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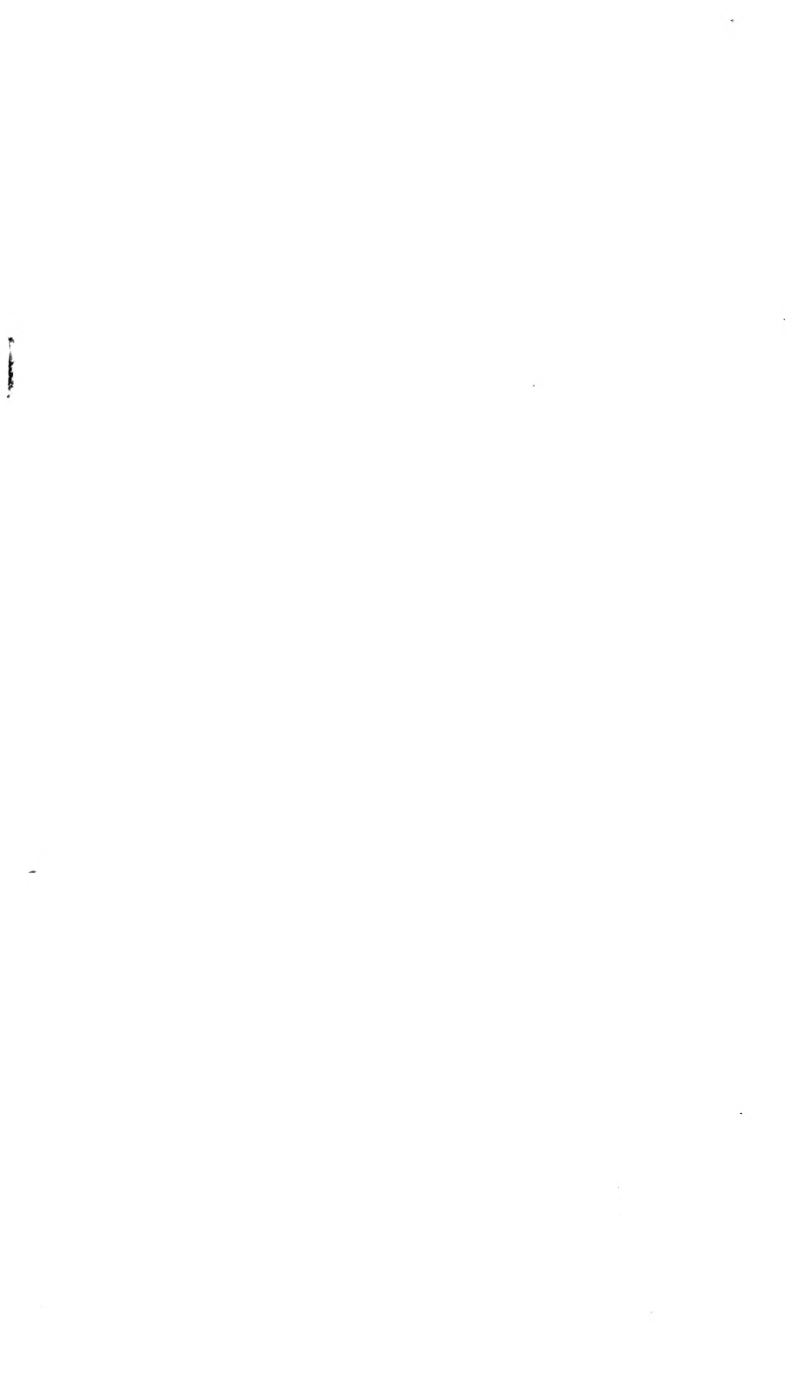
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W. J. Salmon
Tracts.

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New Jerusalem tracts

P. Sampson
From Wm. Palmer

NEW JERUSALEM TRACTS.

No. 1.

From the "*True Christian Religion, containing the Universal Theology of the New Church, which was foretold by the Lord in Danijel, chap. vii. 13, 14; and in the Apocalypse, chap. xxi. 1, 2;*" a work of Emanuel Swedenborg, in 2 vols. 8vo.

THE DECALOGUE EXPLAINED, AS TO ITS EXTERNAL AND INTERNAL SENSE.

THERE is no nation throughout the whole world so ignorant, as not to know that murder, adultery, theft, and the bearing false witness, are evils; and further, that unless there were laws for the prevention of those evils, no kingdom, commonwealth, nor any established order of society, could possibly subsist. Who, therefore, can suppose that the people of Israel were so particularly stupid, as not to know that they were evils? And how surprising, therefore, must it appear, that those laws, so universally known throughout the world, should be promulgated, in so miraculous a manner, from Mount Sinai, by Jehovah Himself! But understand now the reason of this; those laws were promulgated in so miraculous a manner, as a token that they are not only civil and moral laws, but likewise divine laws, and that to act contrary to them is not only a commission of evil against a man's neighbour, that is, against his fellow-citizens and society, but likewise a sin against God; wherefore those laws, in consequence of their promulgation from Mount Sinai by Jehovah, were also made laws of religious obligation; for it is evident, that whatsoever Jehovah prescribes is designed by Him to be made a principle of religion, and thus to be observed with a view to salvation. But previous to an explanation of the commandments, it will be expedient to premise something concerning their sanctity, in order to show that the duties they include are of religious obligation.

THAT THE DECALOGUE, IN THE ISRAELITISH CHURCH, WAS THE VERY ESSENCE OF HOLINESS.

The commandments of the decalogue, because they were the first-fruits of the Word, and consequently the first-fruits of the church which was to be established amongst the people of Israel, and because they contained, in a short summary, the whole of religion, by which the conjunction of God with man, and of man with God, is effected, were so holy, that nothing could be holier. Their supreme holiness is evident from the following circumstances: that Jehovah the Lord Himself came down upon Mount Sinai in fire, and attended with angels, and thence promulgated them by word of mouth, and that bounds were set about the mount, lest any one should approach and die; that neither the priests nor elders approached, but Moses alone; that the commandments were written with the finger of God on two tables of stone; that the face of Moses shone, when he carried down the two tables the second time; that the tables were afterwards deposited in the ark, and the ark in the inmost part of the tabernacle, and the propitiatory or mercy-seat over it, and the cherubs of gold over the mercy-seat; that the inmost of the tabernacle, where the ark was kept, was called the holy of holies; that without the vail, within which the ark was placed, there were many things deposited, which represented the holy things of heaven and the church, such as the table overlaid with gold, on which was the show-bread, the golden altar, on which the incense was burnt, and the golden candlestick with seven lamps, and also the curtains round about, made of fine linen, purple and scarlet: the holiness of the whole of this tabernacle was derived solely from the law which was in the ark. By reason of the holiness of the tabernacle, derived from the law in the ark, all the people of Israel were commanded to encamp about it in order, according to their tribes, and to march in order after it; and at those times a cloud was over it in the day-time, and a fire in the night. By reason of the holiness of that law, and the presence of Jehovah in it, Jehovah conversed with Moses from over the propitiatory or mercy-seat, between the cherubs; and the ark which stood there was itself called Jehovah; and Aaron was not permitted to enter within the vail, except with sacrifices and incense, lest he should die. By reason of the presence of Jehovah in that law, and about it, miracles were also wrought by the ark, wherein the law was deposited: thus

the waters of Jordan were divided, and, whilst the ark rested in the midst thereof, the people passed over on dry ground; the walls of Jericho fell down in consequence of the ark's being carried round about it; Dagon, the god of the Philistines, fell on his face before it, and was afterwards found lying without head, and with the palms of his hands on the threshold of the house; the Bethshemites, to the number of several thousands, were smitten by reason of it; Uzzah died in consequence of touching it. It is further to be noted, that the same ark was introduced by David into Zion, with sacrifices and rejoicings; and afterwards by Solomon into the temple at Jerusalem, where it constituted the most sacred part of the temple; not to mention other circumstances, which, together with these, are convincing proofs, that the decalogue was the very essence of holiness in the Israelitish church.

The facts above-mentioned, concerning the promulgation, sanctity, and power of the law, are recorded in these places in the Word: "*That Jehovah descended in fire on Mount Sinai, and that then the mountain smoked and shook, and that there were thunders, lightnings, thick clouds, and the voice of a trumpet,*" Exod. xix. 16 to 18, Deut. iv. 11, chap. v. 19 to 23: "*That the people, before the descent of Jehovah, prepared and sanctified themselves three days,*" Exod. xix. 10, 11, 15: "*That bounds were set about the mount, lest any of the people should approach and die, and that not even the priests were permitted to approach, but Moses only,*" Exod. xix. 12, 13, 20 to 23, chap. xxiv. 1, 2: "*That the law was promulgated from mount Sinai,*" Exod. xx. 2 to 14, Deut. v. 6 to 18: "*That the law was written on two tables of stone, and with the finger of God,*" Exod. xxxi. 18, chap. xxxii. 15, 16, Deut. ix. 10: "*That Moses's face did so shine, when he brought the two tables down from the mount the second time, that he covered his face with a vail, whilst he talked with the people,*" Exod. xxiv. 29 to 35: "*That the tables were laid up in the ark,*" Exod. xxv. 16, chap. xl. 20, Deut. x. 5, I Kings viii. 9: "*That the propitiatory or mercy-seat was put over the ark, and that the cherubs of gold were placed over the mercy-seat,*" Exod. xxv. 17 to 21: "*That the ark, with the mercy-seat and the cherubs, was put into the tabernacle, and constituted the first and thus the inmost part thereof; and that the table overlaid with gold, on which was the show-bread, the golden altar of incense, and the golden candlestick, with its golden lamps, constituted the outer part of the tabernacle; and that the*

ten curtains of fine linen, purple and scarlet, constituted its outermost part," Exod. xxv. 1 to the end, chap. xxvi. 1 to the end, chap. xl. 17 to 28: "*That the place where the ark was, was called the holy of holies,"* Exod. xxvi. 33: "*That the whole body of the people of Israel encamped round about the tabernacle in order, according to their tribes, and marched in order after it,"* Numb. ii. 1 to the end: "*That then there was a cloud on the tabernacle by day, and fire by night,"* Exod. xl. 38, Numb. ix. 15, 16 to the end, chap. xiv. 14, Deut. i. 33: "*That Jehovah talked with Moses above the ark, between the cherubs,"* Exod. xxv. 22, Numb. vii. 89: "*That the ark, by reason of the law which it contained, was called Jehovah; for Moses said, when the ark set forward, RISE UP, JEHOVAH, and when it rested, RETURN, JEHOVAH,"* Numb. x. 35, 36, Psalm cxxxii. 7, 8: "*That, by reason of the holiness of the law, it was not lawful for Aaron to enter within the veil, except with sacrifices and incense,"* Levit. xvi. 2 to 14: "*That, by virtue of the presence of the Lord's power in the law, which was in the ark, the waters of Jordan were divided, and, whilst it rested in the middle, the people passed over on dry ground,"* Josh. iii. 1 to 17, chap. iv. 5 to 20: "*That, on carrying the ark round about the walls of Jericho, they fell down,"* Josh. vi. 1 to 20: "*That Dagon, the god of the Philistines, fell to the ground before the ark, and afterwards lay on the threshold, with his head separated from his body, and the palms of his hands cut off,"* 1 Sam. v. "*That the Bethshemites, on account of the ark, were smitten, to the number of many thousands,"* 1 Sam. v. and vi. "*That Uzzah, because he touched the ark, died,"* 2 Sam. vi. 7: "*That the ark was introduced into Zion, by David, with sacrifices and rejoicings,"* 2 Sam. vi. 1 to 19: "*That it was introduced also by Solomon into the temple at Jerusalem, where it constituted the most sacred part of the temple,"* 1 Kings vi. 19, chap. viii. 3 to 9.

The conjunction of the Lord with man, and of man with the Lord, being effected by means of that law, it is therefore called THE COVENANT, and THE TESTIMONY; the covenant, because it conjoins, and the testimony, because it confirms the articles of the covenant; for a covenant, in the Word, signifies conjunction, and testimony the confirmation and witnessing of its articles. For this reason, there were two tables, one for God, and the other for man. Conjunction is effected by the Lord, but only at that time when man performs what is written in his table; for the Lord

is continually present, and desires to enter, but it is man's part, by virtue of the freedom which he has from the Lord, to open the door; for the Lord saith, "*Behold I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me,*" Rev. iii. 20. That the tables of stone, on which the law was written, were called **THE TABLES OF THE COVENANT**; and that the ark was from them called **THE ARK OF THE COVENANT**, and the law itself, **THE COVENANT**, may be seen, Numb. x. 33, Deut. iv. 13, 23, chap. v. 2, 3, chap. ix. 9, Josh. iii. 2, 1 Kings viii. 19, 21, Rev. xi. 19; and in other places. And as covenant signifies conjunction, it is therefore said of the Lord, "*That He shall be for a COVENANT to the people,*" Isaiah xlii. 6, chap. xlix. 9; and He is called "**THE ANGEL OF THE COVENANT,**" Malachi iii. 1; and His blood, "**THE BLOOD OF THE COVENANT,**" Matt. xxvi. 28, Zech. ix. 11, Exod. xxiv. 4 to 10; and therefore the Word is called **THE OLD COVENANT**, and **THE NEW COVENANT**; for covenants are entered into for the sake of love, friendship, consociation, and conjunction.

The cause why the law was so full of holiness and power, was, because it contained the sum and substance of all religion; for it was written on two tables, one of which contained the sum and substance of all duties relating to God, and the other the sum and substance of all duties relating to man; wherefore the commandments of that law are called the **TEN WORDS**, Exod. xxxiv. 28, Deut. iv. 13, chap. ix. 4; they are so called, because ten signifies all, and words signify truths; for it is evident there were more than ten words. That ten signifies all, and that tenths, or tithes, were appointed by reason of that signification, may be seen in the **APOCALYPSE REVEALED**, n. 101; and that that law contains the sum and substance of all things in religion, will be seen in the following pages.

THAT THE DECALOGUE, IN ITS LITERAL SENSE, CONTAINS GENERAL PRECEPTS OF DOCTRINE AND OF LIFE; BUT IN ITS SPIRITUAL AND CELESTIAL SENSE, ALL PRECEPTS UNIVERSALLY.

It is well known, that, in the Word, the decalogue is called **THE LAW** by way of eminence, because it contains all things relating to doctrine and life; for it not only contains the sum and substance of whatever regards God, but likewise the sum and substance of whatever regards man; that law was therefore written on two tables, one of which

treats of God, and the other of man. It is also known, that all things belonging to doctrine and life have relation to love to God, and love towards our neighbour; and all things belonging to these loves are contained in the decalogue. That the whole Word teaches nothing else, is plain from these words of the Lord: "JESUS said, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself; on these two commandments hang all the law and the prophets,*" Matt. xxii. 35 to 40: the law and the prophets signify the whole Word. And, in another place: "A certain lawyer, tempting JESUS, said, *Master, what shall I do, that I may inherit eternal life? And JESUS said unto him, What is written in the law? how readest thou? And he, answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself. And Jesus said, THIS DO, AND THOU SHALT LIVE,*" Luke x. 25 to 28. Now, since love to God, and love towards our neighbour, are the all of the Word, and the decalogue contains, in its first table, a summary of all things relating to love to God, and, in the second, a summary of all things relating to love towards our neighbour, it follows of consequence, that it contains all things that relate to doctrine and life. It is plain, from looking at the two tables, that they are so conjoined, that God, from His table, regards man, and that man, from his, regards God in return, and consequently that the regard is reciprocal, and of such a nature, that God, on his part, never ceases to regard man, and to operate whatever may concern his salvation; and in case man receives and performs the duties contained in his table, a reciprocal conjunction is effected, and the words which the Lord spake to the lawyer are fulfilled, *This do, and thou shalt live.*

In the Word there is frequent mention made of the law, and it may be expedient to show what is meant by it in its confined sense, what in a more extensive sense, and what in a sense most extensive. In a confined sense, the decalogue is meant by the law; in a more extensive sense, it is used to mean the statutes given by Moses to the children of Israel; and in a sense most extensive, it means the whole Word. THAT BY THE LAW, IN A CONFINED SENSE, THE DECALOGUE IS MEANT, is well known; but THAT, IN A MORE EXTENSIVE SENSE, THE STATUTES GIVEN BY MOSES TO THE CHILDREN OF ISRAEL, ARE MEANT BY THE LAW, is evident

from the particular statutes in Leviticus being so called ; as for instance : “ *This is the law of the trespass-offering,*” Levit. vii. 1 : “ *This is the law of the sacrifice of peace-offerings,*” Levit. vii. 11 : “ *This is the law of the meat-offering,*” Levit. vi. 7, &c. “ *This is the law of the burnt-offering, of the meat-offering, of the sin-offering, and of the trespass-offering, and of the consecrations,*” Levit. vii. 37 : “ *This is the law of the beasts and of the fowls,*” Levit. xi. 46 : “ *This is the law for her that hath borne a son or a daughter,*” Levit. xii. 7 : “ *This is the law of the leprosy,*” Levit. xiii. 59 ; chap. xiv. 2, 32, 54, 57 : “ *This is the law of him that hath an issue,*” Levit. xv. 33 : “ *This is the law of jealousy,*” Numb. v. 29 : “ *This is the law of the Nazarite,*” Numb. vi. 13, 21 : “ *This is the law when a man dieth in a tent,*” Numb. xix. 14 : “ *This is the law concerning a red heifer,*” Numb. xix. 2 : “ *The law for a king,*” Deut. xvii. 15 to 19. Nay, the whole book of Moses is called the law, Deut. xxxi. 9, 11, 12, 26 ; as also in the New Testament, Luke ii. 22, chap. xxiv. 44, John i. 45, chap. vii. 23, chap. viii. 5 ; and in other places. That these statutes were meant by the works of the law, mentioned by Paul, where he saith, “ *that man is justified without the works of the law,*” Rom. iii. 28, is very evident from what follows those words, and also from His words to Peter, whom He blames for Judaizing, where he says three times in one verse, “ *that no man is justified by the works of the law,*” Gal. ii. 16. THAT BY THE LAW, IN ITS MOST EXTENSIVE SENSE, IS MEANT THE WHOLE WORD, is plain from these passages : “ *Jesus said, Is it not written IN YOUR LAW, ye are gods?*” this is written, Psalm lxxxii. 6 : “ *The people answered Him, we have heard OF THE LAW, that Christ abideth for ever,*” John xii. 34 ; this is written, Psalm lxxxix. 29, cx. 4. Dan. vii. 14 : “ *That the word might be fulfilled, which is written IN THEIR LAW, they hated Me without a cause,*” John xv. 25 ; this is written, Psalm xxxv. 19 : “ *Have any of the rulers or Pharisees believed on Him? but this people, who knoweth not the LAW, are cursed,*” John vii. 48, 49 : “ *It is easier for heaven and earth to pass away, than ONE TITTLE OF THE LAW to fail,*” Luke xvii. 7 : in these passages, the whole Sacred Scripture is meant by the law, as may be seen in a thousand places in the Psalms of David.

The reason why the decalogue, in its spiritual and celestial senses, contains universally all precepts of doctrine and of life, thus, all things relating to faith and charity, is,

because the Word, in all and every part of its literal sense, that is, both generally and particularly, contains two interior senses, one called spiritual, and the other celestial, and because in these senses divine truth is in its light, and divine good in its heat: now, since the Word, both as to the whole and every particular part, is of such a nature, it must of necessity follow, that the ten commandments of the decalogue admit an explanation according to the three senses, called natural, spiritual, and celestial. That such is the nature of the Word, appears from what has been already proved in the chapter concerning the HOLY SCRIPTURE, or WORD, n. 193 to 208.

