

THE DEVELOPING IMAGE OF THE DIVINE: A PHILOSOPHICAL REFLECTION ON THE RELATIONSHIP BETWEEN 'WILL' AND 'LOVE' FROM THE PERSPECTIVE OF F.W.J. SCHELLING'S LATER PHILOSOPHY

Emily Marie Anthony*

Abstract

The most significant call of the human being is for ceaseless effort. Rilke's¹ poetry in the form of poetic language is quite appropriate to support the author's vital aim in encouraging one's own self and the fellow human beings for constant unceasing effort. Schelling's Later Thoughts are influenced by mystics and theologians such as Meister Eckhart, Jacob Boehme, Franz von Baader and Oetinger. The call of the human being is to make ceaseless effort in developing the image of the Divine in oneself by transcending 'will' to 'love'. According to Schelling, this can only be accomplished in inwardness. Inwardness is the existential dialogue between 'will' and 'reason' in the atmosphere of love. The criterion of the inner sacred dialogue is love. It is the process of a harmonic integration, and balanceable transformation of the contradictory nature of the heart and the head, the feeling-self and the thinking-self.

Keywords: Image of the Divine, Human being, 'will', 'love', reason, ceaseless effort, two sides of the same coin, contradictory and complementarity, transcendence, immanence, transformation.

Clarification of the term used

Divine and God... The author uses the 'Divine' instead of 'God' though the quotations cited use, 'God' instead of 'Divine'. 'Divine' and the 'Image of the Divine'. Though quotations of poetic language, use 'God' directly, here 'the image of the Divine' is used instead of 'Divine' or 'God'.

INTRODUCTION

The human being is not only a constitution of immanence but also of transcendence. The immanent nature is dominant in the human being since he has a beginning and an end. However, at a deeper level, the human being has the seed of transcendent nature. That is, he is not only a physical body but also has a soul: psyche, mind, and individual selfhood. In other words, the human being is the developing transcendent

*Dr. Emily Marie Anthony obtains a PhD in Philosophy from Assumption University of Thailand. Currently she is engaged in Drug Rehabilitation of Good Shepherd Sisters in Myanmar.

nature of the Divine. He is the developing image of the Divine.² The crucial point to be aware of is that both the transcendent and the immanent nature are still not developed or matured. The Soul meaning 'selfhood' needs to develop. Conscience, will and reason are still in the process of development which needs to be developed further. Therefore, it is in the process of developing. The goal is towards transformation or fully developed selfhood in the form of conscience, will and reason. Immanence is the ground, the supporter to reach the transcendence. Human nature is the ground of the Image of the Divine nature, while 'will' is the ground of 'love'.

In the *Ages of the World*, written in 1813, translated in 1997, by Judith Norman, says, though 'will' is transcendental in nature, the reality and immediate knowledge, will is initially blind and has no understanding. On the other hand, though 'reason' is able to shed light on blind will, 'reason' itself has no immediate knowledge of reality. Thus, 'reason' and 'will' complement one another. Therefore, the ongoing existential dialogue between 'will' (the feeling-self) and reason (the thinking-self) could transform the contradictory towards complementary. As the constitution of transcendent and immanent nature, one's goal is to transform one's immanent nature and transcendent nature. It is an inward phenomenon of 'selfhood' in the form of 'conscience', 'reason' and 'will', precisely, self-consciousness of reason and will. In other words, it is the existential ongoing dialogue of will and reason in the atmosphere of love. Transformation means to create the image of the divine in oneself which is one's lifelong mission. If the Divine is parallel with 'love' and the human being is parallel with 'will', 'will' must transcend to love. The connection

between 'will' and 'love' is parallel with the connection between 'human being' and the 'Divine image'.

