions and thoughts, all of which derive the character of being falsities from the evil which impels the person.

[4] How this closer and closer conjunction appears: The more removed evils are in the natural self by abstinence from and aversion to them, the more closely a person is conjoined with the Lord. And because the love and wisdom which are the Lord Himself do not exist in space, inasmuch as the affection connected with love and the thought connected with wisdom have nothing in common with space, therefore the Lord appears closer in the measure of the conjunction with Him through love and wisdom, and conversely more remote in the measure of a person's rejection of love and wisdom.

Space does not exist in the spiritual world, but distances and proximities there are appearances in accordance with similarities and dissimilarities of affections. For, as we have said, the affections connected with love, and the thoughts connected with wisdom, which in themselves are spiritual, do not exist in space - on which subject see what we have presented in the treatise Divine Love and Wisdom, nos. 7-10, nos. 69-72, and elsewhere.

[5] The Lord's conjunction with a person in whom evils have been removed is meant by these words of the Lord:

the pure in heart shall see God. (Matthew 5:8)

Also by these words:

He who has My commandments and does them (I) will make (My) abode with him. (John 14:21, 23)

To have the Lord's commandments is to know Him, and to do His commandments is to love Him, for we are told in the same passage as well:

He who (does) My commandments, it is he who loves Me.\*

\* John 14:21.

**34.** (3) The more closely a person is conjoined with the Lord, the wiser he becomes. Since a person has in him from creation and so from birth three degrees of life (as discussed just above in no. 32), he has in him especially three degrees of wisdom. These are the degrees that are opened in a person in the measure of the conjunction. They are opened in accordance with his love, for love is the essence of the conjunction. But a person perceives only dimly the ascent of love by degrees, whereas those who know and see what wisdom is perceive clearly the ascent of wisdom in them.

The reason degrees of wisdom are perceived is that love enters through its affections into one's perceptions and thoughts, and these display themselves to the mind's inner sight, which corresponds to the body's outward sight. So it is that wisdom is seen, and not so much the love's affection which produces it.

The case here is the same as with all the other things that a person actively does. He is aware of how the body accomplishes them, but not how the soul accomplishes them. Thus a person perceives also how he deliberates, perceives and thinks, but not how the soul of these activities - which is his affection for goodness and truth - produces them.

[2] There are, however, three degrees of wisdom - natural, spiritual and celestial. A person is in the enjoyment of the natural degree of wisdom as long as he lives in the world. This degree can be perfected in him then to its highest point; and yet he cannot enter the spiritual degree, because the spiritual degree is not continuous with the natural degree by a continuous connection, but is conjoined with it by correspondences.

After death a person is in the enjoyment of the spiritual degree of wisdom, and this degree, too, is such that it can be perfected to its highest point; but still he cannot enter the celestial degree of wisdom, because the celestial degree is not continuous with the spiritual degree by a continuous connection, but is conjoined with it by correspondences.

It can be seen from this that wisdom can be elevated in a threefold way, and that in each degree it can be perfected in a single way to its highest point.

[3] One who comprehends the elevations and perfectings of these degrees can to some extent perceive what is said of angelic wisdom, that it is inexpressible.\* It is, moreover, so

inexpressible that a thousand ideas in the thought of angels springing from their wisdom can produce but a single idea in the thought of people springing from their wisdom. The other nine hundred and ninety-nine ideas in the thought of angels cannot gain admittance, being supranatural. The reality of this is something I have many times been granted to know through personal experience.

Still, as we said before, no one can come into this inexpressible wisdom of angels except by conjunction with the Lord and in the measure of that conjunction. For the Lord alone opens the spiritual and celestial degrees, but only in people who are wise from Him. And those are wise from the Lord who cast out the devil, which is to say, evil, from themselves.

\* 2 Corinthians 12:4.

**35.** Let no one suppose, however, that someone has wisdom if he knows many things, if he perceives them in some degree of light, and if he can discuss them intelligently, unless that wisdom is conjoined with love. For it is love through its affections that produces wisdom. If wisdom is not conjoined with love, it is like an atmospheric phenomenon in the sky that vanishes, or like a falling star. On the other hand, wisdom conjoined with love is like the enduring light of the sun, or like a stationary star.

A person has a love of wisdom to the extent that he shuns the devil's crew, which are the lusts of evil and falsity.

**36.** The wisdom which comes to a person's perception is a perception of truth from an affection for it, especially a perception of spiritual truth. For there is civil truth, moral truth, and spiritual truth. People who have a perception of spiritual truth from an affection for it also have a perception of moral and civil truth, for an affection for spiritual truth is the soul of these perceptions.