It is impossible for any one, who is unacquainted with the nature and quality of the Word, by any stretch of thought, to discover that in each several part there is an infinity, that is, that each contains innumerable things which the angels themselves cannot exhaust. Every single word of it may be compared to a seed, which hath a capacity, if it be sown in the ground, of growing up into a great tree, and producing abundance of other seeds, from which again similar trees may be produced, of these a garden formed, and from its seeds other gardens, and so on to infinity. Such is the Word of the Lord in all its parts, and particularly in the decalogue, which, as it teaches love to God, and love towards our neighbour, is a brief complex of the whole Word. That the Word is of such a nature, the Lord also shews in the following similitude: "*The kingdom of God is like unto a grain of mustard-seed, which a man took and sowed in his field: which, indeed, is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof,*" Matt. xiii. 31, 32, Mark iv. 31, 32, Luke xiii. 18, 19; compare also Ezek. xvii. 2 to 8. That such is the infinity of spiritual seeds, or of truths, in the Word, is evident from the wisdom of angels, which is all derived from the Word, and which increases in them to eternity; and they, in proportion as they grow wiser, see more clearly that no limit can be set to wisdom, and that they themselves are but in its outer court, and can never, in the smallest particular, attain to the divine wisdom of the Lord, which they call an abyss. Now, since the Word is derived from this abyss, in consequence of coming from the Lord, it is plain that there is in all its contents a kind of infinity.

THE FIRST COMMANDMENT.

THOU SHALT HAVE NO OTHER GODS BEFORE ME.*

These are the words of the first commandment, Exod. xx. 3, Deut. v. 7; by which, in the NATURAL SENSE, which is that of the letter, is first of all meant, that idols ought not to be worshipped; for it follows, "*Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in the heavens above, or that is in the earth beneath, or that is in the waters under the earth; thou shalt not bow down thyself to them, nor worship them, for I, JEHOVAH, THY GOD, AM A JEALOUS GOD,*" Exod. xx. 3, 4, 5, 6. The reason why, by this commandment is meant, in the first place, that idols ought not to be worshipped, was, because, before the time of giving the law, and after it, even till the coming of the Lord, the worship of idols prevailed in most of the kingdoms of Asia; which worship originated in this circumstance, that all churches, before the Lord's coming, were representative and typical, and the types and representations were such, that divine things were exhibited under various figures and sculptures, which the vulgar, losing sight of their significations, began to worship as gods. That such worship prevailed amongst the people of Israel, during their sojourning in Egypt, is evident from the golden calf, which they worshipped in the wilderness, instead of Jehovah, and from their continual relapses into such worship, as appears both from the historical and prophetic parts of the Word.

By this commandment, *Thou shalt have no other gods before Me*, in a natural sense, is also meant, that no man, whether dead or alive, ought to be worshipped as a god, which was a practice very common in Asia and the neighbouring countries. Hence came many of the gods of the Gentiles, as Baal, Ashtaroth, Chemos, Milkom, Beelzebub; and amongst the Greeks and Romans, Saturn, Jupiter, Neptune, Pluto, Apollo, Pallas, &c., some of whom they at first worshipped as saints, afterwards as subordinate deities (*mumina*), and lastly, as gods. That they also worshipped living men as gods, is evident from the decree of Darius the Mede, that no one, for the space of thirty days, should offer any petition to God, but to the king alone, on pain of being cast into the den of lions, Dan. vi. 8, to the end.

* In the original, "*coram faciebus meis,*" before *My faces*.

In the natural sense, which is that of the letter, by this commandment is also meant, that no one, except God, and nothing, except what proceeds from God, is to be loved with the chief and governing love, according to the Lord's words, Matt. xxii. 35 to 37, Luke x. 25 to 28; for that person, and that thing, which is loved with the chief and governing love, is to the lover a god and divine; as where a man's chief and governing love is centered in himself or the world, there self or the world is his god; and the consequence is, that in his heart he does not acknowledge any other god, and is therefore in conjunction with his like in hell, where all are gathered, who have loved themselves and the world with their chief and governing love.

THE SPIRITUAL SENSE of this commandment is, that no other god is to be worshipped but the LORD JESUS CHRIST, for He is Jehovah, who came into the world, and accomplished the work of redemption, without which, neither man nor angel could have been saved. That there is no other god beside Him, is evident from these passages in the Word: "*It shall be said in that day, Lo! this is our God, whom we have waited for to deliver us; this is Jehovah, whom we have waited for; let us exult and be glad in His salvation,*" Isaiah xxv. 9: "*The voice of him that crieth in the wilderness, prepare ye the way of Jehovah, make straight in the desert a highway for our God; for the glory of Jehovah shall be revealed, and all flesh shall see it together; behold, the Lord Jehovah cometh in strength, He shall feed His flock like a shepherd,*" Isaiah xl. 3, 5, 10: "*Surely God is in Thee, and there is no God else; verily Thou art a God that hidest Thyself, O God of Israel THE SAVIOUR,*" Isaiah xlv. 14, 15: "*Am not I Jehovah, and there is no God beside me; a just God and a SAVIOUR, there is none beside Me,*" Isaiah xlv. 21: "*I am Jehovah, and beside Me there is no SAVIOUR,*" Isaiah xliii. 11, Hos. xiii. 4: "*And all flesh shall know that I Jehovah am THY SAVIOUR AND THY REDEEMER,*" Isaiah xlix. 26, chap. lx. 16: "*As for OUR REDEEMER, Jehovah Zebaoth is His name,*" Isaiah xlvii. 4, Jer. l. 34: "*Jehovah is my rock, and MY REDEEMER,*" Psalm xix. 14: "*Thus saith Jehovah, THY REDEEMER, the Holy One of Israel, I Jehovah am thy God,*" Isaiah xlviii. 17, xliii. 24, xlix. 7: "*Thus saith Jehovah THY REDEEMER, I am Jehovah, that maketh all things, and alone by Myself,*" Isaiah xlv. 24: "*Thus saith Jehovah, the King of Israel, and HIS REDEEMER, Jehovah Zebaoth, I am the First, and I am the*

Last, and beside Me there is no God,” Isaian xlv. 6: “*Jehovah of Hosts is His name, and THY REDEEMER the Holy One of Israel, the God of the whole earth shall He be called,*” Isaiah liv. 5: “*Though Abraham be ignorant of us, and Israel acknowledge us not, Thou, Jehovah, art our Father, OUR REDEEMER, Thy name is from an age,*” Isaiah lxiii. 16: “*Unto us a Child is born, unto us a Son is given, and His name shall be called Wonderful, Counsellor, God, Hero, THE FATHER OF ETERNITY, the Prince of Peace,*” Isaiah ix. 5: “*Behold, the days come, that I will raise unto David a righteous branch, who shall reign as a king; and this is His name whereby He shall be called, JEHOVAH OUR RIGHTEOUSNESS,*” Jer. xxiii. 5, 6: “*Philip said unto Jesus, Shew us the Father: Jesus said unto him, He that seeth me seeth the Father; believest thou not that I am in the Father and the Father in Me,*” John xiv. 8, 9: “*In Jesus Christ dwelleth all the fulness of the Godhead bodily,*” Coloss. ii. 9: “*We are in the truth, in His Son Jesus Christ; this is the true God, and Eternal Life: little children, keep yourselves from idols,*” 1 John v. 20, 21. From these passages, it clearly appears, that the Lord our Saviour is Jehovah Himself, who is at once the Creator, the Redeemer, and the Regenerator. This is the spiritual sense of this commandment.

The CELESTIAL SENSE of this commandment is, that Jehovah, the Lord, is Infinite, Immense, and Eternal; that He is Omnipotent, Omniscient, and Omnipresent; that He is the First and the Last, the Beginning and the End, who Was, Is, and Will Be; that He is Love Itself, and Wisdom Itself, or Good Itself, and Truth Itself, consequently Life Itself; and thus the One Only Being, from whom are all things.

All who acknowledge and worship any other God but the Lord and Saviour Jesus Christ, who is Jehovah, God Himself, in a human form, offend against this first commandment; and so also do they, who persuade themselves into the belief of three divine persons actually existing from eternity: these latter, in proportion as they confirm themselves in this error, become more and more natural and corporeal, in which case they have no capacity inwardly to comprehend any divine truth, and if they hear and receive it, still they defile and involve it in fallacies; they may, therefore, be compared with those who dwell in the lowest story of a house, or in the rooms under ground, who, on that account, hear nothing of the conversation which passes

in the second or third stories, because the ceiling above prevents the sound from descending to them. The human mind is like a house consisting of three stories, in the lowest of which are they who have confirmed themselves in favour of three gods existing from eternity, but in the second and third stories are they who acknowledge and believe in One God, under a visible human form, and the Lord God the Saviour to be that God. The sensual and corporeal man, inasmuch as he is merely natural, is nothing more, considered in himself, than an animal, and differs only from brute animals in being able to speak and reason; hence he is like one that liveth in a den full of all kinds of wild beasts, where he sometimes plays the lion, sometimes the bear, sometimes the tiger, the leopard, or wolf; nay, he can also at times play the sheep, but then in his heart he ridicules such an innocent character. The merely natural man forms all his conceptions of divine truths from mundane objects only, thus from the fallacies of the senses, above which he cannot raise his mental powers; so that the doctrine of his faith may be compared to pottage made of chaff, on which he feeds as a dainty, or to the food prescribed to Ezekiel the prophet, when he was commanded to mix wheat, barley, beans, lentiles, and spelt, with the dung of man, or of an ox, and make himself bread and cakes, in order that he might represent the church according to its quality amongst the people of Israel, chap. iv. 9: similar to this is the doctrine of the church, which is founded and built on three divine persons existing from eternity, each of which is of himself a distinct god. Who would not see the enormity of such a faith, were it represented before his eyes, according to its interior form and quality, in a picture where three persons should be standing in order beside each other, the first distinguished with a sceptre and crown, the second holding in his right hand a book, which is the Word, and in his left-hand a cross of gold sprinkled with blood, and a third, furnished with wings, standing on one foot, ready to fly and execute the commands of the other two, with this inscription over all, THESE THREE PERSONS, WHO ARE SO MANY DISTINCT GODS, ARE ONE GOD? What wise man, at the sight of such a picture, could forbear exclaiming, What a phantasy is here! But he would have other sentiments, and exclaim in other language, at the sight of a picture representing one Divine Person, with a glory of heavenly light about His head, and with this superscription, THIS IS OUR

GOD, AT ONCE THE CREATOR, REDEEMER, AND REGENERATOR, CONSEQUENTLY THE SAVIOUR. Would not that wise man kiss such a picture as this, and carry it home in his bosom, and by the sight of it make glad both his own mind, and the minds of his wife, his children and servants ?

THE SECOND COMMANDMENT.

THOU SHALT NOT TAKE THE NAME OF JEHOVAH THY GOD IN VAIN, FOR JEHOVAH WILL NOT HOLD HIM GUILTLESS THAT TAKETH HIS NAME IN VAIN.

By taking the name of Jehovah God in vain, is meant, in the NATURAL SENSE, which is that of the letter, the name itself, and the abuse of it in common discourse, especially in supporting falsehoods, or lies, and in unnecessary oaths, or in imprecating curses on one's self with a view to exculpation from the imputation of any bad design, or in the practice of witchcraft and incantations. But to swear by God and His holiness, or by the Word and Gospel, in the case of admission to any office, as at the coronation of a king, the inauguration of a priest, or an appointment to any place of trust, this is not to take the name of God in vain, unless he who swears afterwards make light of his engagements. But the name of God, being holy itself, must necessarily be in constant use in the holy offices of the church, as in prayers, psalms, and in all divine worship, and also in preaching, and in writing on religious subjects; for God is in all things that regard religion, and when He is properly invoked by His name, He is present, and hears; and on such occasions the name of God is hallowed. That the name of Jehovah God is in itself holy, is evident from this circumstance, that the Jews, from the first time that name was used, never durst, nor still dare, pronounce it, and that, on their account, neither the evangelists nor apostles chose to mention it; wherefore, instead of Jehovah, they adopted the name of Lord, as appears from various passages transcribed out of the Old Testament into the New, where, instead of JEHOVAH, the name LORD is used, as in Matt. xxii. 37, Luke x. 27, compared with Deut. vi. 5; and in other places. That the name Jesus is in like manner holy, is known from the declaration of the apostle, where he saith, that at that name every knee should bow, both in heaven and in earth; and its holiness is also manifest from this circumstance, that no devil in hell has power to pronounce it. The names of

God, which are not to be taken in vain, are several, as Jehovah, Jehovah God, Jehovah Zebaoth, the Holy One of Israel; Jesus and Christ, and the Holy Spirit.

In the SPIRITUAL SENSE, by the name of God, all that is meant which the church teaches from the Word, and by which the Lord is invoked and worshipped: all those things are the name of God in the complex; so that by taking the name of God in vain, is meant, to take any thing thence, and use it in vain discourses, false assertions, lies, execrations, witchcrafts, and incantations; for this is also to revile and blaspheme God, and consequently His name. That the Word, and whatever the church thence possesses, and thus all worship, is the name of God, may be seen from these passages: "*The desire of our soul is to Thy name,*" Isaiah xxvi. 8, 13: "*From the rising of the sun, even to the going down of the same, My name shall be great among the gentiles; and in every place incense shall be offered unto My name. Ye profane My name, in that ye say, The table of Jehovah is polluted; and ye snuff at my name, when ye bring the torn, and the lame, and the sick,*" Malachi i. 11, 12, 13: "*All people walk every one in the name of his God, and we will walk in the name of Jehovah our God,*" Micah iv. 5: "*They shall worship Jehovah in one place, where He shall place his name,*" Deut. xii. 5, 11, 12, 13, 18, chap. xvi. 2, 6, 11, 15, 16; that is, where He shall appoint His worship: "*Jesus said, Where two or three are gathered together in My name, there am I in the midst of them,*" Matt. xviii. 20: "*But as many as received Him, to them gave He power to become the sons of God, even to them that believe in His name,*" John i. 12: "*He that believeth not is judged already, because he hath not believed in the name of the Only-begotten Son of God,*" John iii. 18: "*I have declared unto them Thy name, and will declare it,*" John xvii. 26: "*And that believing ye might have life in His name,*" John xx. 31: "*The Lord said, I have a few names in Sardis,*" Rev. iii. 4; and in many other passages: in all which, as in the foregoing, by the name of God is meant the Divine which proceeds from God, and by which He is worshipped. But by the name "JESUS CHRIST" is understood the all of redemption, and the all of His doctrine, and thus the all of salvation; by Jesus, the all of salvation by redemption, and by Christ, the all of salvation by His doctrine.

In the CELESTIAL SENSE, the same is meant by taking the name of God in vain, as the Lord said to the Phar-

isees : “ *All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Spirit shall not be forgiven,*” Matt. xii. 31 : by blasphemy against the Holy Spirit, is meant blasphemy against the Divinity of the Lord’s Humanity, and against the sanctity of the Word. That the Divine-Human of the Lord is meant by the name of Jehovah God, in its celestial or supreme sense, is evident from these passages : “ *Jesus said, FATHER, GLORIFY THY NAME ; and there came a voice from heaven, saying, I both have glorified it, and will glorify it again,*” John xii. 28 : “ *Whatever ye shall ask in My name, I will do it, that the Father may be glorified in the Son ; if ye shall ask any thing in My name, I will do it,*” John xiv. 13, 14. In the Lord’s Prayer, according to its celestial sense, the same is signified by this petition, *Hallowed be Thy name ;* and also by name, in Exod. xxiii. 21, Isaiah lxiii. 16. Since blasphemy against the Holy Spirit is never remitted, according to the Lord’s words, Matt. xii. 31, and as this blasphemy is meant in the celestial sense of this commandment, therefore this denunciation is annexed, *because Jehovah will not hold him guiltless that taketh His name in vain.*

That by the name of any person is not meant his name only, but likewise all his characteristic quality, is evident from names in the spiritual world, where no man retains that which he received at his baptism, and derived from his father and progenitors, but every one is named according to his characteristic quality ; thus the angels are named according to their moral and spiritual life ; and these also are they who are understood by these words of the Lord : “ *He that entereth in by the door is the Shepherd of the sheep ; the sheep hear His voice, and He calleth His own sheep by name, and leadeth them out ; I am the good Shepherd,*” John x. 2, 3, 11. “ *I have a few names in Sardis which have not defiled their garments. Him that overcometh, I will write upon him the name of the city New Jerusalem, and My new name,*” Rev. iii. 4, 12. Gabriel and Michael are not the names of two persons in heaven, but by those names all those in heaven are meant, who are in the enjoyment of wisdom concerning the Lord, and who worship Him. Also by the names of persons and places mentioned in the Word, are not meant persons and places, but things relating to the church. In the natural world, likewise, by the term “ name ” is not meant name alone, but at the same time the quality and nature of the person to whom the name belongs, be-

cause these are annexed to his name; it is therefore usual in common discourse to say of a man, that he does this, or that, for the sake of his name, or to acquire a good name; and of another, that he has a great name, by which is signified, that he is distinguished for some interior qualities, as his ingenuity, erudition, merits, and the like. Who is not aware, that to revile and calumniate any one as to his name, is to revile and calumniate the actions of his life, since they are united in idea, and must consequently both suffer together? In like manner, whosoever makes opprobrious mention of the name of a king, a prince, or any great personage, he must of necessity at the same time taint the reputation of their majesty and high station; so, also, to utter a person's name with a contemptuous tone of voice, is a kind of slight shown towards his actions and character; and it is therefore a general law, in all nations, not to admit that any scandal or abuse be offered to a person's name, because his quality and reputation must necessarily suffer with it.

THE THIRD COMMANDMENT.

REMEMBER THE SABBATH DAY, TO KEEP IT HOLY: SIX DAYS SHALT THOU LABOUR, AND DO ALL THY WORK, BUT THE SEVENTH DAY IS THE SABBATH TO JEHOVAH THY GOD.

By this commandment, in the NATURAL SENSE, which is that of the letter, is meant, that six days are for man, and his labours, and the seventh for the Lord, and for man's rest in dependence on Him; for the word Sabbath, in the original tongue, signifies rest. The Sabbath amongst the children of Israel was the sanctity of sanctities, because it represented the Lord; the six days being significative of His labours and combats with the hells, and the seventh of His victory over them, and of the rest which He thereby attained; and because that day was representative of the close and period of the whole work of redemption accomplished by the Lord, it was esteemed holiness itself. But when the Lord came into the world, and in consequence made all representations of Himself to cease, that day was then made a day for instruction in divine subjects, and thus also a day of rest from labours, and of meditation on matters that concern salvation and eternal life, and also a day for the exercise of love towards our neighbour. That it was made a day for instruction in divine subjects, is evident from this circumstance, that the Lord on that day taught in the tem-

ple and the synagogues, Mark vi. 2, Luke iv. 16, 31, 32, chap. xiii. 10; and that He said to the man who was healed, "*Take up thy bed and walk;*" and to the Pharisees, "*That it was lawful for His disciples on the Sabbath day to gather the ears of corn and eat,*" Matt. xii. 1 to 9, Mark ii. 23 to the end, Luke vi. 1 to 6, John v. 9 to 19; which particulars signify, in the spiritual sense, to be instructed in doctrinals. That that day was also made a day for the exercise of love towards our neighbour, is evident from what the Lord both did and taught on the Sabbath day, Matt. xii. 10 to 14, Mark iii. 1 to 9, Luke vi. 6 to 12, chap. xiii. 10 to 18, chap. xiv. 1 to 7, John v. 9 to 19, chap. vii. 22, 23, chap. ix. 14, 16. From these and the foregoing passages, it appears why the Lord said, that He is Lord also of the Sabbath, Matt. xii. 8, Mark ii. 28, Luke vi. 5; and from this His declaration it follows that the Sabbath day was representative of Him.

By this commandment, in the SPIRITUAL SENSE, are signified the reformation and regeneration of man by the Lord; by six days of labour, man's combats against the flesh and its lusts, and at the same time against the evils and falses which are infused into him from hell; and by the seventh day is signified his conjunction with the Lord, and consequent regeneration. That during such combat, man undergoes spiritual labour, but enters into rest when he is regenerate, will appear from what will hereafter be said, in the chapter concerning REFORMATION AND REGENERATION, particularly under these articles: I. *That the work of regeneration is successive, answering, in its several stages, to man's conception, his formation in the womb, his birth, and his education:* II. *That the first act of the new birth is called reformation, which has reference to the understanding, and that the second act is called regeneration, which has reference to the will, and to the understanding in subordination to the will:* III. *That the internal man is first to be reformed, and by this the external:* IV. *That then a combat commences between the internal and external man, and whichever conquers has dominion over the other:* V. *That the regenerate man has a new will, and a new understanding, &c.* The reason why the reformation and regeneration of man are signified in the spiritual sense, by this commandment, is, because they coincide with the labours and combats of the Lord against the hells, and with His victory over them, and the rest into which He then entered; for the Lord reforms and regenerates man, and makes him spiritual, after the

same method as that by which He glorified His Humanity, and made it divine: this is what is meant by man's being commanded to FOLLOW HIM. That the Lord had His combats, and that they are called labours, appears from Isaiah, chap. liii. and lxiii.; and that a similar description is given of man's labours, may be seen, Isaiah lxxv. 23; Rev. ii. 2, 3.