1. The Images

1.1. The Image of oneself, the other and the Ultimate

How one sees oneself and the other depends on how one sees the Ultimate, the Divine. The image of the Divine is crucial in a person's life. A person's image of the Absolute shapes his or her world view, the image of oneself and the other. The person's world view depends on his concept of the Divine, since the image of God reflects the image of oneself and the other. Striving to reach the Image of the Divine in oneself is one's goal and destiny. Therefore, to come closer to the Divine and become one with the Divine or commune with the Divine, is one's destiny. As human beings long for and strive towards spiritual maturity, their understanding of the Ultimate develops or the image of the Divine in them develops. The mystical and the poetic language are far better suited to encompass the unfathomable delicate sacred concepts, than ordinary languages. The author's philosophical reflection on the developing Image of the Divine from the perspective of Schelling's Later Philosophy includes a mystical and poetic approach by reading Christian mystics Meister Eckhart³, Boehme,⁴ Oetinger⁵, Von Baader⁶ and the German poet Rilke. To illustrate 'the image of the Divine', as a contrast, the author uses as another opposite, one of the most devastating critics of Christianity, Nietzsche and his image of God. Actually, Nietzsche's image of God is mainly from the Old Testament and it is only one side

of the Christian concept of God. In the New Testament, God is above all Love, and as Saint Paul confirms the Law of the Old Testament has been abolished by Grace.

1.2. The Image of the Divine

Later Schelling is influenced by the Christians mystics. The Christian mystics strive to come closer to God until one is in communion with or one with the Divine. The mystics strive to abolish the gap or the distance between the Divine and human beings. This immeasurable distance between humans and the Divine in the Old Testament is that which Nietzsche is unhappy about. Human beings, in order to come closer to the Divine, generally have two ways. The Divine must condescend to the human level or the human must transcend to the Divine level. The Divine must condescend to human level in order to raise him up to the Divine level. God must become man in order to bring man up towards the Divine. The Divine must condescend to the human level as the developing Image of the Divine in order to raise man up to the Image of the Divine. The Divine must condescend to man's innermost feelings, 'will', in order to raise him up towards the perfect love, Agape, the Divine, and the Ultimate Truth. Humans must transcend while the Divine must condescend in order to meet and become one. Naturally, in the process for the human being it is the deification, and for the Divine it is the incarnation. It is less awkward and convenient to use poetic and mystical language when it comes to terms of the deification of humans and the incarnation of the Divine. Let us begin with Nietzsche's image of the Divine.

1.3. Nietzsche's Image of the Divine

As Nietzsche observed in the *Birth of Tragedy*, "The distance between humans and the divine is immeasurable; thus propriety demands the most profound submission and resignation. True virtue is *sophrosyne*" (Nietzsche, 2000, p. 132). In this case, there are some undeniable truths in Nietzsche's stand. If the Divine cannot condescend and a human cannot transcend, there is no way for them to reach each other due to the immeasurable distance between the human and the Divine. The human cannot relate to the Divine, since both are completely separate and different beings. Thus, profound submission and resignation is the most appropriate way to relate to each other. Selfhood has no role in it. It is the annihilation of the self, more than control. There is no trace of individual 'self', which will be discussed later in Schelling's Inwardness since for Schelling 'self' is the most significant factor in the existence of a human being since it is connected with the soul. One side of the Old Testament's image of God (that Nietzsche criticized) is the eternal omnipotent, omnipresent, the Savior and the Redeemer, the unreachable Deity. The distance between His omnipresence, omnipotence, wisdom, love, and sacredness, and in everything human, is unfathomable from the Divine. Here, the relationship between God and the human being is seen as opposite, similar to that of the relationship between the adult and a child, between master and slave, between savior and sinner, or between the powerful and the powerless.

1.4. Schelling's Image of the Divine

Schelling's Image of the Divine is 'will' and 'reason'. 'Will' is the 'transcendent nature of the Divine'⁸ while 'reason' is the 'immanent nature of the Divine'⁹. Will and reason are two sides of the same coin. In her translator's note, in the *Ages of the World* of 1813, Judith Norman writes about Schelling's argument that, all development involves two basic forces (or wills): an attracting, enclosing, negative force and an expansive, outgoing, positive force, and he maintains that these forces are not distinct but are the same at some level (Schelling, 1997, p. 108). An expansive positive force represents reason.