I have sometimes spoken with angels about wisdom, and the angels have said that wisdom is conjunction with the Lord, because the Lord is wisdom itself, and that one who casts out hell from himself comes into that conjunction, and comes into it to the extent that he casts hell out.

The angels said that they represent wisdom to themselves as a magnificent and very ornate palace, into which one ascends by twelve steps. No one, they said, arrives at the first step except as a result of the Lord by conjunction with Him; that everyone ascends in the measure of the conjunction; and that as he ascends, he perceives that no one is wise of himself, but from the Lord. Moreover, they said that those things which he is wise about, in comparison to those things which he is not wise about, are as a few drops of water to a great lake.

The twelve steps to the palace of wisdom symbolize goods conjoined with truths and truths conjoined with goods.

**37.** (4) The more closely a person is conjoined with the Lord, the happier he becomes. Similar statements to what we said above in nos. 32 and 34 regarding the degrees of life and wisdom in



the measure of one's conjunction with the Lord can be said also of degrees of happiness. For states of happiness, or of bliss and delight, ascend as the higher degrees of the mind called spiritual and celestial are opened in a person, and after his life in the world these degrees grow to eternity.

**38.** No one caught up in the delights of lusts for evil can know anything of the delights of affections for good experienced in the angelic heaven, for even though they differ little simply on the surface, these delights are entirely opposite to each other internally, and entirely opposite therefore inwardly in their outward manifestations.

The fact is that every love has its own delights, even a love of evil in people caught up in its lusts, such as a love of committing adultery, of taking vengeance, of defrauding, of stealing, of behaving savagely - indeed, in the worst of people, of blaspheming the sanctities of the church and prattling venomously against God. The fount of these delights is a love of ruling springing from a love of self.

These delights arise from lusts which beset the interiors of the mind, lusts which flow down from those interiors into the body and there excite impure stimuli that titillate its fibers. From a delight of the mind arises in accordance with its lusts therefore a delighting of the body. [2] Everyone is granted to know in the spiritual world after death the character and nature of the impure stimuli that titillate the body's fibers in such people. They are in general those associated with dead bodies, excrement, dung, stench, and urine, for these people's hells abound in such unclean things. That the unclean things are correspondent forms may be seen to some extent in our treatise Divine Love and Wisdom, nos. 339-343. After these people have entered hell, however, their foul delights are turned into dreadful ones.

This much we have said to make possible an understanding of the character and nature of the happiness of heaven, a discussion of which now follows. For everything is known from its opposite.

**39.** The blessings, felicities, delights, and gratifications - in a word, the happiness of heaven in its varieties - cannot be described in words, even though they are sensibly perceived in heaven. For anything perceived by sense alone cannot be described, because it does not fall within the compass of cognitive ideas, and so neither within the compass of words. It is the intellect alone that sees, and it sees such matters as are connected with wisdom or truth, but not such matters as are connected with love or good. Consequently the happiness of heaven in its varieties is inexpressible, but these nevertheless ascend in the same degree as wisdom. Its varieties are infinite, and each one ineffable. This I have been told and have also perceived.

[2] Still, these sensations of happiness enter as a person dismisses the lusts of a love of evil and falsity, doing so as though of himself, but yet from the Lord. For these sensations of happiness are the sensations of affections for goodness and truth, and they are opposed to the lusts of a love of evil and falsity. The happy sensations of the affections of a love for goodness and truth originate from the Lord, thus from one's inmost being, and spread from there into one's lower

regions, even to the lowest. And they thus fill an angel, and cause his whole being to be as though consumed with delight.

Such sensations of happiness with its infinite varieties are present in every affection for goodness and truth - especially in an affection for wisdom.

**40.** The delights of lusts for evil and the delights of affections for good cannot be compared, because the delights of lusts for evil inwardly have the devil in them, whereas the delights of affections for good inwardly have the Lord in them. If comparisons are to be made, the delights of lusts for evil can be compared only to the lecherous pleasures of frogs in swamps or to those of snakes in rotting refuse, while the delights of affections for good may be compared to delights of the heart in botanical gardens and flower gardens. That is because the kinds of things that affect frogs and snakes affect also those people in the hells who are caught up in lusts for evil, while the kinds of things that affect people's hearts in botanical gardens and flower gardens affect also those people in the heavens who are impelled by affections for good. For, as we said above, unclean corresponding forms affect the evil, while clean corresponding forms affect the good.