In the CELESTIAL SENSE, by this commandment is meant conjunction with the Lord, and that attendant peace, which is the effect of protection from hell; for by Sabbath is signified rest, and in this highest sense, peace; on which account the Lord is called the Prince of Peace, and styles Himself Peace in the abstract, as is evident from the following passages: "*Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, God, Hero, the Father of Eternity, THE PRINCE OF PEACE; of the increase of His government and PEACE there shall be no end,*" Isaiah ix. 5, 6: "*Jesus said, PEACE I leave with you, MY PEACE I give unto you,*" John xiv. 27: "*Jesus said, These things have I spoken unto you, that IN ME YE MIGHT HAVE PEACE,*" John xvi. 33: "*How delightful upon the mountains are the feet of him that BRINGETH GOOD TIDINGS, that publisheth PEACE, that saith, Thy God reigneth!*" Isaiah lii. 7: "*Jehovah shall redeem my soul in PEACE,*" Psalm lv. 18: "*The work of Jehovah is PEACE, the labour of righteousness REST and SECURITY to eternity, that they may dwell in the habitation of PEACE, and in the tents of SECURITY, and in TRANQUIL RESTING PLACES,*" Isaiah xxxii. 17, 18: "*Jesus said unto the seventy, Into whatsoever house ye enter, first say, PEACE BE TO THIS HOUSE; and if the SON OF PEACE be there, YOUR PEACE shall rest upon it,*" Luke x. 5, 6, Matt. x. 12, 13, 14: "*Jehovah will speak PEACE unto His people; righteousness and PEACE shall kiss each other,*" Psalm lxxxv. 8, 10. When the Lord Himself appeared to His disciples, He said, "PEACE BE UNTO YOU," John xx. 19, 20, 21. Moreover, concerning the state of peace, into which the regenerate are to be admitted by the Lord, Isaiah treats, chap. lv. and lvi. and in other places: into this state are they to come who are received into the New Church, which is now establishing by the Lord. The nature and essence of that peace, which the angels of heaven, and they who are in the Lord, enjoy, may be seen in the Treatise concerning HEAVEN and HELL, n. 284 to 290. From these considerations it also appears, why the Lord styles Himself Lord of the Sabbath, that is, of rest and peace.

Celestial peace, which consists in security against the hells, and the prevention of assault from the evils and falses thence arising, may be compared, in many respects, with a state of natural peace; as when men, after the horrors of war, come to live in safety and protection from their enemies, and in the secure enjoyment of their own cities, houses, farms, and gardens; or, as the prophet expresses it, in speaking of celestial peace under natural images, when *“they shall sit every man under his vine, and under his fig-tree, and none shall make them afraid,”* Micah iv. 4, Isaiah lxxv. 21, 22, 23. It may be compared, also, with recreation of mind, and rest, after extraordinary fatigues; and with the consolations which a mother experiences after the time of her delivery, when her tender love towards her child begins to manifest its sweetness. It may be compared, further, with the mild serenity that succeeds stormy weather, which had been attended with dark clouds and thunder; and likewise with the appearance of spring after a severe winter, when the lands seem to express their joy in the fresh springing herbage, and the gardens, fields, and woods, in their buds and blossoms. It may be compared, lastly, with the state of mind experienced by travellers, who, after escaping a variety of storms and dangers at sea, reach the haven, and are landed in the wished-for country.

THE FOURTH COMMANDMENT.

HONOUR THY FATHER AND THY MOTHER, THAT THY DAYS
MAY BE LONG IN THE LAND, WHICH JEHOVAH THY GOD
GIVETH THEE.

By honouring father and mother, in the NATURAL SENSE, which is that of the letter, is meant that children should honour their parents, should obey them, should be attentive to them, and grateful for benefits received from them, remembering, with all thankfulness, that they have been fed and clothed by them, and introduced into the world, to act in a civil and moral character, and likewise into heaven, by the religious advice and counsels which they have received from them; thus parents provide for the temporal prosperity, and also for the eternal happiness, of their children, all which they do under the impulse of that parental affection implanted in them by the Lord, in whose place they stand. In a respective sense is implied, in this commandment, the honour due from wards to their guardians, in case they have

lost their parents. In a more extensive sense, this precept enjoins the honour due to a king and public magistrates, since they too provide every thing that is necessary for the good of the community, as parents do for the private good of their particular families. In the most extensive natural sense, this commandment implies, that men should love their country, since it is this which nourishes and protects them; and therefore, in the Latin tongue, country is expressed by the word *patria*, evidently derived from *pater*, which signifies father. But parents themselves are equally bound to show honour in the two last cases, and to teach their children to do the same.

In the SPIRITUAL SENSE, by honouring father and mother is meant to revere and love God and the church. In this sense, by father is meant God, who is the Father of all, and by mother the church. Infants and angels in heaven know of no other father or mother, inasmuch as they are there born anew of the Lord by the church; wherefore the Lord saith, "*Call no man your father on earth, for one is your Father who is in heaven,*" Matt. xxiii. 9; which words were spoken for angels and infants in heaven, but not for infants and men on earth. The Lord teaches the same thing in the common prayer of all Christian churches, *Our Father, who art in the heavens, hallowed be Thy name.* The reason why the church is meant by mother, in a spiritual sense, is, because as a natural mother nourishes her children with natural food, so the church nourishes her children with spiritual food; wherefore, in the Word, the church is every where called mother; as in Hosea: "*Plead with your MOTHER, for she is not my wife, neither am I her husband,*" chap. ii. 2, 5; and in Isaiah: "*Where is the bill of your MOTHER'S divorcement, whom I have put away?*" chap. l. 1; and Ezek. xvi. 45, chap. xix. 10; and in the evangelists: "*Jesus, stretching out His hands towards His disciples, said, MY MOTHER and My brethren are they who hear the Word of God, and do it,*" Matt. xii. 48, 49, Mark iii. 33, 34, 35, Luke viii. 21, John xix. 25, 26, 27.

In the CELESTIAL SENSE, by father is meant our Lord Jesus Christ, and by mother the communion of saints; in other words, His church dispersed throughout the whole world. That the Lord is the Father, is evident from these passages: "*Unto us a Child is born, unto us a Son is given, whose name shall be called God, HERO, THE FATHER OF ETERNITY, the Prince of peace,*" Isaiah ix. 6: "*Thou art OUR FATHER,*

though Abraham be ignorant of us, and Israel acknowledge us not; Thou art OUR FATHER; our Redeemer from the age is Thy name," chap. lxiii. 16; "Philip said, Show us the Father, and it sufficeth; Jesus saith unto him, HE THAT SEETH ME SEETH THE FATHER; how sayest thou, then, Show us the Father? Believe Me, that I am in the Father, and the Father in Me," John xiv. 7 to 12, chap. xii. 45. That the church of the Lord is meant by mother, in this sense, is evident from these passages: "I saw the holy city, the new Jerusalem, prepared as a BRIDE ADORNED FOR HER HUSBAND," Rev. xxi. 2: "The angel said to John, Come hither; I will show thee THE BRIDE, THE LAMB'S WIFE: and he showed me that great city, the holy Jerusalem," Rev. xxi. 9, 10: "THE MARRIAGE OF THE LAMB IS COME, AND HIS WIFE hath made herself ready," Rev. xix. 7: see also Matt. ix. 15, Mark ii. 19, 20, Luke v. 34, 35, John iii. 29. That, by the New Jerusalem, a New Church is meant, which is at this day establishing by the Lord, may be seen in the APOCALYPSE REVEALED, n. 880, 881; this church, and not the former, is wife and mother in this sense. The spiritual offspring, which are the fruits of this marriage, are the goods of charity and the truths of faith, and they who are principled in these, from the Lord, are called the children of the marriage, the children of God, and born of God.

It is a great truth, which should never be forgotten, that there is continually proceeding from the Lord a divine sphere of celestial love towards all those who embrace the doctrine of His church, and who, like children in regard to their natural parents, obey Him, apply themselves to Him, and desire to be nourished, that is, to be instructed, by Him. From this celestial sphere originates a natural sphere, which is that of love towards infants and children, and which is most universal, not only affecting men, but likewise birds and beasts, and even serpents; and not only animate, but also inanimate things. For the purpose, however, of operating on the inanimate parts of creation, as he operates on the spiritual parts, the Lord formed the sun, to be in the natural world as a father, whilst the earth supplies the place of a mother; for the sun is like a common father, and the earth as a common mother, by virtue of whose marriage-union all the vegetables which adorn the face of the globe are brought forth into being. The influx of that celestial sphere into the natural world gives birth to all the wonderful progressions of vegetation, from the seed to the fruit,

and from thence to new seeds. Hence, also, it is that there are many kinds of shrubs, which in the day-time turn, as it were, their faces towards the sun, and turn them away again when the sun goes down; and hence, also, some flowers open and expand at sunrise, and close again at his setting: hence, too, the nightingales sing most sweetly about the early dawn of morning, and in like manner, when they have been fed by their mother earth; thus both animals and vegetables honour their father and mother, and are all so many standing evidences, that the Lord, by means of the sun and the earth, in the natural world, provides for all the wants and necessities both of animate and inanimate creation: it is said therefore in David, "*Praise Jehovah from the heavens, praise Him, sun and moon; praise Him from the earth, ye whales, and all deeps; praise Him, ye fruitful trees, and all cedars; beasts, and all cattle, creeping things, and flying fowls, kings of the earth and all people, young men and maidens,*" Psal. xlviii. 7 to 12; and in Job, "*But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee; or the shrub of the earth, and it shall instruct thee; and the fishes of the sea shall declare unto thee: who knoweth not from all these, that the hand of the Lord hath wrought this?*" chap. xii. 7, 8, 9. Ask, and they shall teach, signifies, look at, attend to, and judge from them, that the Lord Jehovah has created them.

THE FIFTH COMMANDMENT.

THOU SHALT DO NO MURDER.

By this commandment, *Thou shalt do no murder*, in the NATURAL SENSE, is meant, not to take away man's life, neither to give any blow or wound, which may be the occasion of his death, nor even to maim or mutilate his body: it also implies, that no deadly injury should be done to the good name or character of any person, for a fair character is held by many in equal estimation with life itself. By murder, in a more extensive natural sense, enmity, hatred and revenge are meant, which may be called death-breathing passions, because murder lies concealed in them, just as fire does in wood embers: the fire of hell, in fact, consists of nothing else, and therefore we talk of being inflamed with hatred, and burning with revenge. These passions are murder in intention, though not in act, from which open manifestation of themselves they are prevented merely by fear of the law,

and penal retaliation, especially where treachery and ferocity dwell in the intention. That hatred is murder is evident from these words of the Lord: "*Ye have heard that it was said by them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment; but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of hell-fire,*" Matt. v. 21, 22; the reason is, because whatsoever is of intention is also of the will, and is thus the act itself in its essence.

In the SPIRITUAL SENSE, by murders are meant all methods of killing and destroying the souls of men, which are various and manifold; as, for example, turning them away from God, from religion, and from divine worship, by insinuating objections against them, and raising such scandalous suggestions as may beget aversion from them, and even loathing. Such murderers are all the devils and satans in hell, with whom they who violate and prostitute the sanctities of the church in this world are conjoined. They who destroy souls by means of falses, are understood by the king of the bottomless pit, called Abaddon, or Apollyon, that is, destroyer, in the Revelation, chap. ix. 11; and in the prophetic Word they are described under the name of the slain, as in these passages: "*Thus saith Jehovah, my God, Feed the flock of the slaughter, whose possessors slay them,*" Zech. xi. 4, 5: "*For Thy sake are we slain all the day long; we are accounted as sheep for the slaughter,*" Psalm xlv. 22: "*Jacob shall cause them that shall come to take root; is he slain according to the slaughter of them that are slain by him?*" Isaiah xxvii. 6, 7: "*The thief cometh not but to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly,*" John x. 10; besides, in other places, as in Isaiah xiv. 21, xxvi. 21, Jer. iv. 31, xii. 3, Rev. ix. 4, xi. 7. Hence it is that the devil is called "*a murderer from the beginning,*" John viii. 44.

In the CELESTIAL SENSE, by doing murder, is meant to indulge hasty resentment against the Lord, to bear hatred towards Him, and to be desirous to blot out His name. These are they of whom it is written, "*that they crucify Him afresh;*" which, also, they would actually do, as the Jews did formerly, were He to come again into the world. This is signified by "*a Lamb standing as it were slain,*" Rev. v. 6, chap. xiii. 7; and by "*Him that was crucified,*" Rev. xi. 8, Heb. vi. 6, Gal. iii. 1.

The nature and quality of man's internal, unless it be reformed by the Lord, was made manifest to me from the nature and quality of the devils and satans in hell; for they are possessed by a constant desire and intention of killing the Lord; and, because they cannot effect that purpose, they attempt to kill all those who are devoted to His service; but as they cannot do this actually, as men in the world can, they exert all their endeavours to destroy their souls, that is, to destroy in them every principle of faith and charity. The hatred and revenge that influence them appear like dusky and pale fires, the hatred like dusky fire, and the revenge like pale fire; nevertheless they are not fires, but only appearances of fire. The rage and cruelty of their hearts also are sometimes figured visibly over their heads, in the likeness of combats with the angels, and the slaughter and overthrow of the latter: it is their animosity and hatred against heaven, which gave birth to such dreadful imagery. Moreover, they themselves appear, at a distance, like wild beasts of all sorts, as tigers, leopards, wolves, foxes, dogs, crocodiles, and also like every kind of serpents; and when they see gentle and harmless beasts in their representative forms, they are instantly urged, in phantasy, to attempt their destruction. There were once presented to my view, as it were, dragons, standing near to some women, who had infants attending them, whom the dragons endeavoured, as it were, to devour, according to what is related in the Revelation, chap. xii., which appearance was nothing but a representation of their hatred against the Lord, and against His New Church. That men here on earth, who wish to destroy the Lord's church, are of a like nature and form with those infernal spirits, is not indeed apparent to those amongst whom they now live, because their bodies, which serve them for the outward exercise of social duties here below, absorb and conceal the true forms of their spirits; but nevertheless, in the sight of angels, who behold their spirits and not their bodies, they appear in forms similar to those of the devils above described. This is indeed wonderful, and could never possibly have been discovered to be so, unless the Lord had opened the spiritual sight of some person or other, and thus enabled him to look into the spiritual world, and explore what must otherwise, with a variety of other most important information, have remained hidden from mankind to all eternity.

THE SIXTH COMMANDMENT.

THOU SHALT NOT COMMIT ADULTERY.

In the NATURAL SENSE, by this commandment is meant, not only the committing of adultery, but also the cherishing of filthy and obscene desires, and giving them vent in wanton thoughts, words, and actions. That mere lust constitutes adultery is evident from these words of the Lord: "*Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart,*" Matt. v. 27, 28; the reason is, because lust, when it is in the will, acquireth the nature of an act; for the understanding is only receptive of the allurements of sin, but the will is receptive of the intention, and the intention of lust hath the nature of an act. More, however, may be seen on this subject in a Treatise on CONJUGIAL LOVE, AND ON SCORTATORY LOVE, published at Amsterdam in the year 1768, where the following subjects are discussed: *On the Opposition between Conjugal and Scortatory Love*, n. 423 to 443: *On Fornication*, n. 444 to 460: *On the several Kinds and Degrees of Adultery*, n. 478 to 499: *On the Lust of deflowering Virgins*, n. 501 to 505: *On the Lust of indulging in Varieties*, n. 506 to 510: *On the Lust of Violation*, n. 511, 512: *On the Lust of seducing Innocence*, n. 513, 514: *On the Imputation of Love, both Scortatory and Conjugal*, n. 523 to 531. All these things are meant by this commandment in its natural sense.

By committing adultery, in the SPIRITUAL SENSE, is meant to adulterate the goods of the Word, and to falsify its truths. It has been heretofore unknown to mankind, that this, too, is meant by committing adultery, because the spiritual sense of the Word has remained heretofore undiscovered; but that this is signified in the Word by committing whoredoms, adulteries, and scortations, is very evident from these passages: "*Run ye to and fro through the streets of Jerusalem, and seek if ye can find a man, if there be any, that EXECUTETH JUDGMENT, THAT SEEKETH THE TRUTH: when I had fed them to the full, they then COMMITTED ADULTERY,*" Jer. v. 1, 7: "*I have seen also in the prophets of Jerusalem a horrible obstinacy; THEY COMMIT ADULTERY, AND WALK IN LIES,*" Jerem. xxiii. 14: "*They have committed folly in Israel, THEY HAVE COMMITTED ADULTERY, AND HAVE SPOKEN*

LYING WORDS IN MY NAME," Jerem. xxix. 23: "THEY COMMITTED WHOREDOM, *because they have forsaken Jehovah,*" Hosea iv. 10: "*The soul that turneth after such as have familiar spirits, and after wizards, TO GO A WHORING AFTER THEM, him will I cut off from among his people,*" Lev. xx. 6: "*Let them not make a covenant with the inhabitants of the land, lest they GO A WHORING AFTER THEIR GODS,*" Exod. xxxiv. 15. Because Babylon, above all others, adulterates and falsifies the Word, she is therefore called THE GREAT WHORE, and it is said of her in the Revelation, "*Babylon hath made all nations drink of the wine of the anger of her WHOREDOM,*" Rev. xiv. 8: "*The angel said, I will show unto thee the judgment of the great WHORE, with whom the kings of the earth have committed WHOREDOM,*" chap. xvii. 1, 2: "*He hath judged the GREAT WHORE, which did corrupt the earth with her WHOREDOM,*" chap. xix. 2. Forasmuch as the Jewish nation had falsified the Word, it is therefore called by the Lord "AN ADULTEROUS GENERATION," Matt. xii. 39, chap. xvi. 4, Mark viii. 38; and "THE SEED OF THE ADULTERER," Isaiah lvii. 3: not to mention other places in the Word, where by adulteries and whoredoms are understood adulterations and falsifications of the Word, as in Jerem. iii. 6, 8, chap. xiii. 27, Ezek. xvi. 15, 16, 26, 28, 29, 32, 33, chap. xxiii. 2, 3, 5, 7, 11, 14, 16, 17, Hos. v. 3, chap. vi. 10, Nahum iii. 4.

In the CELESTIAL SENSE, by committing adultery is meant to deny the holiness of the Word, and to profane it. That this is meant in the celestial sense of this commandment, is a consequence of the foregoing spiritual sense, which is to adulterate the goods of the Word, and to falsify its truths. All those deny the holiness of the Word, and profane it, who, in their hearts, make a mockery of whatever relates to the church and religion; for all things relating to the church and religion, amongst Christians, are derived from the Word.

Various causes conspire to give a man the appearance of being chaste, both in the eyes of others, and in his own also, when yet he may be altogether unchaste; for he is not aware that lust, whilst it is in the will, is equivalent to the act, and that it cannot be removed but by the Lord after repentance. Abstinence from act does not constitute a man chaste; but abstinence from will, where the act is possible, and where a man abstains in consideration of the sinfulness of indulgence, this constitutes true chastity. Suppose, for instance, a man abstains from adulteries and whoredoms,

only through fear of the civil law, and its penalties; or through fear of suffering in his honour or reputation; or through fear of diseases which may be contracted; or through fear of domestic quarrels with his wife, and the unquiet state of life which might ensue; or through fear of vengeance from the husband and relations of the party seduced; or from motives of avarice; or from bodily weakness, arising either from disease, or abuse, or age, or from any other cause of impotence: nay, supposing him to abstain from a principle of obedience to some natural or civil law, yet unconnected with any regard to spiritual law, such a one is still, in his inner man, an adulterer and whore-monger, for he is still in a belief that adultery and whoredom are no sins, in consequence of which belief he never condemns them in his spirit before God, and therefore in spirit he commits them, however innocent he may appear in body before men; and when he becomes a spirit after death, he declares openly in their favour. Adulterers may be compared with the violators of treaties, who break through all compacts and engagements; and also with the satyrs and Priapi of the ancients, who were feigned to wander about in forests, crying out for virgins, brides, and married women, to come and sport with them; adulterers also, in the spiritual world, actually appear like satyrs and Priapi. They may further be compared to rank goats; and likewise to dogs, that run about the streets, hunting after a female to satisfy their lusts. The power of enjoyment possessed by such persons, when they enter the married state, may be compared with the blossoming of tulips in the spring, which, in a few weeks, drop their flowers, and wither away.