Will is Man's inmost feelings (Schelling, 1992, p. 11), God's heart, God's feeling (Schelling, 2000, p. 41), God's Self-Revelation (Schelling, 1992, p. 19), God {Meister Eckhart} (McGinn, 2001, p. 43). (Schelling, 2000, p. 5). (Schelling, 1997, p. 113). (Schelling, 1992, p. 24), Pure Freedom (Schelling, 2000, p. 41), the Ground of Love {Baader} (Betanzos, 1998, p. 133). (Schelling, 1997, p. 113), The Initial Wisdom (Schelling, 1992, p. 97), The Reality (Schelling, 1992, p. 30). Through 'will' God created man (Schelling, 2000, p. 41).

Schelling defines 'will' as power, force, potency, potential, possibility and energy. Therefore, Divine as will implies an idea of Divine as life, power, force, energy and potency. God is Divine reality and of vital activating powers. In order to bring the Divine closer to the human being, Schelling strives to find a link between the Divine and the human beings by stating, "God is more of a reality than is a mere moral world-order, and he has in him quite other and more vital activating

powers than the barren subtlety of abstract ideals ascribed to him" (Schelling, 1992, p.30).

In this way, man and the image of the Divine are inseparable. They are closely intertwined as if they are in communion. The Divine condescends to the man's level through His image, given in man to bring him up to the Divine's level, not the other way around. The image of the Divine became man so that man might become the image of the Divine, or to raise man's will up to the summit which is 'love'. In this process the Divine permits freedom therefore, as Schelling writes, "man's being is essentially his own deed....He alone can determine himself" (Schelling, 1992, p. 63). He is his own creator. The human being is granted freedom, the unfathomable abyss. According to Schelling, a human being is the property of freedom, and not the other way around. Freedom, the unfathomable abyss needs the guiding light in order to make the appropriate decision. Freedom is difficult if there are no guiding lights of 'will' and 'reason'. Will is the transcendent and reason is the immanent nature of the Divine, granted to the human being. Divine will is identified with the human will. In this way, 'will' is the image of the Divine. The Will is initially blind and has no understanding until it encounters 'reason.' This encountering is a process which continues to develop. The image of Divine in oneself is also in the process of developing or creating oneself through overcoming the continuation of the challenges in life.

1.5. The Image of Divine in Rilke's poetic language

The concept of a developing image of the Divine is found in Marcel's description of Rilke

in his work *Homo Viator*. For Rilke, the Divine's image is still in the process of developing as he maintains "A God who has never been defined, who eternally changes and who eternally grows" (Marcel, 1978, p. 218). In other words, the image of the Divine is developing with regard to growth, change and flexibility. In this development of the image of the Divine in oneself, the human being is also in the process of becoming whole. This concept brings the Divine closer to the human being. It seems like the Divine became man so that man might become one with the image of the Divine.

In such an understanding, instead of faith, love is prioritized. In fact, love and trust are inseparable because love includes trust. It is a call of humanity to transcend to the Higher Realm. It is a condescending of the Divine to the level of the human being in order to raise him up to the level of the divine. Instead of false humility, nobility, grandeur, dignity, and honor are demanded. Instead of profound submission and resignation, self-empowerment and autonomy (powerful-self with autonomy), freedom and responsibility are demanded. The idea of apotheosis is highlighted in a way such that man has been granted the authority and power to develop the image of the Divine in oneself. Both Divine and man co-create man; man is the co-creator of himself. Both man and Divine co-create the image of the Divine in oneself. It is a call for humanity as a challenge to transcend his limited human nature towards the transcendent Divine nature. Rilke's idea of Divine in poetic language can be conveniently used in supporting Schelling and those who influenced Schelling. It is the image of the Divine which is in the process of developing in human beings. Though poetically, we consider Divine as somehow developing

through humanity, it does not mean Divine is impotent. The author is using Rilke's poetic language just to highlight the concept; nevertheless, one should not take this poetic language literally. Therefore, Divine as a transcendent reality in essence remains untouched in every way.