**41.** It can be seen from this that the more closely someone is conjoined with the Lord, the happier he becomes.

That happiness, however, rarely manifests itself in the world, because a person is then in a natural state, and the natural realm communicates with the spiritual one not by a continuous connection, but by correspondences; and this communication is not felt except by a certain ease and peace of mind, which occurs especially after combats against evils.

But when a person puts off the natural state and enters the spiritual state, which happens after his departure from the world, the happiness described above then gradually becomes manifest.

**42.** (5) The more closely a person is conjoined with the Lord, the more distinctly does he appear to himself to be his own person, and the more clearly does he recognize that he is the Lord's. It seems from the appearance that the more closely one is conjoined with the Lord, the less he is his own person. Such is the appearance with all evil people, and also with those who believe, in accordance with their religion, that they are not under the yoke of the law\* and that no one can do good of himself. For neither the former nor the latter can see anything other than that to be permitted to think and will only good and not evil is not to be one's own person. Moreover, because people who have been conjoined with the Lord are neither willing nor able to think and will evil, they conclude from the appearance with them that this is not to be one's own person. And yet the complete opposite is the case.

\* See Acts 15:1-11; Galations 4:21-5:1.

**43.** Hellish freedom is one thing, and heavenly freedom another. It is an exercise of hellish freedom to think and will evil, and so far as civil and moral laws do not hinder, to speak and do

it. It is an exercise of heavenly freedom, on the other hand, to think and will good, and so far as opportunity is given, to speak and do it.

Whatever a person thinks, wills, speaks and does in freedom, he perceives as attributable to him, for to everyone all freedom accords with his love. Consequently people caught up in a love of evil perceive no otherwise than that hellish freedom is real freedom, whereas people impelled by a love of good perceive that heavenly freedom is real freedom, so that each regards the opposite as enslavement.

Nevertheless, no one can deny that either the one or the other is freedom, for two conditions of freedom in themselves opposite to each other cannot both be really free. Moreover, no one can deny that to be led by good is freedom, while to be led by evil is enslavement; for to be led by good is to be led by the Lord, whereas to be led by evil is to be led by the devil.\*

Now because everything that a person does in freedom appears to him to be attributable to him - for it accords with his love, and to act from one's love is, as we said above, to act in freedom - it follows that conjunction with the Lord causes a person to appear to himself free and so to be his own person, and the closer the conjunction with the Lord, the freer, and so the more his own person.

He appears to himself more and more distinctly to be as though his own person because Divine love is such that it wills what it has to be another's, thus to be a person's or angel's. That is the nature of all spiritual love, especially of Divine love. And besides, the Lord never compels anyone, because everything to which someone is compelled does not appear to him as attributable to him, and whatever does not appear to him as attributable to him cannot be made a matter of his love and so be assigned to him as belonging to him. Therefore a person is continually led by the Lord in freedom, and is also reformed and regenerated in freedom.

But we will say more on this subject in subsequent discussions. See also some observations in no. 4 above.

\* Cf. John 8:34-36. See also Proverbs 5:22; Romans 6:5, 6, 12, 16, 19, 20; 2 Peter 2:19.

**44.** The more distinctly a person appears to himself to be his own person, however, the more clearly does he recognize that he is the Lord's; and the reason is that the more closely he is conjoined with the Lord, the wiser he becomes (as we showed above in nos. 34-36), and wisdom teaches this and furthermore recognizes it.

Angels of the third heaven, being the wisest of the angels, also perceive this, and moreover call it freedom itself. On the other hand, they call it enslavement to be led by oneself. They give the reason, too, that the Lord does not flow directly into the matters of wisdom which constitute their perception and thought, but into the affections of their love of good, and through these into those matters. They say that they perceive the influx in the affection from which they have their wisdom, and that then everything they think in accord with wisdom appears to be as

though from them, thus to be as though their own. And the result, they say, is a reciprocal conjunction.

**45.** Since the Lord's Divine providence has as its end a heaven from the human race, it follows that it has as its end a conjunction of the human race with Him, as discussed in nos. 28-31. Also, that it has as its end that a person be conjoined more and more closely with Him, as discussed in nos. 32, 33, for the person then has heaven in him more interiorly. So too, that Divine providence has as its end that a person through that conjunction become wiser, as discussed in nos. 34-36, and that he become happier, as discussed in nos. 37-41, because a person gains heaven as a result of wisdom and in accordance with it, and through it also happiness. And finally, that Divine Providence has as its end that a person appear to himself more and more distinctly to be his own person, and yet recognize more clearly that he is the Lord's, as discussed in nos. 42-44.

All of these are objectives of the Lord's Divine providence, because they all constitute heaven, which it has as its end.