THE SEVENTH COMMANDMENT.

THOU SHALT NOT STEAL.

In the NATURAL SENSE, by this commandment is meant, according to the letter, not to steal, or plunder, or to play the pirate in time of peace; and, in general, never to deprive another of his property, under any pretence whatever. In this sense it extends also to all impositions, and unlawful methods of gain, usury and exactions; likewise to all fraudulent practices in the payment of duties and taxes, and in the discharge of debts. Workmen offend against this commandment, who do their work in any unjust manner, by practising deceit; traders offend against it, who, in their

trading, endeavour to impose, either in regard to the quality of their goods, or in weight, in measure, or in making out their accounts; commanders offend against it, when they would deprive the soldiers under their command of their just wages; judges offend against it, who are influenced in their judgments by friendship, bribes, relationship, or any other considerations, to the perverting of law and equity, and the robbing others, in consequence, of their legal claims and possessions.

In the SPIRITUAL SENSE, by stealing is meant, to deprive others of the truths, which they embrace in faith, which is done by means of false and heretical opinions. Priests, who do the work of their ministry from no higher motives than those of gain and worldly honour, and teach such doctrines as they see by the Word, or may see, are not true, are spiritual thieves; for they rob the people of the means of salvation, which are the truths of faith; they are also called thieves in the following passages of the Word: "*He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber; the thief cometh not but to steal, and to kill, and to destroy,*" John x. 1, 10: "*Lay not up for yourselves treasures on earth, but in heaven, where thieves do not break through and steal,*" Matt. vi. 19, 20: "*If thieves come to thee, robbers by night, how art thou cut off! will they not steal till they have enough?*" Obad. ver. 5: "*They shall run to and fro in the city; they shall run upon the wall; they shall climb up into the houses; they shall enter in at the windows, like a thief,*" Joel ii. 9: "*They have made a lie, and the thief cometh in, and the troop spreads itself without,*" Hos. vii. 1.

In the CELESTIAL SENSE, by thieves are meant they who take away divine power from the Lord; and also they who arrogate to themselves His merit and righteousness. All such, notwithstanding their seeming adoration of God, do not trust in Him, but in themselves, and likewise do not believe in God, but in themselves.

They who teach false and heretical opinions, and endeavour to persuade the vulgar that they are true and orthodox, and yet read the Word, from whence they might learn what is true, and what is false; and they also who confirm the falses of religion by fallacies, to the misleading of others, are guilty of theft, spiritually understood, and may be compared with impostors and impositions of all denominations; as with those who coin false money, which they gild over,

or by other means give it the colour of gold, and pass it as such; and also with those who have the art of cutting and polishing crystal stones, and hardening them, in so dexterous a manner, as to make them pass for diamonds; and likewise with those who carry sphinxes, or apes, clothed like men, with their faces covered, on horseback through a city, and proclaim, as they go, that they are noblemen of ancient and honourable extraction. They are also like those who conceal their living and true faces under painted masks, thereby hiding all their beauty; and like those who dispose of selenites, and sparkling stones, which shine like gold and silver, calling them stones of a high price and value. They may also be compared with those, who, by means of theatrical exhibitions, divert people from the true worship of God, and draw them away from the church to the play-house. They who, without any regard to truth, confirm falses of every kind, and who discharge the duty of priests merely with a view to worldly gain or reputation, and are thus spiritual thieves, may be compared with those thieves, who are in possession of keys for opening the doors of any house; they may also be compared with leopards and eagles, who are quick and sharp-sighted, wherever an abundance of prey may be discovered.

THE EIGHTH COMMANDMENT.

THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY
NEIGHBOUR.

By bearing false witness, in the NATURAL SENSE nearest to the letter, is meant, to bear false witness either before a judge, or, in cases not relating to civil judicature, before other people, against any person accused on a groundless charge; and to corroborate such evidence by the name of God, or by an appeal to any thing else that is holy, or by the respect due to the witness's own character and reputation. In a more extensive natural sense, by this commandment all kinds of lies and hypocritical artifices, forged with a bad design, are forbidden; and also all ways of traducing or defaming our neighbour to the injury of his honour, fame, and reputation, on which his whole character depends. In the most extensive natural sense, this commandment forbids all cunning devices, stratagems, and evil purposes, contrived against any person, and originating in enmity, hatred,

revenge, envy, rivalry, &c.; for all such evil dispositions have the sin of false witness deeply hidden and rooted in them.

In the SPIRITUAL SENSE, by bearing false witness is meant, to endeavour to persuade people that the false of faith is the truth of faith, and that the evil of life is the good of life, and *vice versa*; but, to make this false witness, it must be done intentionally, and not in ignorance, consequently done after a man has been informed respecting the nature of good and truth; for the Lord says, "*If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth,*" John ix. 41. This kind of the false is meant in the Word by a lie, and the intentional purpose to propagate it is signified by deceit, in the following passages: "*We have carved out a covenant with death, and with hell have we made a vision; in a lie have we placed our trust, and in falsehood have we hid ourselves,*" Isaiah xxviii. 15: "*This is a rebellious people, lying children, children that will not hear the law of Jehovah,*" chap. xxx. 9: "*From the prophet even to the priest, every one maketh a lie,*" Jer. viii. 10: "*The inhabitants thereof have spoken a lie, and as for their tongue, deceit is in their mouths,*" Micah vi. 12: "*Thou shalt destroy them that speak a lie; the Lord will abhor the man of deceit,*" Psalm v. 6: "*They have taught their tongues to speak a lie; their habitation is in the midst of deceit,*" Jer. ix. 5, 6. Inasmuch as the false is meant by a lie, therefore the Lord said, "*that the devil, when he speaketh a lie, speaketh from his own,*" John viii. 44. A lie also signifies the false, and speaking falsely, in these passages: Jerem. xxiii. 14, 32, Ezek. xiii. 15 to 19, chap. xxi. 29, Hos. vii. 1, chap. xii. 1, Neh. iii. 1, Psalm cxx. 2, 3.

In the CELESTIAL SENSE, by bearing false witness is meant to blaspheme the Lord and the Word, and thus to expel truth itself from the church; for the Lord is truth itself, and also the Word. On the other hand, by bearing witness, in this sense, is meant to speak the truth, and by testimony is meant truth itself: on this ground it is that the decalogue is called the testimony, Exodus xxv. 16, 21, 22, xxx. 6, 26, xxxii. 15, xl. 20, Levit. xvi. 13. And whereas the Lord is the Truth Itself, He saith of Himself, that He testifieth: that the Lord is the truth, may be seen, John xiv. 6, Rev. iii., and that He testifieth, and beareth witness of Himself, may be seen, John iii. 11, viii. 13 to 19, xv. 26, xviii. 37, 38.

They who speak fables from deceit or purpose, and utter them in a tone of voice that seems to proceed from spiritual affection, and particularly if they intermix them with truths taken from the Word, which thus become falsified, were by the ancients called enchanters; of whom more may be seen in the APOCALYPSE REVEALED, n. 462; they were also called Pythons, and serpents of the tree of the knowledge of good and evil. Such false speakers, liars, and deceivers, may be likened to those who converse with their enemies in a courteous and friendly manner, and during their conversation hold a dagger behind them to take away their lives. They may also be likened to those who dip their swords in poison, and in this manner attack their enemies; and to those who mix hemlock with water, and poison with sweetmeats. They may further be compared with handsome and alluring harlots, infected with the foul disease; and likewise with twigs full of prickles, which, when applied to the nose, wound the minute nerves of smell. They are, lastly, like sweetened poison; or like dung, which, when dry in the time of autumn, emits a fragrant odour. Such persons are described in the Word, under the character of leopards, as may be seen in the APOCALYPSE REVEALED, n. 572.

THE NINTH AND TENTH COMMANDMENTS.

THOU SHALT NOT COVET THY NEIGHBOUR'S HOUSE; THOU SHALT NOT COVET THY NEIGHBOUR'S WIFE, NOR HIS SERVANT, NOR HIS MAID, NOR HIS OX, NOR HIS ASS, NOR ANY THING THAT IS THY NEIGHBOUR'S.

In the catechism, which is at this day made use of,* these words are divided into two commandments, one of which, being the NINTH, is, *Thou shalt not covet thy neighbour's house*; and the other, or the TENTH, is, *Thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is thy neighbour's*. As these two commandments constitute one thing, and in Exodus xx. 14, and Deuteronomy v. 18, form one verse, I shall here treat of them both at one and the same time, not through any desire that they may be conjoined into one

* This alludes to the catechism made use of by the Roman Catholics, and also, we believe, by the Lutherans; but in the catechism of the church of England, and other Protestants, these two commandments are united as one, and the first commandment is divided into two.

commandment, but distinguished into two, as before; for the commandments are called the TEN WORDS, Exod. xxxiv. 28. Deut. iv. 13. chap. x. 4.

These two commandments have relation to all the preceding commandments, teaching and enjoining that evils are not to be done, nor even lusted after, consequently that they are to be rejected, not only from the external man, but also from the internal, inasmuch as the lust of evil, notwithstanding a forbearance from the outward commission, constitutes an act; for the Lord said, "*Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart,*" Matt. v. 27, 28; and the external man is never rendered internal, or reduced to a conformity of action with the internal, until lusts are removed; this also the Lord teaches, when he says, "*Wo unto you, scribes and Pharisees! for ye make clean the outside of the cup and platter, but within they are full of extortion and excess; thou blind Pharisee! cleanse first that which is within the cup and the platter, that the outside of them may be clean also,*" Matt. xxiii. 25, 26; and His instructions throughout the whole chapter, from beginning to end, are to the same purport. The internal evils, which he charges upon the Pharisees, are the lusts of those things which are forbidden in the first, second, fifth, sixth, seventh, and eighth commandments. It is known, that the Lord, while in the world, instructed mankind in the internals of the church, which internals consist in abstaining from the lusts of evil; thus He taught that the internal and external man must be united, and act in unity, which is to be born again, the necessity of which the Lord insisted on in His discourse with Nicodemus, John iii., and none can be born anew, or be regenerated, consequently none can be rendered internal, but by the Lord. In order that these two commandments might have respect to all the preceding commandments, and show that the evils forbidden by them should not even be lusted after, therefore mention is made, first of a house, then of a wife, and afterwards of a servant, a maid, an ox, and an ass, and lastly of all that is our neighbour's; for the word house includes in it all that follows, as containing the husband, the wife, the servant, the maid, the ox, and the ass; the word wife, which is next mentioned, includes in it all the subsequent terms, for she is mistress, as the husband is master, in the house, and they both have authority over the servant and maid, as these again have over the oxen and asses; after

which succeed all things that are below or without, which are expressed by whatever is thy neighbour's; from whence it is evident, that all the foregoing commandments are regarded in these two commandments, both in general and in particular, both in an extensive and in a confined sense.

In the SPIRITUAL SENSE, by these commandments all lusts are forbidden, which are contrary to the spirit, consequently, which are contrary to the spiritual principles of the church, which chiefly relate to faith and charity; for, unless lusts are subdued, the flesh, according to the liberty afforded it, will rush into the commission of all wickedness and outrage; for Paul informs us, "*that the flesh lusteth against the spirit, and the spirit against the flesh,*" Galat. v. 17; and James says, "*Every man is tempted, when he is drawn away of his own lust, and enticed; then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death,*" chap. i. 14, 15; and Peter, "*The Lord reserveth the unjust unto the day of judgment to be punished, but chiefly them that walk after the flesh in the lust of uncleanness,*" 2 Epist. ii. 9, 10. In fine, these two commandments, according to their spiritual sense, have respect to whatever is contained in the spiritual sense of all the other commandments, prohibiting the lust of the evils forbidden by them; in like manner they have respect to whatever is contained in their CELESTIAL SENSE; but to repeat the particulars of those two senses is needless.

The lusts of the flesh, of the eyes, and of the other senses, when separated from the lusts, that is, the affections, desires, and delights of the spirit, are altogether similar to the lusts of brute creatures, and consequently in themselves are bestial; but the affections of the spirit are such as prevail in the angels, and may therefore be called truly human; hence it follows, that, in proportion as any one indulges in the lusts of the flesh, he becomes a brute and a wild beast; but in proportion as he delights in the desires of the spirit, he becomes a man and an angel. The lusts of the flesh may be compared with parched and withered grapes, and also with wild grapes; but the affections of the spirit may be compared with juicy and well-flavoured grapes, and also with the flavour of the wine pressed from them. The lusts of the flesh may be compared with stables containing asses, goats, and hogs; but the affections of the spirit may be compared with stables containing high-bred horses, and also sheep and lambs: they differ also from each other as an ass

differs from a horse, or a goat from a sheep, or as a hog from a lamb; and, in general, as dross differs from gold, a calx from silver, coral from a ruby, &c. Lust and act cohere together like blood and flesh, or like flame and oil; for lust is in the act, as the air in the lungs during respiration or discourse, as the wind in the sails of a ship, whilst it is navigating, and as the water in a wheel, which communicates motion and action to a machine.

THAT THE TEN COMMANDMENTS OF THE DECALOGUE CONTAIN ALL THINGS WHICH RELATE TO LOVE TO GOD, AND ALL THINGS WHICH RELATE TO LOVE TOWARDS OUR NEIGHBOUR.

In eight commandments of the decalogue, the first, the second, the fifth, the sixth, the seventh, the eighth, the ninth, and the tenth, nothing is said relating to love to God, and love towards our neighbour; for it is not said that God is to be loved, nor that the name of God is to be hallowed, nor that our neighbour is to be loved, and consequently nothing is said of sincere and upright dealing with our neighbour, but only, "Thou shalt have no other gods but me; thou shalt not take the name of God in vain; thou shalt do no murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet what is thy neighbour's." Thus it is said in general, that evil, either against God or our neighbour, is not to be willed, thought, or done. But the true reason why there is no direct injunction of the duties of love and charity, but only a prohibition of the opposite vices, is, because in proportion as a man shuns evils as sins, his will is influenced by the goods of love and charity. That the first principle of love to God, and of love towards our neighbour, is to do no evil, and that the second is to do good, will be seen in the chapter concerning CHARITY. There are two kinds of love, in opposition to each other, the love of willing and doing good, and the love of willing and doing evil; the latter love is infernal, and the former is heavenly; for all hell is influenced by the love of doing evil, and all heaven by the love of doing good. Now, whereas man is born into evils of every kind, and consequently from his nativity inclines to such things as belong to hell, and whereas he cannot be admitted into heaven unless he be born again, that is, be regenerated, it is necessary, in the first place, that evils, which are of hell, be removed, before good inclinations, which are of heaven, can

be implanted; for no one can be adopted by the Lord, before he is separated from the devil. But in what manner evils are removed, and man is led on to do good, will be shown in the two chapters on REPENTANCE and ON REFORMATION. That evils must first be removed, before the good which a man does becomes good in the sight of God, is thus taught by the Lord in Isaiah: "*Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; then, though your sins be as scarlet, they shall be as white as snow; though they be red like purple,* they shall be as wool,*" chap. i. 16, 17, 18. Agreeably to this are the words in Jeremiah: "*Stand in the gate of Jehovah's house, and proclaim there this word: Thus saith Jehovah of Hosts, the God of Israel, Amend your ways and your doings; trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah is here [that is, the church]: will ye steal, murder, and commit adultery, and swear falsely, and come and stand before Me in this house, which is called by My name, and say, We are delivered, while ye do all these abominations? Is this house, which is called by My name, become a den of robbers in your eyes? Behold, I have seen it, saith Jehovah,*" chap. vii. 2, 3, 4, 9, 10, 11. That prayer to God is not attended to, before the soul is washed and purified from its evils, is also taught in Isaiah: "*Ah, sinful nation! a people laden with iniquity! they are gone away backward; when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers I will not hear,*" chap. i. 4, 15. That love and charity follow of course, when a man keepeth the commandments of the decalogue, by shunning evils, is evident from these words of the Lord in John: "*Jesus said, He that hath My commandments, and keepeth them, he it is that loveth Me, and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him; and We will make our abode with him,*" John xiv. 21, 23. By commandments, in this place, are meant, in particular, the commandments of the decalogue, which insist, that evils are neither to be done, nor lusted after; and that thus the love of man to God, and the love of God towards

* The dye called *purple*, by the ancients, was not the deep violet colour to which we give that name, but a pure red, without any tinge either of yellow or blue, but differing greatly from a common red by the deep intensity of its colour. A knowledge of this fact is necessary to guard us from mistake in our ideas respecting the correspondence of colours.

man, follow, of course, as a principle of good, after the removal of evil.

It was observed, that, so far as a man shuns evils, his will is influenced by good; and the reason is, because evils and goods are opposites; for evils are from hell, and goods are from heaven; wherefore, so far as hell is removed, that is, evil, heaven is approached, and man regards what is good: that this is the case evidently appears from the eight commandments above-mentioned, viewed under this aspect; as, for example: I. So far as any person does not worship other gods, he worships the true God: II. So far as any person does not take the name of God in vain, he loves whatever is from God: III. So far as a person is unwilling to commit murder, and to indulge hatred and revenge, he bears good will to his neighbour: IV. So far as a person has no inclination to commit adultery, he wishes to live in chastity with his wife: V. So far as a person has no inclination to steal, he lives according to the law of sincerity: VI. So far as a person has no inclination to bear false witness, he is disposed to think and speak the truth: VII. and VIII. So far as a person does not covet what is his neighbour's, he wishes his neighbour happy in the enjoyment of his possessions. Hence it appears, that the commandments of the decalogue contain all things that relate to love to God, and love towards our neighbour; wherefore Paul says, "*He that loveth another hath fulfilled the law; for this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbour as thyself. Love [or charity] worketh no ill to his neighbour; wherefore love [or charity] is the fulfilling of the law,*" Rom. xiii. 8, 9, 10. To the above, two canons are to be added for the service of the New Church: I. That no person can shun evils, as sins, and do good, which may be good in the sight of God, of himself; but that so far as any person shuns evils, as sins, he does what is good, not of himself, but from the Lord: II. That a man ought to shun evils as sins, and fight against them, as of himself; and that if he shuns evils from any other motive than because they are sins, he does not shun them, but only prevents them from appearing in the sight of the world.