However, the crucial role of the human being is a call to constant effort. The human being participates in the Divine life by a ceaseless effort to reach the Ultimate love and wisdom. The Divine and the human being are connected like parents and children bound through love. The image of the Divine in the human being is in a process of developing 'will' into great love. Poetically speaking, both the Divine and the human being occupy the same ground in regard to the process of development. This same common ground is the place where Divine incarnation and human apotheosis takes place.

In this mystical perspective, the Divine and human beings are closely in union or in communion. Precisely, this is the space, the Divine empowers and challenges human beings to go beyond themselves and to bring out their best. It is a 'call,' an invitation to a love oriented 'parent-child' relationship. The Divine condescends in order to raise man up. Empowering the human being is in a way allowing man to create himself as the image of the Divine in himself. Man is given a power and privilege to apotheosis.

1.5.1. *The Developing Image of God*

In Rilke's poetic language, he states, "...his lacunae, his injustice, the inadequacy of his powers were due to the degree of his development. That he was not yet completed. When will he have been able to develop?" (Marcel, 1978, p. 219). Our image of the

Divine or the Image of the Divine in oneself is still in the process of development, it is not completed yet. Man needs Him so urgently that he thinks the Divine is already there but in fact the Divine is not. The image of Divine in oneself must catch up with this anticipated becoming and the human being must help the image of the Divine create Himself. Rilke thinks human beings have to actively participate in the development of the image of the Divine. Thus, it is a call for human beings to make an effort in helping to create the image of the Divine in oneself.

1.5.2. To create the Image of the Divine in oneself

The concept that man must create the image of the Divine in him, perfectly corresponds to Schelling's concept of God and the writings of the theosophers and mystics. The affinity between God and man is stated in the following by Schelling, theosophers and the mystics. According to Schelling, "...man's activity itself belongs to God's life" (Schelling, 1992, p. 11). The distance between divine and human beings is reduced. Whatever human beings do, good or bad, does not go astray without somehow affecting the Divine. Rilke's similar idea in poetic language portrays, "It is with us that he becomes, he grows with our joys, and our sorrows throw shadows across his face. We can do nothing which does not affect him once we have found ourselves" (Marcel, 1978, p. 219). Rilke is saying, like Schelling and the mystics that our true and authentic 'self' is connected to the 'soul' which is closer to the image of the Divine.

My life is the image of the Divine being. Therefore, to know the Divine is to know myself. To develop the image of the Divine in

me is to develop myself. Oetinger also holds that self is revealing the being of the Divine, self is revelation or manifestation of the Divine he says, "...the being of God is in the manifestation, in the revelation of self [106]" (Benz, 1983, p.41). The more one becomes one's true self, the more the image of the Divine manifestation takes place in oneself. Von Baader goes one step further in the concept of the Divine made man, and man, made the image of the Divine. The Divine made man through the soul which contains will and reason. Von Baader says, "that after God has made us, we in turn ought to make Him.... that every creature should give birth again to its creator by way of imitation in and through itself, or rather should serve this imitative birth-giving on God's part in and through itself" (Betanzos, 1998, p. 148). In a way, man created the image of the Divine in himself. The following statement of Baader drawing from the writings of Jacob Boehme affirms that man is the Divine's revelation, therefore to search the image of Divine in man:

God spoke to Moses, You shall make no likeness of a God for yourself, neither in heaven, nor on earth, nor unto anything. This is to signify that he is no image and also needs no resting-place, and one should not look for him anywhere in a place, except only in his formed and expressed word, in the image of God: i.e., in man himself.... (Betanzos, 1998, p. 152).

Creating the image of the Divine in oneself corresponds to Rilke's concept perfectly. The Divine becomes close to man as man and the Divine moves toward communion. This is a tremendous affinity between the Divine and humanity to the point of Divinity and humanity becoming one.

1.5.3. *The Individual above the Multitude*

The individual before the Divine is highlighted. According to Marcel "...the God of Rilke is not the God of the multitude, but of individuals who are all creative in their way, would be enough to prove it" (Marcel, 1978, p. 220). Such an individual is responsible to take his part and give his strength to creation. Rilke highlighted the importance of individual over the multitude in saying, "...you must not think of him as above the multitude. He did not wish for the multitude. It is by the multiplicity of individuals that he wished to be carried. In the multitude each one is so small that he cannot put his hand to God's edifice" (Marcel, 1978, p. 219). The individual self tries to reach the Divine at shoulder height, portrays, intimacy of father and son when Rilke imagines, the individual encounters the Divine face to face; he looks at the Divine and is sure to reach Him as high as His shoulders. In this imagery involving paternal love, the admiration of the son towards the father is clearly seen.

1.5.4. *Power comes from love*

In poetic language Rilke says, "I have power over God. And I matter to God. And thence come(s) my best courage in life: I have to be great in order to be the auxiliary of God's greatness, I must be simple so as not to throw God into confusion, and my gravity should somewhere meet with God's.... (Marcel, 1978, p.219). The love He has for humans creates a power over Him. God's love for humans makes them matter to Him. The human beings have power over the Divine and the fact that they matter to the Divine, reveals the love and binding forces between the Divine and them. These words express the love the Divine has for human beings and the trust and security of human beings in this perfect love.

There is no trace of fear and anxiety, just love and trust. The best courage in life develops; one must be wise, intelligent, loving and strong in order to be the auxiliary of the Divine's wisdom, intelligence, love and strength.

1.5.5. *Powerless to powerful*

Rilke says, "He no longer prays, he is..." (Marcel, 1978, p. 218). He shifted the positions from powerless to powerful; no longer passive but he is actively transcending towards the power of the Divine. He participates in the Divine. The position of the Divine and human beings shifted from their different, opposite positions, to the close, same positions to become one. They work together for the same goal. Rilke elaborates further in saying, "... while I express these thoughts, I feel that I am not simply in living contact with him, just because I am speaking about him. Those who pray to Him do not speak about Him, perhaps I may be more than a simple worshipper" (Marcel, 1978, p.219). Indeed, it is the relationship between loving parents and children. Love is the dominant virtue which entails trust that binds them. Here, the respect and obedience is without fear. The reverence and obedience is the outcome of love and trust. This kind of intimate relationship has made him different from those who do not have it. He feels like he is somehow raised up because of his closeness and intimacy with the Divine. He has been up lifted because of the Divine. He must lift up himself since he must be close to the transcendental Being, which is the Divine (Marcel, 1978, p.219). This kind of closeness, the intimate relationship between the Divine and man cannot be seen in the traditional image of God. The relationship between the Divine and human beings is not the opposition between powerful and powerless. It is a

relationship of becoming, like the relationship between a parent and their children.

1.5.6. Transforming towards highest Excellent Self

It is a challenge to strive towards something transcendental. Marcel inspired by Rilke writes, "I had never been able to receive God simply, but that I always had 'to fit myself to him productively' (Marcel, 1978, p.219). The human being must make his best effort to deserve meeting the Divine. All the best must come out from him in order to be worth his communion with the sovereign. He is participating in the role of the image of the Divine by shifting from a passive role to an active role. He extends to the state of giving not just receiving. Also, not only just giving his humble and ordinary self but rather, giving his highest excellent self. This approach uplifts human self-esteem, whereas without this kind of understanding of God the human being often becomes degraded.