The reason why evil and good cannot abide together, and why, in proportion as evil is removed, good is regarded and

felt, is, because, in the spiritual world, there exhales from every one the sphere* of his particular love, which diffuses itself, and gives forth its influences all around, causing sympathies and antipathies: by means of such spheres the good are separated from the evil. That evil must needs be removed, before good can be known, perceived, and loved, may be illustrated by many comparisons borrowed from circumstances in the natural world; as, for example: no one can approach another, who keeps a leopard and a panther in his chamber, and who lives secure from their attacks in consequence of giving them food, unless he first remove those fierce creatures. Who, that is invited to the table of a king and a queen, does not wash his face and his hands, before he approach the royal presence? Who ever enters into the bridechamber with the bride, after the marriage ceremony, before he has first washed himself thoroughly, and put on a wedding garment? Who does not purify metallic ores in the fire, and separate them from dirt and dross, before he can procure pure gold and silver? What husbandman does not separate his wheat from weeds and tares, before he stores it up in his barn? and who does not thresh his barley, to separate the grain from the prickly ears, before he lays it up in his granary? Who does not boil his meat, and thus remove its impurities and rawness, before it is brought to his table, and considered fit to be eaten? Who does not shake

* This circumstance, relating to the spheres of spiritual love, is very agreeable to common experience in natural bodies, and may be illustrated to the philosophical mind by a variety of phenomena in the natural world. Thus, for instance, it is well known that every flower exhales, or breathes forth its particular odour, which forms, as it were, a spherical atmosphere encompassing its body; so also the magnet exhales that magnetic virtue, by which it attracts, or repels, neighbouring bodies, according to their different circumstances, in respect to the circumambient sphere of such magnetic virtue; the like attracting or repelling atmospheres, it is well known, surround all bodies charged with the electric fluid; and thus it is most probable, that all natural bodies exhale forth some virtues or other, according to the respective qualities, which may properly be termed their atmospheres, answering, in miniature, to the great atmosphere which encompasses the whole body of the earth, and which, consequently, must affect all neighbouring bodies, according to their respective situations and circumstances. Why, then, may we not suppose this same general law to prevail also amongst spiritual substances, and particularly in the case of human spirits, when they are developed of that material covering, the natural body, which, in the present state, may reasonably be imagined to absorb such exhalations, that they cannot be perceived so sensibly as they otherwise would be? Nay, it should seem, notwithstanding the spirit's present connexion with the body, as if something of such spiritual exhalation was discernible, even in this life, especially by the eyes and face, which are found to affect us in a very sensible manner, either when animated by a warmth of charity and righteous zeal, or when burning with the spirit of evil passions.

the trees of his garden, and clear them from grubs and insects, in order to save the leaves from being devoured, and the fruit from being spoiled? Who does not dislike to see his house or hall dirty, and does not set about making them clean, particularly when he expects a visit from a prince, or is preparing to receive his bride, the daughter of a prince? Who can be in love with a virgin, and make her offers of marriage, whom he knows to be infected with malignant distempers, or covered with pimples and spreading sores, however she may paint her face, bedeck herself with ornaments of dress, and study to attract admiration by the blandishments of speech and manner? Man ought to purify himself from evils, and not wait for the Lord to purify him by an immediate act of His power; for in this case he would be like a servant, who, with his face and clothes all bedaubed with soot and dung, should go to his master, and say, "Master, wash me:" would not his master, in such a case, say to him, "Thou foolish servant, what dost thou mean? See, there is water, soap, and a towel; hast thou not hands of thine own, and power to use them? Go, and wash thyself." Thus, too, will the Lord God say to His servant; "The means of purification are provided by Me, and from Me, also, thou hast thy will and thy power; wherefore use these My gifts and talents as thine own, and thou shalt be purified:" and so in other instances. That the external man is to be purified, but by means of the internal, is taught by the Lord, in the xxiiiird chapter of Matthew, from beginning to end.

EXTRACT FROM "THE APOCALYPSE REVEALED."

"And I saw heaven open, and behold a white horse," signifies the revealing of the spiritual sense of the Word by the Lord, and by it the discovery of the interior meaning of the Word, which is the coming of the Lord. By heaven being seen open, is signified a revelation from the Lord, and consequent manifestation, as will be seen presently; by horse is meant the understanding or meaning of the Word, and by white horse the interior meaning of the Word; and as this is signified by white horse, and as the spiritual sense is the interior meaning of the Word, therefore that sense is here signified by white horse. The reason why this is the coming of the Lord is, because by that sense it manifestly appears, that the Lord is the Word, and that the Word treats

of Him alone, and that he is the God of heaven and earth, and that from Him alone the New Church has its existence. The Lord said, *that they should see the Son of man coming in the clouds of heaven with glory and power*; Matt. xvii. 5; chap. xxiv. 30; chap. xxvi. 64; Mark xiv. 61, 62; Luke ix. 34, 35; chap. xxi. 27; Apoc. i. 7; Acts i. 9, 11; and this the Lord said also when he discoursed with his disciples concerning the consummation of the age, which is the last time of the Church, when judgment takes place: every one, who does not think beyond the sense of the letter, believes that, when the last judgment shall come to pass, the Lord will appear in the clouds of heaven with angels and sound of trumpets; nevertheless that this is not meant, but that He will appear in the Word, may be seen in the explanation above; and the Lord appears manifestly in the spiritual sense of the Word: from that sense it is discovered not only that He is the Word, that is, Divine Truth itself, and further, that He is the inmost [Soul] of the Word, and thence the All thereof, but also that He is the one God, in whom there is a Trinity, consequently the only God of heaven and earth; and moreover that He came into the world to glorify his humanity, that is, to make it divine: the humanity which He glorified, that is, made divine, was His natural humanity, which He could not glorify, or make divine, but by the assumption of the humanity in a virgin in the natural world, to which He then united His divinity, which He had from eternity; this union was effected by temptations admitted into His assumed humanity, the last of which was the passion of the cross, and at the same time by the fulfilling of all things of the Word, not only by the fulfilling of all things of the Word in its natural sense, but also by the fulfilling of all things of the Word in its spiritual sense and in its celestial sense, in which, as was said above, He alone is treated of: but, on this subject, see the particulars which are laid open in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, and in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE. Now, since the Lord is the Word, and the Word was made flesh, John i. 1, 2, 14, and the Word was made flesh to fulfil the same, it is plain that the coming of the Lord in the Word is meant by His appearing in the clouds of heaven: that the clouds of heaven signify the Word in its literal sense, may be seen above. It is evident, that the Lord's appearing in the Word is meant, be-

cause by white horse is signified the interior meaning of the Word, and it is said that the name of Him who sat on the horse is the WORD OF GOD, and that his name is *King of kings and Lord of lords*, ver. 13, 16. From these considerations, then, it is evident, that by "I saw heaven open, and behold a white horse," is signified the revealing of the spiritual sense of the Word by the Lord, and by it the discovery of its interior meaning, which also is the coming of the Lord. That the spiritual sense of the Word, concerning which no one in the Christian world knew any thing heretofore, is at this day revealed, may be seen in the *ARCANA CÆLESTIA*, wherein the two books of Moses, Genesis and Exodus, are explained according to that sense; also in the *DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE*, n. 5 to 26; in the *Tract on the WHITE HORSE*, from beginning to end, and in the extracts there collected from the *Arcana Cælestia* concerning the Sacred Scripture; and moreover in *THESE EXPLANATIONS OF THE APOCALYPSE*, where not a single verse can be understood without the spiritual sense.

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From "*A Treatise concerning Heaven and its Wonders, and also concerning Hell : being a Relation of Things heard and seen ;*" a work of *Emanuel Swedenborg*, in 1 vol. 8vo.

THAT THE HEAVENS CONSIST OF INNUMERABLE SOCIETIES.

THE angels of each heaven are not together in one place, but distinguished into societies greater or less, according to the differences of the good of love and of faith in which they are : they who are in similar good form one society. Goods in the heavens are of infinite variety, and each individual angel is, as it were, his own good.*

The angelic societies in the heavens are also distant one from another, according as their goods differ generally and specifically ; for distances in the spiritual world are from no other origin than from a difference in the state of the interiors, consequently, in the heavens, from a difference in the states of love ; they are much distant who differ much, and they are little distant, who differ little : similitude brings them together.†

All in one society, in like manner, are distinct from each other : they who are more perfect, that is, who excel in good, thus in love, wisdom and intelligence, are in the midst ; they who are less excellent, are round about at a dis-

* That there is an infinite variety, and in no instance is any one thing the same with another, n. 7236, 9002. That in the heavens also there is an infinite variety, n. 684, 690, 3744, 5598, 7236. That varieties in the heavens, which varieties are infinite, are the varieties of good, n. 3744, 4005, 7236, 7833, 7836, 9002. That those varieties exist by truths which are manifold, by virtue of which every one hath good, n. 3470, 3804, 4149, 6917, 7236. That hence all the societies in the heavens, and every angel in a society, are distinct from each other, n. 690, 3241, 3519, 3804, 3986, 4067, 4149, 4263, 7236, 7833, 7836. But that still all act in unity by love from the Lord, n. 457, 3986.

† That all the societies of heaven have a constant situation according to the differences of the state of life, thus according to the differences of love and of faith, n. 1274, 3638, 3639. Wonderful things in the other life, or in the spiritual world, concerning distance, situation, place, space, and time, n. 1273 to 1277.

tance, according to the degree in which the perfection is diminished; comparatively as light in its decrease from the centre to the circumferences: they who are in the midst are also in the greatest light, and they at the circumferences in less and less.

They who are of like dispositions are, as it were of themselves, associated to their like; for with their like they are as with their own, and as at home, but with others as with strangers, and as abroad: when they are with their like, they are also in their freedom, and hence in every delight of life.

Hence it is evident, that good consociates all in the heavens, and that they are distinguished according to its quality: nevertheless it is the Lord, from whom is good, who so joins the angels in consociation, and not the angels themselves: He leads them, conjoins them, distinguishes them, and holds them in freedom, so far as they are in good; thus He preserves every one in the life of his love, of his faith, of his intelligence and wisdom, and hence in happiness.*

All, likewise, who are in similar good, know each other, altogether as men in the world know their kindred, their relations, and their friends, although they never before saw them; the reason is, because, in the other life, there are no other kindreds, relationships, and friendships, but spiritual, thus which are of love and of faith.† This it has been given me occasionally to see, when I have been in the spirit, thus withdrawn from the body, and thereby in consort with angels: on such occasions, I have seen some of them who seemed as if they had been known to me from infancy, but others seemed altogether unknown to me; they who seemed known from infancy were such as were in a state similar to the state of my spirit, but they who were unknown were in a dissimilar state.

All who form one angelic society have like faces in general, but not like in particular. In what manner likenesses in general are consistent with variations in particular, may be in some measure comprehended from such cases in the

* That all freedom is of love and affection, since what a man loves, this he does freely, n. 2870, 3153, 3907, 3990, 9585, 9591. That inasmuch as freedom is of the love, hence it is the life of every one, and his delight, n. 2373. That nothing appears as a man's own, but what is from freedom, n. 2330. That the veriest freedom is to be led of the Lord, because it is to be led thus by the love of good and truth, n. 392, 905, 2372, 2336, 2890, 2391, 2392, 9096, 9586 to 9591.

† That all proximities, relationships, affinities, and, as it were, consanguinities, in heaven, are from good, and according to its agreements and differences. n. 605, 917, 1394, 2739, 3612, 3815, 4121.

world, where it is known that every nation bears some common resemblance in their faces and eyes, by which they are known and distinguished from other nations; and still more one family from another: this, however, is more perfectly the case in the heavens, because there all the interior affections appear and shine forth from the face; for the face in heaven is their external and representative form, and it is not granted there to the angels to have any other face than that of their affections. It has been also shown to me in what manner a general likeness is particularly varied amongst the individuals of one society: there was presented a face as of an angel, which appeared to me, and was varied according to the affections of good and of truth, such as prevail with those who are in one society: those variations continued a long time, and I observed that still the same face in general remained as the plane, and that the rest of the faces were only derivations and propagations thence: thus, also, by this face were shown the affections of the whole society, by which the faces of all the individuals of the society are varied; for, as was said above, angelic faces are the forms of their interiors, thus of the affections which are of love and faith.

Hence also it is, that an angel, who excels in wisdom, discovers instantly from the face of another what is his quality, since no one in heaven can conceal his interiors by his countenance, or simulate or lie and deceive by cunning and hypocrisy. It occasionally happens, that hypocrites insinuate themselves into societies, having learned to conceal their interiors, and to compose their exteriors so as to appear in the form of that good in which the members of the society are, and thus to feign themselves angels of light; but such cannot long abide there, for they begin to be interiorly tortured, tormented, to grow black in the face, and, as it were, to become half dead, in consequence of the contrariety of the life which flows in and operates; wherefore they cast themselves suddenly down into the hell where similar persons are, nor do they desire any more to ascend: these are they who are understood by the man, found amongst the invited guests, who had not on a wedding garment, and was cast into outer darkness, Matt. xxii. 11, and following verses.

All the societies of heaven communicate with each other, not by open commerce, for few depart out of their own society into another, since to go out from their own society is

like going out from themselves, or from their own life, and passing into another which is not so agreeable: nevertheless, all communicate by the extension of the sphere, which proceeds from the life of every one; the sphere of life is the sphere of the affections, which are of love and faith: this sphere extends itself into societies round about, length-wise and breadth-wise, and so much the longer and broader, as the affections are more interior and perfect;* according to that extent, the angels have intelligence and wisdom: they, who are in the inmost heaven, and in the midst of that heaven, have an extension into the universal heaven; hence there is a communication of all things of heaven with every one, and of every one with all.† But this extension will be treated of more fully below, when we come to speak of the celestial form, according to which angelic societies are arranged, and likewise when we come to speak of the wisdom and intelligence of the angels, for all extension of the affection and thoughts proceeds according to that form.

It was said above, that in the heavens there are societies greater and less; the greater consist of myriads, the less of some thousands, and the least of some hundreds of angels. There are some, also, who live solitary, as it were in separate houses and families, but who, notwithstanding they live so dispersed, are still arranged in a like order with those who are in societies, namely, that the wiser of them are in the midst, and the more simple in the boundaries: these are nearer under the divine view and guidance, and are the best of the angels.

THAT EVERY SOCIETY IS A HEAVEN IN A LESS FORM, AND EVERY ANGEL A HEAVEN IN THE LEAST FORM.

The reason why every society is a heaven in a less form, and every angel a heaven in the least form, is, because the good of love and of faith is what makes heaven, and that good is in every society of heaven, and in every angel of the society. It is of no consequence that this good is every-

* That a spiritual sphere, which is the sphere of life, flows forth from every man, spirit and angel, and encompasses them, n. 4464, 5179, 7454, 8630. That it flows forth from the life of their affection and thought, n. 2489, 4464, 6206. That those spheres extend themselves far into angelic societies, according to the quality and quantity of good, n. 6598 to 6613, 8063, 8794, 8797.

† That in the heavens there is given a communication of all goods, inasmuch as heavenly love communicates all its own things to another, n. 549, 550, 1390, 1391, 1399, 10130, 10723.

where different and various, for still it is the good of heaven; all the difference is, that the quality of heaven varies accordingly. It is therefore said, when any one is elevated into any society of heaven, that he is come into heaven, and of the inhabitants, that they are in heaven, and every one in his own heaven: this is known to all who are in the other life, on which account they who stand out of or beneath heaven, and look afar off, where companies of angels are, say that heaven is in this direction and also in that. The case may be compared with that of governors, officers, and ministers, in one royal palace, or in one court, who, although they dwell apart in their respective mansions or chambers, one above and another below, are still all in one palace, or in one court, every one being in his function there to serve the king. Hence is evident what is meant by the Lord's words, that "*in His Father's house are many mansions,*" John xiv. 2, and what by the *habitations of heaven,* and by the *heavens of heavens,* in the prophets.

That every society is a heaven in a less form may also be manifest from this, that a similar heavenly form is in every society, as in the whole heaven; for in the whole heaven they are in the midst who excel the rest, and they who are less excellent are round about, even to the boundaries, in a decreasing order, as may be seen in the preceding article; and likewise from this, that the Lord leads all in the whole heaven as if they were one angel, in like manner those who are in every society; hence an entire angelic society appears sometimes as one in the form of an angel, which also it has been granted me by the Lord to see. When the Lord also appears in the midst of the angels, He does not appear as encompassed by several, but as one in an angelical form: hence it is that the Lord in the Word is called an angel, and likewise that an entire society is so called; Michael, Gabriel, and Raphael, are nothing but angelic societies, which are so named from their functions.*

As an entire society is a heaven in a less form, so likewise is every angel a heaven in the least form; for heaven is not out of an angel, but within him, since his interiors, which are of his mind, are arranged into the form of heaven, thus are adapted to the reception of all things of heaven

* That the Lord in the Word is called an angel, n. 6280, 6831, 8192, 9303. That an entire angelic society is called an angel, and that Michael and Raphael are angelic societies, so called from their functions, n. 8192. That the societies of heaven, and the angels, have not any name, but that they are distinguished by the quality of good, and by an idea concerning it, n. 1705, 1754.

which are out of him ; he also receives those things according to the quality of the good which is in him from the Lord : hence an angel is also a heaven.

It cannot be said, in any case, that heaven is without any one, but within him ; for every angel, according to the heaven which is within him, receives the heaven which is without him. Hence it is evident how much he is deceived, who believes that to come into heaven is merely to be elevated amongst the angels, whatever be his quality as to his interior life ; thus that heaven is given to every one from immediate mercy ;* when yet, unless heaven be within any one, nothing of the heaven which is without him flows in and is received. There are many spirits who are in the above opinion, and therefore also, by reason of this their faith, some have been taken up into heaven ; but when they were there, inasmuch as their interior life was contrary to the life in which the angels were, they began, as to their intellects, to be blinded, till they became like idiots, and, as to their wills, to be tortured, till they behaved like madmen ; in a word, they who come into heaven after having lived evil lives, gasp for breath, and writhe with torture, like fishes taken out of the water into the air, and like animals in the ether of an air pump, after the air has been extracted. Hence it may be manifest, that heaven is within, and not out of any one.†

Since as all receive the heaven which is without them according to the quality of the heaven which is within them, therefore in like manner they receive the Lord, since the Divine of the Lord makes heaven : hence it is, that when the Lord presents Himself in any society, He appears there according to the quality of the good in which the society is, thus not in like manner in one society as in another : not that this dissimilitude is in the Lord, but in those who see Him from their own good, thus according to that good ; they are affected also at the sight of Him according to the quality of their love : they who love Him inmosty are inmosty affected ; they who less love Him are less affected ; whilst the evil, who are out of heaven, are tormented at His pres-

* That heaven is not given of immediate mercy, but according to the life, and that the all of life, by which man is led of the Lord to heaven, is from mercy, and that this is understood, n. 5057, 10659. That if heaven was given from immediate mercy, it would be given to all, n. 2401. Concerning some evil spirits cast down from heaven, who believed that heaven was given to every one from immediate mercy, n. 4726.

† That heaven is in man, n. 3384.

ence. When the Lord appears in any society, He appears there as an angel; but He is distinguished from the other angels by the Divine which shines through Him.

Heaven also is where the Lord is acknowledged, believed in, and loved; the variety of the worship of Him, arising from the variety of good in one society and another, is not attended with detriment, but with advantage, for the perfection of heaven is thence. That the perfection of heaven is thence can hardly be explained to the apprehension, unless we call in aid some expressions which are in use in the learned world, and by them unfold in what manner one, to be perfect, is formed of various. Every whole (*unum*) is composed of various parts, for a whole which is not composed of various parts is not any thing, having no form, and consequently no quality; but when a whole is composed of various parts, and these are arranged in perfect form, in which each thing adjoins itself to another in friendly agreement in a series, then it has a perfect quality. Now heaven is one composed of various parts arranged in the most perfect form; for the heavenly form is the most perfect of all forms. That all perfection is from thence, is evident from all beauty, pleasantness, and delight, which affect both the senses and the mind (*animus*), for they exist and flow from no other source than from the concert and harmony of several things which are in concord and agreement, whether these things co-exist in order, or follow in order, and not from one without more: hence it is said that variety delights, and it is known that delight is according to its quality. From these it may be seen as in a glass whence it is that perfection results from variety, even in heaven; for from the things which exist in the natural world may be seen, as in a mirror, the things which exist in the spiritual world.*

The like may be said concerning the church as concerning heaven, for the church is the heaven of the Lord in the earths: there are also several churches, and yet each is called a church, and likewise is a church, so far as the good of love and of faith rule in it: the Lord also, in such case, from variety makes unity, thus from several churches makes one church.† The like also may be said concerning a man of

* That every whole (*unum*) is from the harmony and agreement of several, and that otherwise it hath no quality, n. 457. That hence the universal heaven is one, n. 457. And by this reason that all in heaven regard one end, which is the Lord, n. 9828,

† That if good were the characteristic and essential of the church, and not

the church in particular, as concerning the church in general, viz. that the church is within man, and not out of him, and that every man, in whom the Lord is present in the good of love and of faith, is a church.* The like may also be said concerning a man in whom the church is, as concerning an angel in whom heaven is, viz. that he is a church in the least form, as an angel is a heaven in the least form; and further, that a man in whom the church is, equally as an angel, is a heaven, for man was created that he might come into heaven and become an angel; wherefore he who receives good from the Lord is an angel-man.† It is permitted to mention what man has in common with an angel, and what he has more than the angels: *man has in common with an angel*, that his interiors are alike formed according to the image of heaven, and likewise that he becomes an image of heaven in proportion as he is in the good of love and of faith: *man has more than the angels*, that his exteriors are formed according to the image of the world, and that in proportion as he is in good, the world in him is subordinate to heaven, and serves heaven; ‡ and that in such case the Lord is present with him in each as in His own heaven; for He is everywhere in His own divine order, for God is order.§

It is lastly to be observed, that he, who has heaven in himself, has not only heaven in his greatest or general principles, but also in his least or singular ones; and that the

truth without the good, the church would be one, n. 1285, 1316, 2982, 3267, 3445, 3451, 3452. That all churches also make one church before the Lord by virtue of good, n. 7395, 9276.