2. The Divine is love: Love is Apotheosis

The Ultimate Goal of human beings is Apotheosis, the divine which Love is. Rilke says, "God is the direction of the heart" (Marcel, 1978, p.222) "God is the direction given to love" (Marcel, 1978, p.226). Betanzos quotes Von Baader in saying, "Nothing can nourish a heart except another heart" (Betanzos, 1998, p.292). Viktor E Frankl also affirms, "Love is the ultimate and highest goal to which man can aspire.... The salvation of man is through love and in love" (Frankl, 2008:49). According to Von Baader, "The process of loving is a process of increasing approximation to divinity: perfect love would be apotheosis" (Betanzos, 1998,

p.292). The process of loving is divinization; it is an elevation and glorification. Hahn also said that the liberation of man is "through a process of divinization; a process initiated by the divine logos and actualized in life as a process of knowing" (Matthew, 1962, p.59). Therefore, it comes to the conclusion, which holds, love is liberation and liberation is love. According to Boehme, "...God dwells in the highest life of man" (Boehme, 1988 a, p.10). The highest life of man is to love and to be loved. In other words, the more a human being becomes higher in wisdom and love, the closer he will be to the image of the Divine. Meister Eckhart states, "Every creature is something finite, limited, distinct and particular, and thus it is no longer love. God is the love that embraces all things" (Ancelet-H., 1957, p.58). God is love which is infinite, unlimited, whole and universal. Every creature must strive from finite to infinite, from human to the image of the Divine, from 'will' to 'love'.

Rilke states that "I have to fit myself to the great love of God: I have to be 'love' in order to be the auxiliary of God's great love" (Marcel, 1978, p. 219). The main task to strive for is the great love, or as Rilke states, "A great love is a creation... a great love is creative participation in the divine life" (Marcel, 1978, p. 220). In other words, great love is the work, effort in creative participation in the divine life, striving towards the Divine by transcending to the active role of the image of the Divine. To love is to be the image of the Divine. A great love is participating in the Divine life; it is a creation, work and manifestation. A great love is a creative participation in the divine life. Transformation of the Divine took place through the transcendent and immanent nature of the unworthy handmaid of the Lord. It is a

challenge to dignify, make oneself great, wise and intelligent. In order to fit the divine productivity, a human being must raise oneself up.

Man can be good only by participating in the nature of the Divine in himself. That only happens when “God becomes incarnate in him... Your efforts to be assimilated into the Divine, will be vain for all eternity, if you have not first appropriated the divine to yourself, that is to say, if the source of creative genius does not spring in you yourself (Benz, 1983, p.25). Apotheosis begins now with the present moment, which is a destination in this life, not life after death. The reward of heaven is now at every present moment not postponing to the next life. Eckhart also believed the “transformation must be begun in this life. If ‘God became man so that man might become God’ ...” (McGinn, 2001, p.51). Apotheosis or the journey towards love begins in this very moment. Our destiny is love. Schelling’s way towards love is through inwardness.

3. Inwardness as the dialogue of Will and Reason

Through this self-conscious act man is in touch with his soul. In the soul lies the transcendent and immanent nature of the Divine, mainly, in the form of ‘will’ and ‘reason’. The Higher Authority is guiding human beings through the light of will and reason towards Ultimate Love which is God. The Divine is drowning towards Himself (Love) through the guiding light of will and reason. Through inward self-conscious acts man is encountering the Divine in the form of ‘will’ and ‘reason’, leading towards the mystical union of the human and the Divine.

3.1. The Criterion is Love

Both reason and will are equally necessary and imperative phenomena in human wellbeing. Reason and will are equipollent and reciprocally influencing one another. They both are bound to each other and have responsibility towards one another. Reason has a responsibility to enlighten blind will, while the will leads idealist reason towards realistic reason. The reason needs the will as the evidence and immediate knowledge of reality. Therefore, will and reason are two sides of the same coin. Though they seem contradictory, one is incomplete without the other. The Will is genius but only through the accompaniment of the conscious spirit which is intelligence. Schelling states, “A genius that nature has given us as a companion, and that alone, is capable of serving as an instrument to being, to the extent that the conscious spirit lifts itself above the genius” (Schelling, 1997, p.163). Will also has a turn for the upper hand seen in the following passages. Boehme pointed out the role of will over reason, when he says, “Reason is natural life whose ground is in the temporal beginning and end and [which] cannot come to the supernatural ground where God is to be understood” (Boehme, 1978, p.194). In inwardness, will and reason, feeling-self and thinking-self enlighten and transform one another. “The will, for its part, does not yet know eternity but has only a presentiment of it; it seeks the essence blindly and without the assistance of eternity, not as a conscious will but rather as a will that is initially unconscious” (Schelling, 1997, p. 137). Reason must cooperate and support will. Inwardness is a space where the existential dialogue of will and reason take place in the atmosphere of love. Will and

reason cannot be forcibly subjugated to one another; rather it can only be gently persuaded and amicably convinced to give way to love (Schelling, 1997, p.174).