* That the church is in man, and not out of him, and that the church in general consists of men in whom is the church, n. 3384.

† That a man, who is a church, is a heaven in the least form, after the image of the greatest, because his interiors, which are of the mind, are arranged after the form of heaven, and consequently to the reception of all things of heaven, n. 911, 1900, 1982, 3624 to 3631, 3634, 3884, 4041, 4279, 4523, 4524, 4625, 6013, 6057, 9279, 9632.

‡ That man hath an internal and an external, and that his internal from creation is formed after the image of heaven, and his external after the image of the world, and that on this account man was called by the ancients a microcosm, n. 4523, 4524, 5368, 6013, 6057, 9279, 9706, 10156, 10472. That therefore man is so created that the world in him may serve heaven, as is also the case with the good, but with the evil the case is inverted, since with them heaven serves the world, n. 9283, 9278.

§ That the Lord is order, inasmuch as the divine good and truth, which proceed from the Lord, make order, n. 1723, 1919, 2201, 2258, 5110, 5703, 8988, 10336, 10619. That divine truths are laws of order, n. 2247, 7995. That so far as man lives according to order, thus, so far as he is in good according to divine truths, so far he is a man, and the church and heaven are in him, n. 4839, 6005, 8067.

least things in an image resemble the greatest: this results from this circumstance, that every one is his own love, and of a quality such as his ruling love is; for what rules flows in into singular things, and arranges them, and everywhere induces a likeness of itself.* In the heavens, love to the Lord is the ruling love, because the Lord is there loved above all things; hence the Lord is there All in All; He flows in into all and singular the inhabitants, arranges them, and induces on them a likeness of Himself, and produces this effect, that where He is, there is heaven: hence an angel is a heaven in the least form, a society in a greater, and all the societies taken together in the greatest. That the Divine of the Lord makes heaven, and that He is the All in All there, may be seen in a former part of this Treatise.

THAT THE UNIVERSAL HEAVEN, IN ONE COMPLEX, RESEMBLES ONE MAN.

That heaven, in the whole complex, resembles one man, is an arcanum not yet known in the world; but in the heavens it is most perfectly known; to know this, and the specific and singular things concerning it, is the principal article of the intelligence of the angels there: on this knowledge also depend several other knowledges, which, without it as their common principle, would not enter distinctly and clearly into the ideas of their minds. Inasmuch as they know that all the heavens, together with their societies, resemble one man, therefore also they call heaven the GRAND AND DIVINE MAN;† they call it divine, from this, that the Divine of the Lord makes heaven.

That celestial and spiritual things are arranged and conjoined into that form and into that image, they cannot perceive who have not a just idea concerning things spiritual and celestial: they imagine that the terrestrial and material things, which compose the ultimate of man, make him, and that without these man is not man: but let them know, that

* That the ruling or governing love with every one is in all and singular things of his life, thus in all and singular things of his thought and will, n. 6159, 7648, 8067, 8853. That man is such as the ruling principle of his life is, n. 918, 1040, 1568, 1571, 3570, 6571, 6934, 6938, 8354, 8356, 8357, 10076, 10109, 10110, 10284. That love and faith, when they have rule, are in singular things of the life of man, although he is ignorant of it, n. 8354, 8364, 8365.

† That heaven in the whole complex appears in form as a man, and that heaven is hence called the Grand Man, n. 2996, 2998, 3624 to 3649, 3636 to 3643, 3741 to 3745, 4625.

man is not man from those things, but from this, that he can understand what is true, and wills what is good; these are the spiritual and celestial things, which make a man. Man also knows that every one is such as he is as to his understanding and will; and he may also know, that his terrestrial body is formed to serve them in the world, and to perform uses in conformity with them in the ultimate sphere of nature: on this account, also, the body does not of itself, but is put in action altogether in obedience to the dictates of the understanding and will, insomuch that whatever a man thinks, he utters with the tongue and mouth, and whatever he wills, he executes with the body and members, so that the understanding and will are the agents, and not the body from itself. Hence it is evident, that the things of the understanding and will make man, and that they are in a like form, because they act into the most singular things of the body, as what is internal into what is external; man, therefore, from these faculties, is called an internal and spiritual man. Such a man, in the greatest and most perfect form, is heaven.

Such is the idea of the angels concerning man, wherefore they never attend to the things which man does with the body, but to the will from which the body acts: the will, together with the understanding, so far as it acts in unity with the will, they call the man himself.*

The angels, indeed, do not see heaven, in the whole complex, in such a form, for the whole heaven does not fall under the view of any angel; but they occasionally see remote societies, which consist of many thousands of angels, as one in such a form; and from a society, as from a part, they conclude concerning the whole, which is heaven; for in the most perfect form things common are as their parts, and the parts are as things common, the only difference being like that between similar things of greater and less magnitude. Hence they say, that the whole heaven is such in the sight of the Lord, because the Divine sees all things from inmost and supreme.

Since heaven is such, it is therefore ruled by the Lord

* That the will of man is the very esse of his life, and that the understanding is the existence of life thence derived, n. 3619, 5002, 9282. That the life of the will is the principal life of man, and that the life of the understanding proceeds thence, n. 585, 590, 3619, 7342, 8335, 9282, 10076, 10109, 10110. That man is man from will, and thence from understanding, n. 8911, 9069, 9071, 10076, 10109, 10110.

as one man, and hence as one; for it is known, that although man consists of an innumerable variety of things, both in the whole and in part; *in the whole*, of members, organs, and viscera, and, *in part*, of series of fibres, of nerves, and of blood-vessels, thus of members within members, and of parts within parts; still the man, when he acts, acts as one: such also is heaven under the government and leading of the Lord.

The reason why so many various things in man act as one, is, because there is nothing at all in him which does not contribute something to the common stock, and perform use; the whole [common] performs use to its parts, and the parts perform use to the whole, for the whole consists of the parts, and the parts constitute the whole; wherefore they provide for each other, mutually regard each other, and are conjoined in such a form, that all and singular things have reference to the whole and its good: hence it is that they act as one. Similar are the consociations in heaven, where all are conjoined according to uses in a similar form; wherefore they who do not perform use to the whole, are cast out of heaven, as things heterogeneous; to perform use, is to will well to others, for the sake of the common good; and not to perform use, is to will well to others, not for the common good, but for the sake of themselves; the latter are they who love themselves above all things, but the former are they who love the Lord above all things. Hence it is that they who are in heaven act as one, but this not from themselves, but from the Lord, for they regard Him as the Only One from whom all things are, and His kingdom as the whole, the good of which is to be provided for: this is understood by the Lord's words, "*Seek ye first the kingdom of God, and His justice, and all things shall be added unto you,*" Matt. vi. 33; to seek His justice is His good.* They who, in the world, love the good of their country more than their own, and the good of their neighbour as their own, are they who, in the other life, love and seek the kingdom of the Lord, for there the kingdom of the Lord is instead of country; and they who love to do good to others, not for the sake of themselves, but for the sake of good, love their

* That justice in the Word is predicated of good, judgment of truth, and hence that to do justice and judgment is to do what is good and true, n. 2235, 9357.

neighbour, for there good is neighbour :* all who are such are in the Grand Man, that is, in heaven.

Since the whole heaven resembles one man, and likewise is a divine-spiritual man in the greatest form, even in effigy, therefore heaven is distinguished into members and parts, as man is, and they are also named in like manner: the angels likewise know in what member one society is, and in what another; and they say, that one society is in the member or some province of the head, another in the member or some province of the breast, another in the member or some province of the loins, and so on. In general, the supreme or third heaven forms the head to the neck; the middle or second heaven forms the breast to the loins and knees; the ultimate or first heaven forms the feet to the toes, and likewise the arms to the fingers, for the arms and hands are the ultimates of man, although at the sides. Hence it is again evident why there are three heavens.

The spirits who are beneath heaven are greatly surprised when they hear and see, that heaven is both beneath and above; for they are in a similar faith and opinion with men in the world, that heaven is nowhere except above; for they do not know that the situation of the heavens is like the situation of the members, organs and viscera in man, some of which are above and some beneath; and that it is like the situation of the parts in each member, organ and viscus, some of which are within, some without; hence they have confused ideas concerning heaven.

These remarks concerning heaven as the Grand Man are adduced, since, without this previous knowledge, the things which follow concerning heaven cannot be comprehended, neither can any distinct idea be conceived concerning the form of heaven, concerning the conjunction of the Lord with heaven, concerning the conjunction of heaven with man, nor concerning the influx of the spiritual world into the natural, and none at all concerning correspondence; of which, nevertheless, it is designed to treat in order in the following pages: wherefore the above is premised, for the purpose of throwing light upon those subjects.

* That the Lord in the supreme sense is the Neighbour, and hence that to love the Lord is to love that which is from Him, because in all which is from Him He is, thus it is to love what is good and true, n. 2425, 3419, 6706, 6711, 6819, 6823, 8123. Hence that all good which is from the Lord is the neighbour, and that to will and to do that good is to love the neighbour, n. 5026, 10336.

THAT EVERY SOCIETY IN THE HEAVENS RESEMBLES ONE
MAN.

That every society of heaven also resembles one man, and is likewise in the similitude of a man, has been occasionally granted me to see. There was a society, into which several had insinuated themselves, who knew how to assume the appearance of angels of light, being hypocrites; when these were separated from the angels, I saw that the entire society at first appeared as one obscure [form or body], afterwards by degrees in a human form, but yet obscurely, and at length in light as a man: they who were in the man, and composed him, were such as were in the good of that society; the rest, who were not in that man, and did not compose him, were hypocrites: the latter were rejected, the former retained: thus separation was effected. Hypocrites are those who speak well, and likewise do well, but who in every thing regard themselves: they speak like angels concerning the Lord, concerning heaven, concerning love, concerning heavenly life, and they likewise do well, that they may appear to be such in actions as they are in speech; but they think otherwise, believing nothing, and willing no good to any one but themselves: when, therefore, they do good, it is for the sake of themselves, and if for the sake of others, it is only that they may be seen, and thus likewise it is for the sake of themselves.

That an entire angelic society, when the Lord exhibits Himself present, appears as one in a human form, has also been given me to see. There appeared on high eastward, as it were, a white cloud with a blush of red, with little stars round about, which descended, and by degrees, as it descended, it became more lucid, and was at length seen in a perfect human form: the little stars round about the cloud were angels, who so appeared by virtue of light from the Lord.

It is to be noted, that although all who are in one society of heaven, when they are together, appear as one in the likeness of a man, still one society is not like a man as another; they are distinguished from one another as human faces from one stock [or family], for a reason hinted at above, viz. because they vary according to the varieties of good in which they are principled, and which forms them. The societies which are in the inmost or supreme

heaven, and in the midst there, appear in the most perfect and most beautiful human form.

It is worthy of remark, that in proportion to the numbers in any one society of heaven, and to their unity of action, in the same proportion the form of the society is more perfectly human; for variety arranged into a heavenly form produces perfection, as was shown above, and variety is given in proportion to numbers. Every society of heaven also increases in number every day, and as it increases it becomes more perfect; and not only is the society thus perfected, but likewise heaven in general, because societies constitute heaven. Inasmuch as heaven is perfected by increasing numbers, it is evident how much they are deceived, who believe that heaven will eventually be closed by reason of fulness; when yet, on the contrary, the case is, that it will never be closed, and that a greater and greater fulness adds to its perfection; wherefore the angels desire nothing more than that new angel-guests may be admitted to them.

The reason why every society is in the figure of a man when it appears together as one, is, because the whole heaven has that figure, as may be seen shown in the preceding article; and in the most perfect form, such as is the form of heaven, there is a similitude between the parts and the whole, and between lesser things and the greatest: the lesser things and parts of heaven are the societies of which it consists, and that these are heavens in a lesser form, may be seen above. The reason why such a similitude is perpetual is, because, in the heavens, the goods of all are from one love, thus from one origin: the one love, in which the goods of all in heaven originate, is love to the Lord derived from the Lord: hence it is, that the whole heaven is a likeness of Him in general, every society in what is less general, and every angel in particular. See also what was said above on this subject.

THAT HENCE EVERY ANGEL IS IN A PERFECT HUMAN FORM.

In the two preceding articles it was shown, that heaven in the whole complex resembles one man, and in like manner every society in heaven; and in connexion with the reasons which are there adduced, it follows, that every angel, in like manner, resembles one man. As heaven is a man in the greatest form, and a society of heaven in a lesser, so is an angel in the least; for in the most perfect

form, such as is the form of heaven, there is a likeness of the whole in the part, and of the part in the whole: the reason of this is, because heaven is a communion, for it communicates all things that it has with every one, and every one receives from that communion all things that he has, an angel being a recipient, and hence a heaven in the least form, as was also shown above in its proper article. Man, too, so far as he receives heaven, so far, likewise, is a recipient, is a heaven, and is an angel: see above. This is thus described in the Apocalypse: "*He measured the wall of the holy Jerusalem, a hundred and forty-four cubits, the measure of a man, which is, of an angel,*" xxi. 17: in this passage, Jerusalem is the church of the Lord, and, in a more eminent sense, heaven;* the wall is truth, which protects from the assault of falses and of evils;† a hundred and forty-four are all truths and goods in the complex;‡ measure is its quality;§ man is [the being] in whom are all those things in general and in particular, thus in whom is heaven; and since an angel also is a man by virtue of these things, therefore it is said, the measure of a man, which is, of an angel: this is the spiritual sense of those words; and, without that sense, who could understand what is meant by the wall of the holy Jerusalem being the measure of a man, which is, of an angel?||

But to proceed to experience. That angels are human forms, or men, has been seen by me a thousand times; for I have conversed with them as a man with a man, sometimes with one alone, sometimes with several in company; nor did I discover in them any thing different from man as to form: I have occasionally wondered that this was the case; and, lest it should be said that it was a fallacy, or fanciful vision, it has been given me to see them in a state of

* That Jerusalem is the church, n. 482, 3654, 9166.

† That a wall denotes truth protecting from the assault of falses and of evils, n. 6419.

‡ That twelve denote all truths and goods in the complex, n. 577, 2089, 2129, 2130, 3272, 3858, 3913. In like manner seventy-two, and a hundred and forty-four, since 144 arise from twelve multiplied into itself, n. 7973. That all numbers, in the Word, signify things, n. 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 5265. That numbers multiplied signify the same with the simple ones from which they arise by multiplication, n. 5291, 5335, 5708, 7973.

§ That measure, in the Word, signifies the quality of a thing as to truth and good, n. 3104, 9603.

|| Concerning the spiritual or internal sense of the Word, see the explication respecting the White Horse in the Apocalypse, and the Appendix to the Heavenly Doctrine.

full wakefulness, or when I was in the exercise of every bodily sense, and in a state of clear perception. I have frequently also told them, that men in the Christian world are in such blind ignorance concerning angels and spirits, as to believe them to be minds without form, and to be principles of pure thought, concerning which no idea can be formed, but as of something ethereal, containing a principle of vitality; and whereas they thus ascribe to them nothing of man except a thinking principle, they believe that they do not see because they have no eyes, that they do not hear because they have no ears, and that they do not speak because they have neither mouth nor tongue. To these observations the angels replied, that they are aware that such a faith prevails with many in the world, and that it is the ruling belief among the learned, and likewise, what they were surprised at, among the priests. They assigned also a reason for this, viz. that the learned who have been distinguished leaders in literature, and who first devised such an idea concerning angels and spirits, thought on the subject from the sensual principles of the external man; and they who think from those principles, and not from interior light, and from the general idea which is implanted in every one, must of necessity adopt such fictions, since the sensual principles of the external man have no comprehension of any thing but what is within the sphere of nature, not what is above nature, thus nothing at all relating to the spiritual world:* from these leaders, as from guides, was derived a false mode of thinking concerning the angels to others, who did not think from themselves, but from those leaders; and they who at first think from others, and make such thoughts a principle of their faith, and afterwards view them in their own understanding, cannot recede from them without difficulty, and therefore, in many cases, they acquiesce in confirming them. They said further, that the simple in faith and heart do not entertain such an idea concerning the angels, but think of them as of heavenly men, by reason that they have not extinguished by erudition what is implanted in them from heaven, neither do they conceive of any thing

* That man, unless he be elevated above the sensual principles of the external man, makes little progress in wisdom, n. 5089. That a wise man thinks above those sensual principles, n. 5089, 5094. That when man is elevated above those sensual principles, he comes into a clearer lumen, and at length into heavenly light, n. 6183, 6313, 6315, 9407, 9730, 9922. That elevation and abstraction from those sensual principles was known to the ancients, n. 6313.

without a form: hence it is that angels are always exhibited in temples, both in sculpture and painting, as men. Concerning what is thus implanted from heaven, they added, that it is the Divine communicated by influx to those who are in the good of faith and of life.

From all my experience, which has now continued for several years, I can say and affirm, that angels, as to their form, are altogether men; that they have faces, have eyes, ears, breasts, arms, hands, feet; that they see each other, hear and discourse with each other; in a word, that they want nothing at all which is proper to man, except that they are not clothed with a material body: I have seen them in their own light, which exceeds by many degrees the noon-day light of the world, and in that light I observed all parts of their faces more distinctly and clearly than I ever did the faces of men on earth. It has been also granted me to see an angel of the inmost heaven; his countenance was brighter and more resplendent than that of the angels of the inferior heavens; I examined him closely, and he had a human form in all perfection.

It is however to be noted, that the angels cannot be seen by man with the eyes of his body, but with the eyes of the spirit which is in man,* because the spirit is in the spiritual world, and all things of the body are in the natural world; and like sees like, because its vision is from a like origin. Moreover, the organ of bodily vision, which is the eye, is so gross, that it doth not even see the more minute objects of nature, except by means of optical glasses, as is known to every one; hence it is still less capable of seeing those things which are above the sphere of nature, as all things are which are in the spiritual world: nevertheless, these things may be seen by man, when he is withdrawn from the bodily sight, and the sight of his spirit is opened, which is also effected in a moment, when it pleases the Lord that they should be seen; and in this case man knows no other than that he sees them with the eyes of the body: thus angels were seen by Abraham, by Lot, by Manoah, and by the prophets: thus likewise the Lord was seen, after His resurrection, by His disciples: in like manner, also, angels have been seen by me. It was in consequence of the prophets so seeing, that they were called seers, and men who had

* That man, as to his interiors, is a spirit, n. 1594. And that that spirit is the man himself, and that the body lives from it, n. 447, 4622, 6054.

their eyes open, as in 1 Samuel, ix. 9; Numb. xxiii. 3; and the making them so to see was called opening the eyes, as was the case with the boy of Elisha, concerning whom we thus read: "Elisha prayed and said, *Jehovah, open, I pray, his eyes, that he may see; and when Jehovah opened the eyes of the boy, he saw that, lo! the mountain was full of horses and chariots of fire about Elisha,*" 2 Kings, vi. 17.

The well disposed spirits, with whom I have also discoursed on this subject, were grieved in their hearts at observing such ignorance to prevail within the church concerning the state of heaven, and concerning spirits and angels, and indignantly charged me to declare, that they are not minds without form, nor ethereal spectres, but that they are in figure men, and that they see, hear, and feel, equally as men in the world.*

THAT IT RESULTS FROM THE DIVINE HUMAN OF THE LORD,
THAT HEAVEN IN THE WHOLE AND IN PART RESEMBLES A
MAN.