Through this self-conscious act man can be in touch with the transcendent and immanent nature of divine in the form of 'will' and 'reason'. In encountering the will which originates outside and above the world, man has access to the divine. In this way the human being can participate in the divine life. Inwardness is the existential dialogue between the heart (will) and the head (reason). According to Schelling, inwardness is the expressing of both will and reason, and can therefore be neither one of them in particular, nor both at the same time; it is above both will and reason (Schelling, 1997, p.126). They have to separate themselves out as 'will' and 'reason' in order to encounter one another. Everything lies within the 'will' as one without distinctions which reason must distinguish and separate. In man there is 'will' that must be recalled to memory and reason that recalls it. Reason must attend to what the blind will is revealing. 'Will' in which the answer to each inquiry lies, and 'reason' that elicits this answer. Will and reason are bound to one another and nothing can be considered as true without their agreement. Will is the immediate knowledge as feeling but not knowing. Reason is idealistic and does not have the immediate knowledge as 'will'; only through the immediate knowledge of the 'will', reason came to know (Schelling, 1997, p.109).

3.2. The Crucial Role of Selfhood

For Schelling 'selfhood' is the most significant feature in the existence of a human being as it is the soul. The self has a crucial

role, as the responsible person, in the whole of existence, as doing and being. The outcome of the existential dialogue is the stand and the decision of the self. The self is the organizer who integrates 'will' and 'reason' in harmony, balance and order. On the other hand, regarding Nietzsche's image of God, 'selfhood' has no role. It is the annihilation of the self, more than control. There is no trace of a responsible individual 'self'. Naturally, there is chaos and force to profound submission and resignation.

CONCLUSION

The fundamental philosophy of Schelling's inwardness is equipollence, wholeness and love. These values are not just promising for 'will' and 'reason', not only for love but also for existence.

Equipollence... "The forces are equally important. The real is always posited as the first potency, and the ideal as the higher, second potency. But this cannot subjugate the original equipollence" (Schelling, 1997, p.180).

Two sides of the same coin, complementary, bound to one another

Love... Negating will and affirming will, cannot be forcibly subjugated by one another. Rather, it can only be gently persuaded and amicably convinced to give way to love (Schelling, 1997, p. 174).

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(Footnotes)

¹Rainer Maria Rilke (1875-1926): Bohemian Austrian poet and novelist.

² God is infinite, eternal and not contingent. Therefore, He does not develop. The human understanding of God develops or the image of the Divine in human beings develops which should not be confused with God's development. In mystical poetic language these two concepts (the developing God and the developing image of the Divine) seem to become intertwined.

³ Meister Eckhart (1260-1328): German theologian, philosopher and mystic

⁴ Jacob Boehme (1575-1624): German, Christian theologian and mystic.

⁵Friedrich Christoph Oetinger (1702-1782): German Lutheran, theologian, Pietism's great theosophist from Wirremberg.

⁶ Franz Xavier von Baader (1765-1841): German Catholic, philosopher, theologian and mining engineer.

⁷Traditionally translated as temperance (moderation or self-restraint) in *The Birth of Tragedy* (Nietzsche, 2000, p. 132).

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between 'will' and 'love' from the perspective of F.W.J. Schelling's Later Philosophy*

⁸ Schelling in the *Ages of the World*, holds, 'conscience' and 'will' are the basic foundation, fundamental, unconditioned, absolute and extraordinary. They are under the category of transcendent nature of the Divine because they are not under the control of the human beings since they are from outside and above the world.

⁹'Reason' is under the category of immanent nature of the Divine because it is under the direct control of the human beings.