That it results from the Divine Human of the Lord, that heaven in the whole and in part resembles a man, follows as a conclusion from all those things which have been said and shown in the foregoing articles, viz. I. *That the Lord is the God of heaven:* II. *That the Divine of the Lord makes heaven:* III. *That heaven consists of innumerable societies; and that each society is heaven in a lesser form, and each angel in the least:* IV. *That the universal heaven in one complex resembles one man:* V. *That every society in the heavens also resembles one man:* VI. *That hence every angel is in a perfect human form:* all these things establish the conclusion, that the Divine, inasmuch as it makes heaven, is Human in form. That this is the Divine Human of the Lord, may be still more clearly seen from the passages taken and collated at the end of this chapter, by way of corollary, from the *Arcana Cœlestia*, because they will be seen in a compendium. That the Human of the Lord is Divine, and that the truth is not, as is believed within the church, that His Hu-

* That every angel, inasmuch as he is recipient of divine order from the Lord, is in a human form perfect and beautiful according to reception, n. 322, 1880, 1881, 3633, 3804, 4622, 4735, 4797, 4985, 5199, 5530, 6054, 9879, 10177, 10594. That the divine truth is the principle by which order is effected, and the divine good is the essential of order, n. 2451, 3166, 4390, 4409, 5232, 7256, 10122, 10555.

man is not Divine, may also be seen from those collected extracts, and likewise from the *Doctrine of the holy Jerusalem*, at the end, where the Lord is treated of.

That this is the case, has been made evident to me from the testimony of much experience, of which something shall be said in what now follows. All the angels who are in the heavens never perceive the Divine under any other form than the human; and, what is wonderful, they who are in the superior heavens cannot think otherwise of the Divine: they are brought into that necessity of thinking from the Divine itself, which flows in, and likewise from the form of heaven, according to which their thoughts extend themselves round about; for every thought, which the angels have, has extension into heaven, and according to that extension the angels have intelligence and wisdom: hence it is that all in the heavens acknowledge the Lord, because there is no Divine Human except in Him. These things have not only been told me by the angels, but it has also been given me to perceive them, whilst I was elevated into the interior sphere of heaven. Hence it is evident, that, in proportion as the angels advance in wisdom, in the same proportion they have a clearer perception of this; and hence it is that the Lord appears to them; for the Lord appears in a divine angelic form, which is human, to those who acknowledge and believe in a visible Divine, but not to those who acknowledge and believe in an invisible Divine; for the former can see their Deity, but the latter cannot.

Inasmuch as the angels have no perception of an invisible Divine, which they call Deity, without a form, but of a visible Divine in a human form, therefore it is common with them to say, that the Lord Alone is a Man, and that they are men from Him; and that every one is so far a man, as he receives Him: by receiving the Lord they understand the receiving good and truth, which are from Him, since the Lord is in His own good and in His own truth; this also they call wisdom and intelligence, and observe, that every one knows that intelligence and wisdom are what make the man, and not the face without those principles. That this is the case appears also from the angels of the interior heavens, who, inasmuch as they are principled in good and truth from the Lord, and hence in wisdom and in intelligence, are in the most beautiful and most perfect human form, whilst the angels of the inferior heavens are in a form less perfect and beautiful. But the case is reversed in hell, the inhabitants of which, when

viewed in the light of heaven, scarcely appear as men, but as monsters; for they are principled in evil and the false, and not in good and truth, and hence they are in the opposites to wisdom and intelligence; wherefore also their life is not called life, but spiritual death.

Inasmuch as heaven in the whole and in part resembles a man by virtue of the Divine Human of the Lord, therefore the angels say that they are in the Lord, and some that they are in His body, by which they mean that they are in the good of the love of Him; as also the Lord Himself teaches, where he says, "*Abide in Me, and I in you: as the branch cannot bear fruit from itself, except it abide in the vine, so neither can ye, except ye abide in Me; for without me ye can do nothing: abide ye in My love: if ye shall keep My precepts, ye will abide in My love,*" John xv. 4 to 10.

Such being the perception concerning the Divine in the heavens, it is accordingly implanted in every man who receives any influx from heaven, to think of God under a human shape: this was the case with the ancients, and this also is the case with the moderns, both without the church and within it; the simple seeing Him in thought as the Ancient [One] in brightness. But this implanted thought is extinguished by all those who have removed heavenly influx by their own proper intelligence, and by a life of evil: they who have extinguished it by their own proper intelligence, are not willing to acknowledge any but an invisible God; but they who have extinguished it by a life of evil, are not willing to acknowledge any God.

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From "*A Treatise concerning Heaven and its Wonders, and also concerning Hell: being a Relation of Things heard and seen;*" a work of Emanuel Swedenborg, in 1 vol. 8vo.

WHAT THE WORLD OF SPIRITS IS.

THE world of spirits is not heaven, neither is it hell, but it is a middle place or state between both; for thither man first comes after death, and then, after a stated time, according to his life in the world, is either elevated into heaven, or cast into hell.

The world of spirits is a middle place between heaven and hell, and likewise it is a middle state of man after death: that it is a middle place, was made evident to me from this circumstance, that the hells are beneath, and the heavens above; and that it is a middle state, from this circumstance, that man, so long as he is there, is not yet in heaven, neither is he in hell. The state of heaven with man is the conjunction of good and of truth with him, and the state of hell is the conjunction of what is evil and false with him; when good is conjoined to truth with a man-spirit, then he comes into heaven, because, as was said, that conjunction is heaven with him; but when with a man-spirit what is evil is conjoined with what is false, then he comes into hell, because that conjunction is hell with him: this conjunction is effected in the world of spirits, since man is then in a middle state. It is the same thing whether we speak of the conjunction of understanding and will, or of the conjunction of truth and good.

Something shall here be premised concerning the conjunction of understanding and will, and of its similarity with the conjunction of good and truth, inasmuch as that conjunction is effected in the world of spirits. Man has understanding and has will, the understanding being receptive of

truths, and being formed from them, and the will being receptive of goods, and being formed from them; wherefore whatsoever a man understands and thence thinks, this he calls truth, and whatsoever a man wills and thence thinks, this he calls good. Man is capable of thinking from understanding, and of thence apperceiving what is true, and likewise what is good; nevertheless, he does not think it from the will, unless he wills it and does it; when he wills it, and from willing does it, then it is both in the understanding and in the will, consequently in the man; for understanding alone does not make a man, neither does will alone, but understanding and will together; wherefore what is in both, this is in man, and is appropriated to him; what is only in the understanding, this indeed is *at [apud]* man, but not in him, being only a thing of his memory, and a thing of science in the memory, of which he can think when he is not in himself, but out of himself with others, thus of which he can speak and reason, and according to which, also, he can make a pretence of affection and gestures.

The capacity which man has of thinking, from the understanding, and not at the same time from the will, was provided for this end, viz. that he might be capable of being reformed, for man is reformed by truths, and truths, as was said, are of the understanding: for man is born into every evil as to the will, and hence of himself he does not will good to any one but to himself alone, and he who wills good to himself alone is delighted with the evils which are done to others, especially for the sake of himself; for he is willing to amass to himself the goods of all others, whether they be honours or riches, and in proportion as he can do this, he is sensible in himself of gladness. In order that this will may be amended and reformed, man is gifted with a capacity of understanding truths, and of subduing by them the affections of evil, which spring from the will: hence it is, that man is capable of thinking truths from the understanding, and likewise of speaking them, and of doing them; nevertheless he cannot think them from the will, until he be of such a quality as to will them and do them from himself, that is, from the heart: when man is of such a quality, then the things which he thinks from the understanding make a part of his faith, and the things which he thinks from the will belong to his love; wherefore, in such case, faith and love, like understanding and will, conjoin themselves with him.

In proportion therefore as truths, which are of the understanding, are conjoined to goods, which are of the will, thus in proportion as man wills truths, and thence does them, in the same proportion he has heaven in himself, since, as was said above, the conjunction of good and truth is heaven; but in proportion as falses, which are of the understanding, are conjoined to evils, which are of the will, in the same proportion man has hell in himself, because the conjunction of what is false and of what is evil is hell; but in proportion as truths, which are of the understanding, are not conjoined to goods, which are of the will, in the same proportion man is in a middle state. Almost every man at this day is in such a state, that he is acquainted with truths, and from science, and likewise from intellect, thinks them, and either does much of them, or little of them, or nothing of them, or acts against them from the love of evil and the faith of what is false thence derived; therefore, to the intent that he may be a subject either of heaven or hell, he is first after death brought into the world of spirits, and in that world is effected the conjunction of good and truth with those who are to be elevated into heaven, and the conjunction of evil and the false with those who are to be cast into hell. For it is not allowed any one, either in heaven or in hell, to have a divided mind, viz. to understand one thing and to will another, but what he wills, this he must understand, and what he understands, this he must will: wherefore in heaven he who wills good must understand truth, and in hell he who wills evil must understand what is false; therefore with the good falses are there removed, and truths are given suitable and conformable to their good, and with the evil truths are there removed, and falses are given suitable and conformable to their evil. From these considerations it is evident what the world of spirits is.

In the world of spirits there is a large number, because in that world is the first assembly of all, and all are there explored and prepared: the term of their duration in that world is not fixed; some only enter it, and are presently taken away into heaven, or cast down into hell; some remain there only for some weeks; some for several years, but not beyond thirty: the varieties of duration exist from the correspondence and non-correspondence of the interiors and exteriors appertaining to the man. But in what manner man in that world is brought from one state into another, and is prepared, will be shown in what follows.

Men, after decease, as soon as they come into the world of spirits, are carefully distinguished by the Lord; the evil are immediately bound to the infernal society in which they were in the world as to their ruling love, and the good are immediately bound to the heavenly society in which they were in the world as to love, charity, and faith. But although they are thus distinguished, still they who have been friends and acquainted with each other in the life of the body, meet together in that world, and converse one amongst another, when they desire it, especially wives and husbands, and likewise brothers and sisters: I have seen a father discoursing with six sons whom he recognised, and several others with their relations and friends; but inasmuch as they were of diverse minds in consequence of their life in the world, after a short time they were disjoined. But they who come into heaven from the world of spirits, and they who come into hell, afterwards no longer see each other, nor know each other, unless they are of similar minds from similar loves: the reason why they see each other in the world of spirits, and not in heaven and hell, is, because they who are in the world of spirits are brought into similar states with those which they had in the life of the body, being led from one into another; but afterwards all are reduced to a constant state similar to the state of their ruling love, in which one knows another only from similitude of love; for, as was shown above, similitude conjoins, and dissimilitude disjoins.

The world of spirits, as it is a middle state between heaven and hell with man, so likewise is it a middle place; beneath are the hells, and above are the heavens. All the hells are closed towards that world, being open only through holes and clefts, and through wide gaps, which are guarded, to prevent any one coming out except by permission, which also is granted on certain urgent occasions, of which we shall speak presently: heaven is also fenced in all directions, nor does there appear a passage to any heavenly society, except by a narrow way, the entrance of which is also guarded: those outlets and these inlets are what in the Word are called the gates and doors of hell and of heaven.

The world of spirits appears as a valley between mountains and rocks, here and there sinking and rising. The gates and doors to the heavenly societies do not appear, only to those who are prepared for heaven, nor are they found by others; to every society there is one entrance from the world

of spirits, after which there is one way, but which in the ascent branches into several. Neither do the gates and doors to the hells appear, except to those who are about to be let in, to whom they are then opened, and when they are opened, there appear dusky, and as it were sooty caverns, tending obliquely downwards to the deep, where again there are several doors: through those caverns exhale nauseous and fetid stench, which good spirits shun, because they hold them in aversion, but which evil spirits appetite, because they are delightful to them; for as every one in the world has been delighted with his own evil, so after death he is delighted with the stench to which his evil corresponds: in this respect the wicked may be compared with rapacious birds and beasts, as with ravens, wolves, and swine, which, in consequence of the smell which they perceive, fly and run to carrion and dunghills. I heard a certain spirit deeply bemoaning himself, as from internal torture, on being struck with fragrant effluvia from heaven; and afterwards rendered tranquil and glad by the effluvia issuing from hell.

There are also with every man two gates, one of which opens towards hell, and to the evils and falses thence issuing, the other opens towards heaven, and to the goods and truths thence issuing; the gate of hell is open to those who are in evil and thence in what is false, whilst only something of light from heaven flows in through clefts from above, by which influx the man is enabled to think, to reason, and to speak; but the gate of heaven is open to those who are in good and thence in truth: for there are two ways which lead to the rational mind of man—a superior or internal way, through which good and truth from the Lord enters, and an inferior or external way, through which what is evil and false enters from hell beneath; the rational mind itself is in the midst to which the ways tend; hence, in proportion as light from heaven is admitted, in the same proportion man is rational, but in proportion as it is not admitted, in the same proportion he is not rational, howsoever he may appear to himself to be so. These observations are made, to the intent that it may be known what is the nature and quality of man's correspondence with heaven and with hell: his rational mind, whilst it is forming, corresponds to the world of spirits; the things which are above it correspond to heaven, and those beneath it to hell; the things which are above it are opened, and the things which are beneath it are closed, in regard to the influx of what is evil and false, with those

who are preparing for heaven ; but the things which are beneath it are opened, and the things which are above it are closed, in regard to the influx of what is good and true, with those who are preparing for hell ; hence the latter cannot look otherwise than beneath themselves, that is, to hell, and the former cannot look otherwise than above themselves, that is, to heaven : to look above themselves, is to look to the Lord, because He is the common centre, to which all things of heaven look ; but to look beneath themselves, is to look backwards from the Lord to the opposite centre, to which all things of hell look and verge.

They who are in the world of spirits are understood in the preceding pages by spirits, where they are named, and by angels those who are in heaven.

THAT EVERY MAN IS A SPIRIT AS TO HIS INTERIORS.

It must occur to every one, who weighs the subject aright, that the body does not think, because it is material, but that the soul thinks, because it is spiritual : the soul of man, on the immortality of which so much has been written, is his spirit, for this is immortal as to all things appertaining to it ; this also is what thinks in the body, for it is spiritual, and what is spiritual receives what is spiritual, and lives spiritually, which consists in thinking and willing : all the rational life, therefore, which appears in the body, belongs to the soul, and nothing of it to the body ; for the body, as was said above, is material, and what is material which is proper to the body, is added, and almost as it were adjoined, to the spirit, to the intent that the spirit of man may live and perform uses in the natural world, all things of which world are material, and in themselves void of life ; and since what is material does not live, but only what is spiritual, it may be manifest, that whatsoever lives with man is his spirit, and that the body only serves it altogether as what is instrumental is subservient to a moving living force : it is said, indeed, concerning an instrument, that it acts, moves, or strikes, but to believe that this is of the instrument, and not of him who acts, moves, or strikes by it, is a fallacy.

Inasmuch as every thing which lives in the body, and from life acts and feels, is solely of the spirit, and nothing of the body, it follows that the spirit is the man himself, or, what is the same thing, that man, viewed in himself, is a spirit, and likewise in a similar form, for whatsoever lives

and has sensation in man is of his spirit, and every thing in man, from the head to the sole of his feet, lives and has sensation; hence it is, that when the body is separated from its spirit, which is called dying, man remains still a man, and lives. I have heard from heaven, that some at their death, when they are laid in a coffin, before they are resuscitated, think even in their cold body, nor do they know any other but that they still live, yet with this difference, that they cannot move a single particle of matter which is proper to the body.

Man cannot think and will, unless there be a subject, which is a substance, from which and in which he may think and will; what is supposed to exist without a substantial subject is nothing: this may be known from this consideration, that man cannot see without an organ which is the subject of his sight, nor hear without an organ which is the subject of his hearing, sight and hearing being nothing, and not possible to be given, without those organs; so likewise thought, which is internal sight, and apperception, which is internal hearing, could not exist at all, unless they were in substances and from them, which substances are organical forms, which are subjects: from these considerations it may be manifest, that the spirit of man is equally in a form, and that it is in the human form, and that it alike enjoys sensories and senses when it is separated from the body as when it was in the body, and that the all of the life of the eye, and the all of the life of the ear, in a word, the all of the life of sense which man has, is not of his body, but of his spirit in those sensories, and in their most singular parts; hence it is that spirits see, hear, and feel, alike as men do, but, after separation from the body, not in the natural world, but in the spiritual: the natural sensation which the spirit had when it was in the body, was by the matter with which it was connected, nevertheless it then had spiritual sensation at the same time, by thinking and willing.

These observations are made for the purpose of convincing the rational man, that man, viewed in himself, is a spirit, and that the corporeal principle annexed to him, for the sake of performing functions in the natural and material world, is not a man, but only an instrument for the use of his spirit. Nevertheless, confirmations grounded in experience have the advantage, inasmuch as the generality are not capable of comprehending the deductions of reason, and those deductions, with those who have confirmed themselves

in contrary persuasions, are turned into matters of doubt by reasonings derived from the fallacies of the senses. They who have confirmed themselves in contrary persuasions, are wont to think, that beasts live and have similar sensations, and thus that they likewise have a spiritual principle like to what man possesses, and yet that principle dies with the body: but the spiritual of beasts is not of the same quality with the spiritual of man; for man has an inmost, which beasts have not, into which the Divine flows in, and elevates [man] to Himself, and by it conjoins [man] to Himself, whence man, in addition to the faculties enjoyed by beasts, is capable of thinking about God, and about the divine things relating to heaven and the church, and of loving God from them and in them, and thus of being conjoined to Him, and what is capable of being conjoined to the Divine cannot be dissipated, but what is not capable of being conjoined to the Divine, this is dissipated: the inmost, which man has in addition to what is possessed by a beast, was treated of above, and the reason why it is here again mentioned is, because it is of importance to dissipate the fallacies thence conceived which prevail with the generality, who, by reason of a defect of sciences, and a want of opening the understanding, are not capable of forming rational conclusions on these subjects: the words alluded to are these: "It is allowed to relate a certain arcanum concerning the angels of the three heavens, which has not heretofore come into the mind of any one, because he has not understood degrees, viz. that with every angel, and likewise with every man, there is an inmost or supreme degree, or an inmost or supreme somewhat, into which the Divine of the Lord first or proximately flows in, and from which it arranges all other interior things, which succeed according to the degrees of order with the angel or man: this inmost or supreme may be called the entrance of the Lord to an angel and to a man, also His veriest [or most essential] dwelling-place with them: by virtue of this inmost or supreme, man is man, and is distinguished from the brute animals, for these latter have it not: hence it is that man, otherwise than the animals, is capable of being elevated, as to all the interiors of his mind [*mens*,] and of his mind [*animus*,] by the Lord to Himself, of believing in Him, of being affected with love to Him, and thus of seeing Him, and of receiving intelligence and wisdom, and of discoursing from reason; hence also it is that he lives to eternity. But what arrangement and provisions are made by the Lord in that inmost, is

not made manifest by influx to the perception of any angel, because it is above his thought, and exceeds his wisdom."

That man is a spirit as to his interiors, has been given me to know by much experience, which, if it were to be all adduced, would fill many pages: I have discoursed with spirits as a spirit, and I have discoursed with them as a man in the body; and when I discoursed with them as a spirit, they knew no other than that I myself was a spirit, and likewise in a human form as they were; thus my interiors appeared before them, since, when I discoursed with them as a spirit, my material body did not appear.

That man is a spirit as to his interiors, may be manifest from this consideration, that after the separation of the body, which takes place at death, still man lives afterwards as before: for my confirmation on this subject, it has been given me to discourse with almost all whom I have ever known in the life of their body, with some for hours, with some for weeks and months, and with some for years, and this principally to the intent that I might be confirmed as to the fact, and that I might testify it.

To the above observations it is allowed to add, that every man, even whilst he lives in the body, is, as to his spirit, in society with spirits, although he is ignorant of it, a good man being by [or through] them in an angelic society, and an evil man in an infernal society; and that after death he comes also into the same society; this has been frequently told and shown to those who after death have come amongst spirits. The man, indeed, does not appear in that society as a spirit, when he lives in the world, by reason that he then thinks naturally; but they who think abstractedly from the body, inasmuch as they are then in the spirit, occasionally appear in their own society, and when they appear, they are easily distinguished from the spirits who are there, for they walk about like persons in a state of meditation; they are silent, nor do they look at others, being as if they did not see them; and as soon as any spirit accosts them, they vanish.

For the sake of illustrating the fact of man's being a spirit as to his interiors, I am disposed to relate some experimental cases of the manner in which man is withdrawn from the body, and is taken away by the spirit to another place.

As to what concerns the first point, viz. being withdrawn from the body, the case is this: man is brought into a certain state, which is a middle state between sleep and waking, and when he is in this state he cannot know any other than

that he is altogether awake, all his senses being awake as in the highest wakefulness of the body, both the sight and hearing, and, what is wonderful, the touch, which, on this occasion, is more exquisite than it is possible to be in the wakefulness of the body: in this state, also, spirits and angels are seen altogether to the life; they are likewise heard, and, what is wonderful, touched, and in this case scarcely any thing of the body intervenes: this is the state which is called being *withdrawn from the body*, and of which it is said by one who experienced it, *that he knew not whether he was in the body or out of the body*. Into this state I have been let only three or four times, that I might just know what was its quality, and at the same time that spirits and angels enjoy every sense, as does man also, as to his spirit, when he is withdrawn from the body.

As to what concerns the other point, viz. the being carried away by the spirit to another place, it has been shown me by living experience what it is, and in what manner it is effected, but this only two or three times; one single experience I am disposed to adduce. Walking through the streets of a city and through fields, and on this occasion being engaged also in discourse with spirits, I knew no other than that I was thus awake with my eyes open as at other times, thus walking without error, and in the mean time I was in vision, seeing groves, rivers, palaces, houses, men, and several other objects; but after I had thus walked for some hours, suddenly I was in bodily vision, and observed that I was in another place, at which being greatly astonished, I perceived that I had been in a state similar to that of those of whom it is said, that they were *translated by the spirit into another place*; for, during the process, the way is not attended to, though it be of several miles, neither is time reflected on, whether it be of several hours or days, neither is any fatigue perceived; on such occasions, also, the man is directed through ways, which he himself is ignorant of, without error, till he reaches the place of his destination.

But these two states of man, which are his states when he is in his interiors, or, what is the same thing, when he is in the spirit, are extraordinary, and were shown to me merely for the purpose that I might know of what nature they are, because they are known within the church; but to discourse with spirits, and to be with them as one of them, has been granted me even in full wakefulness of the body, and this now during many years.

That man is a spirit as to his interiors, may be further confirmed from what was said and shown above, where the subject treated of was concerning heaven and hell being from the human race.

By man being a spirit as to his interiors, is understood as to those things which are of his thought and will, inasmuch as these are the interiors themselves, which make man to be man, and such a man as he is as to those.



WITHOUT correspondence with heaven, or, what is the same thing, with the spiritual world, nothing in any wise exists and subsists, by reason that it hath not any connexion with what is prior to itself, consequently neither with what is first, that is, with the Lord; what is unconnected, and thereby independent, cannot subsist even a single moment, for the cause and ground of its subsistence is its connection with and dependence upon that [being or principle] from which is the all of existence, for subsistence is perpetual existence. Hence it is, that not only all and singular the things appertaining to man correspond, but also all and singular the things in the universe; the sun itself corresponds, and likewise the moon, for in heaven the Lord is the sun and likewise the moon; the sun's flame and heat, and also light correspond, for the Lord's love towards the whole human race is what flame and heat correspond to, and the divine truth is what light corresponds to; the very stars correspond, the societies of heaven and their habitations being what they have correspondence with, not that they are in the stars, but that they are in such an order; whatsoever appears under the sun corresponds, as all and singular the subjects in the animal kingdom, and likewise all and singular the subjects in the vegetable kingdom, all and singular of which would instantly decay and fall to pieces, unless there was an influx into them from the spiritual world; this hath also been given me to know from much experience, for it was shown with what things in the spiritual world corresponded several things which are in the animal kingdom, and still more things which are in the vegetable kingdom, and also that they do not in any wise subsist without influx, for, the prior principle being taken away, the posterior necessarily falls, and the case is the same when the prior principle is separated from the posterior. Inasmuch as there is a correspondence more especially of man with heaven, and by heaven with the Lord, it is

from this ground that man appears in the other life in the light of heaven, according to the quality in which he corresponds; hence the angels appear in ineffable brightness and beauty, but the infernals in inexpressible blackness and deformity.

Being about to treat on the correspondence of diseases, it may be expedient to note, that all diseases also appertaining to man have correspondence with the spiritual world; for whatsoever in universal nature hath not correspondence with the spiritual world, it hath not existence, having no cause from which it can exist, consequently from which it can subsist; the things which are in nature are nothing but effects; their causes are in the spiritual world, and the causes of those causes, which are ends, are in the interior heaven. An effect cannot subsist unless the cause be continually in it, for on the cessation of the cause the effect ceases: an effect considered in itself is nothing but the cause, but the cause so extrinsically clothed, as may serve to enable it to act as a cause in an inferior sphere; and as the case is with an effect in respect to the cause, so also is it with the cause in respect to the end; unless the cause also exist from its cause, which is the end, it is not a cause, for a cause without end is a cause in no order, and where there is no order, there is not any thing effected. Hence, then, it is evident, that an effect considered in itself is a cause, and that a cause considered in itself is an end, and that the end of good is in heaven, and proceeds from the Lord, consequently that an effect is not an effect unless the cause be in it, and be continually in it, and that a cause is not a cause, unless the end be in it, and be continually in it; and that an end is not an end of good, unless the divine [principle] which proceeds from the Lord be in it. Hence, also, it is evident, that all and singular things in the world, as they have existed from the divine [being or principle], exist also from the divine [being or principle.] *A. C. 5377, 5711.*

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From "*A Treatise concerning Heaven and its Wonders, and also concerning Hell: being a Relation of Things heard and seen,*" a work of Emanuel Swedenborg, in 1 vol. 8vo.

THAT THE LORD RULES THE HELLS.

ABOVE, in treating of heaven, it has been every where shown that the Lord is the God of heaven, thus that all the government of the heavens is the Lord's; and whereas the relationship of heaven to hell, and of hell to heaven, is like what subsists between two opposites, which mutually act contrary to each other, from whose action and re-action results the equilibrium in which all things subsist, therefore, to the intent that all and singular things may be kept in equilibrium, it is necessary that He who rules the one should also rule the other; for unless the same Lord restrained the insults from the hells, and checked the insanities which abound there, the equilibrium would perish, and with the equilibrium the whole.

But it may be expedient here to premise something on the subject of equilibrium. It is known that when two things mutually act against each other, and when one re-acts and resists in the same proportion that the other acts and impels, neither of them has any force, because on each side there is a similar potency, and that in such case each may be acted upon at pleasure by a third; for when two things, in consequence of equal opposition, have no force, the force of a third thing does all, and acts as easily as if there were no opposition. Such is the equilibrium between heaven and hell; but it is not an equilibrium as between two bodily combatants, the strength of one of whom is equivalent to the strength of the other, but it is a spiritual equilibrium, viz. of what is false against what is true, and of what is evil

against what is good : from hell there is a continual exhalation of what is false derived from evil, and from heaven a continual exhalation of what is true derived from good : it is in consequence of this spiritual equilibrium that man is in the freedom of thinking and willing ; for whatsoever a man thinks and wills has relation either to evil and the false thence derived, or to good and the truth thence derived ; consequently, when he is in that equilibrium, he is in the freedom either of admitting or receiving evil and the false thence derived from hell, or of admitting or receiving good and the truth thence derived from heaven ; in this equilibrium every man is held by the Lord, because the Lord rules both heaven and hell. But why man is held by equilibrium in this freedom, and why what is evil and false is not removed from him, and what is good and true implanted by the Lord, will be shown in the following pages under its proper article.

It has been occasionally granted me to perceive the sphere of what is false derived from evil exhaling out of hell ; it was as a perpetual attempt to destroy all that is good and true, conjoined with anger and a sort of rage at not being able to do so, and principally an attempt to annihilate and destroy the Divine of the Lord, and this because all good and truth are from Him. But from heaven was perceived a sphere of truth derived from good, by which the rage of the attempt ascending from hell was restrained ; hence comes equilibrium : this sphere from heaven was perceived to come from the Lord alone, although it appeared to come from the angels in heaven ; the reason why it was from the Lord alone, and not from the angels, was, because every angel in heaven acknowledges that nothing of good and of truth is from himself, but that all is from the Lord.

All power in the spiritual world belongs to truth derived from good, and there is no power at all in what is false derived from evil ; the reason is, because the essential Divine in heaven is divine good and divine truth, and what is divine has all power : the reason why what is false derived from evil has no power, is, because all power belongs to truth derived from good, and in what is false derived from evil there is nothing of truth derived from good ; hence it is that there is all power in heaven, and none in hell, for every one in heaven is in truths derived from good, and every one in hell is in falses derived from evil ; for no one is admitted into heaven until he be in truths derived from good, neither

is any one cast down into hell until he be in falses derived from evil: that this is the case, may be seen in the articles treating of the first, second, and third state of man after death, and that all power belongs to truth derived from good, may be seen in the article concerning the power of the angels of heaven.

This, then, is the equilibrium between heaven and hell, and in it are all those who are in the world of spirits, for the world of spirits is mid-way between heaven and hell: and hence, likewise, all men here below are kept in a like equilibrium, for men here below are ruled of the Lord by spirits who are in the world of spirits, which subject will be treated of below in its proper article. Such an equilibrium cannot be given, unless the Lord rule both heaven and hell, and moderate on each side; for if this were not the case, falses derived from evils would be superabundant, and would affect the simply good who are in the ultimates of heaven, and who may be more easily perverted than the angels themselves, and thus the equilibrium would perish, and with it the freedom appertaining to men.

Hell is distinguished into societies in like manner as heaven, and also into as many societies as heaven is; for every society in heaven has a society opposite to it in hell, and this for the sake of equilibrium: but the societies in hell are distinct according to evils and the falses thence derived, because the societies in heaven are distinct according to goods and the truths thence derived. That every good has an opposite evil, and every truth an opposite false, may be known from this consideration, that it is not any thing without relation to its opposite, and that from the opposite is known its quality, and in what degree it is, and that hence comes all perception and sensation: wherefore the Lord continually provides, that every society of heaven may have its opposite in a society of hell, and that between them there may be equilibrium.

Inasmuch as hell is distinguished into as many societies as heaven, therefore, also, there are as many hells as there are societies of heaven, for every society of heaven is a heaven in a lesser form; thus every society of hell is a hell in a lesser form. Inasmuch as in general there are three heavens, therefore, also, in general there are three hells, the lowest, which is opposed to the inmost or third heaven, the middle, which is opposed to the middle or second heaven, and the higher, which is opposed to the ultimate or first heaven.

But in what manner the hells are ruled by the Lord, it may be expedient also briefly to state: the hells in general are ruled by the general afflux of divine good and divine truth from the heavens, whereby the general tendency [or effort] issuing forth from the hells is checked and restrained; and likewise by a specific afflux from each heaven, and from each society of heaven. The hells are ruled in particular by the angels, to whom it is given to look into the hells, and to restrain the insanities and disturbances which abound there; occasionally, also, angels are sent thither, and by their presence they moderate those insanities and disturbances. But in general all who are in the hells are ruled by fears, some by fears implanted, and as yet ingrafted, from the world; but whereas these fears are not sufficient, and likewise by degrees lose their force, they are ruled by fears of punishments, whereby principally it is that they are deterred from doing evils: punishments in hell are manifold, more gentle and more severe according to evils: for the most part the more malignant, who excel in cunning and in artifice, and are able to keep the rest in compliance and servitude by punishments and the terror which they occasion, are set over others; yet the governors dare not pass beyond the limits prescribed them. It is to be noted, that the fear of punishment is the only medium to restrain the violence and fury of those who are in the hells; there is no other.

It has been hitherto believed in the world, that there is some one devil who presides over the hells, and that he was created an angel of light, but, becoming a rebel, was cast down with his crew into hell: the reason why this faith has prevailed is, because in the Word mention is made of the devil and Satan, and also of Lucifer, and the Word in those passages has been understood according to the sense of the letter; when yet by the devil and Satan is there meant hell; by the devil that hell which is to the back, and where the worst dwell, who are called evil genii; and by Satan that hell which is in front, the inhabitants of which are not so malignant, and are called evil spirits; and by Lucifer are meant these who are of Babel, or Babylon, being those who extend their dominions even into heaven. That there is not any one devil to whom the hells are subject, is evident likewise from this consideration, that all who are in the hells, like all who are in the heavens, are from the human race, and that those who are there amount in number, from the beginning of creation to this time, to myriads of myr-

iads, and that every one of them is a devil of such a quality as he had acquired in the world by opposition to the Divine; see above on this subject.

THAT THE LORD CASTS NO ONE DOWN INTO HELL, BUT THAT THE SPIRIT CASTS HIMSELF DOWN.

An opinion has prevailed with some, that God turns away His face from man, rejects him from Himself, and casts him into hell, and that he is angry with him on account of evil; and with some it is supposed, still further, that God punishes man, and does evil to him: in this opinion they confirm themselves from the literal sense of the Word, where expressions to that effect occur, not being aware that the spiritual sense of the Word, which explains the literal sense, is altogether otherwise; and that hence the genuine doctrine of the church, which is from the spiritual sense of the Word, teaches otherwise, viz. that the Lord never turns away His face from man and rejects him from Himself, that He does not cast any one into hell, and that He is not angry with any one.* Every one also, whose mind is in a state of illustration, when he reads the Word, perceives this to be the case from this consideration alone, that God is good itself, love itself, mercy itself; and that good itself cannot do evil to any one, also that love itself and mercy itself cannot reject man from itself, because it is contrary to the very essence of mercy and love, thus contrary to the Divine Itself; wherefore they who think from an enlightened mind, when they read the Word, clearly perceive that God never turns Himself away from man, and since He never turns Himself away from man, that He deals with him from good, love, and mercy, that is, that He wills his good, that He loves him, and that He is merciful to him. Hence, also, they see, that the literal sense of the Word, in which such things are said, conceals in itself a spiritual sense, according to which those expressions are to be explained, which, in the sense of the letter, are spoken in accommodation to the apprehension of man, and according to his first and common ideas.

* That anger and wrath in the Word are attributed to the Lord, but that they appertain to man, and that it is so expressed, because it so appears to man when he is punished and damned, n. 798, 6997, 8284, 8483, 8875, 9306, 10431. That evil also is attributed to the Lord, when yet from the Lord nothing but good can come, n. 2447, 6073, 6992, 6997, 7533, 7632, 7677, 7926, 8227, 8228, 8632, 9306. Why it is so expressed in the Word, n. 6073, 6992, 6997, 7643, 7632, 7679, 7710, 7926, 8282, 9009, 9128. That the Lord is pure mercy and clemency, n. 6997, 8875.

They who are in a state of illustration see, further, that good and evil are two opposites, and that they are so opposed as heaven and hell are, and that all good is from heaven, and all evil from hell; and since the Divine of the Lord makes heaven, therefore nothing but good flows in from the Lord with man, and from hell nothing but evil; and that thus the Lord is continually withdrawing man from evil, and leading him to good, whilst hell is continually leading man into evil: unless man were between both, he would not have any thought, nor any will, still less any freedom and any choice, for man is in possession of all these things by virtue of the equilibrium between good and evil; wherefore, if the Lord were to turn Himself away, and man were left to evil alone, he would no longer be a man: from these considerations it is evident, that the Lord flows in with good to every man, the evil and the good alike, but with this difference, that He is continually leading away an evil man from evil, and leading a good man to good; and that the cause of such difference rests with the man, because he is the recipient.

Hence it may be manifest, that man does evil from hell, and that he does good from the Lord; but whereas man believes that whatsoever he does he does from himself, therefore the evil which he does adheres to him as his own: hence it is, that man is in the cause of his own evil, and in no wise the Lord: evil appertaining to man is hell appertaining to him, for whether we speak of evil or of hell, it is the same thing: now, whereas man is in the cause of his own evil, therefore also he brings himself into hell, and not the Lord; and the Lord is so far from bringing man into hell, that he delivers man from hell, so far as man does not will and love to be in evil: that all of man's will and love remains with him after death, see n. 470 to 484: he who wills and loves evil in the world, the same wills and loves evil in the other life, on which occasion he no longer suffers himself to be withdrawn from it; hence it is that the man who is in evil is tied to hell, and likewise is actually there as to his spirit, and after death desires nothing more than to be where his own evil is: wherefore man after death casts himself into hell, and not the Lord.

How this case is shall also be shown: when man enters into the other life, he is first received by the angels, who perform for him all good offices, and likewise discourse with him concerning the Lord, concerning heaven, concerning angelic life, and instruct him in truths and goods: but if the

man, who is now a spirit, be of such a quality, that he had received indeed similar information in the world, but denied it or despised it in his heart, he then, after some conversation, is desirous to depart from them, and likewise seeks to be gone, which when the angels apperceive, they leave him, and, after some consociation with others, he at length associates with those who are in similar evil with himself; when this is the case, he turns himself away from the Lord, and turns his face to the hell with which he had been conjoined in the world, and which is inhabited by those who are in a similar love of evil. From these considerations it is evident, that the Lord draws every spirit away [from hell] to Himself by the angels, and likewise by influx from heaven, but that the spirits who are in evil altogether resist, and as it were pluck themselves away from the Lord, and are drawn by their own evil as by a rope, thus by hell; and inasmuch as they are drawn, and by reason of the love of evil are willing to follow, it is manifest that from freedom they cast themselves into hell. That this is the case, cannot be believed in the world, in consequence of the idea entertained of hell; neither does it appear otherwise in the other life before the eyes of those who are out of hell; it only appears otherwise to those who cast themselves thither, for they enter of their own accord, and they who enter from an ardent love of evil appear as if they were cast headlong with the head downwards and the feet upwards: it is in consequence of this appearance, that they seem as if they were cast down into hell by a divine force: on this subject more may be seen below. From what has been already said it may now be seen, that the Lord does not cast any one down into hell, but that every one casts himself down, not only whilst he lives in the world, but also after death when he comes amongst spirits.

The reason why the Lord, from His divine essence, which is good, love, and mercy, cannot act alike with one man as with another, is, because evils and the falses thence derived oppose, and not only blunt, but also reject, His divine influx: evils and the falses thence derived are as black clouds, which interpose themselves between the sun and the human eye, and take away the sunshine and serenity of the light, although the sun still remains in a continual endeavour to dissipate the opposing clouds, for it is behind them and operates, and likewise in the mean time lets in something of shady light into the eye through various passages round about: the case is the same in the spiritual world, in which

world the sun is the Lord and the divine love, and the light is the divine truth; the black clouds are falses derived from evil; the eye is the understanding; in proportion as any one in that world is in falses derived from evils, in the same proportion he is encompassed by such a cloud, which is black and dense according to the degree of evil: from this comparison it may be seen that the presence of the Lord is perpetual with every one, but that it is received differently.

Evil spirits are severely punished in the world of spirits, that by punishments they may be deterred from doing evil; this likewise appears as if it were from the Lord, when yet there is nothing of punishment in that world from the Lord, but from evil itself; for evil is so conjoined with its own punishment, that they cannot be separated; for the infernal crew desire and love nothing more than to do evil, especially to inflict punishment, and to torment, and they likewise do evil and inflict punishment on every one who is not protected by the Lord; wherefore when evil is done from an evil heart, in such case, since it rejects from itself all protection from the Lord, infernal spirits rush in upon him who does such evil, and punish him. This may in some measure be illustrated by the case of evils and their punishments in the world, where also they are conjoined; for laws in the world prescribe punishment for every evil, wherefore he who rushes into evil, rushes also into the punishment of evil; the only difference is, that evil may be concealed in the world, but not in the other life. From these considerations it may be manifest, that the Lord does evil to no one, and that the case in this respect is like as in the world, where neither a king, nor a judge, nor the law, are the causes of punishment to a guilty person, because they are not the causes of evil with the evil doer.

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From "*A Treatise concerning Heaven and its Wonders, and also concerning Hell: being a Relation of Things heard and seen;*" a work of Emanuel Swedenborg, in 1 vol. 8vo.

CONCERNING INFANTS IN HEAVEN.

IT is the belief of some, that only the infants who are born within the church come into heaven, but not those who are born out of the church, assigning as a reason, that infants within the church are baptized, and by baptism are initiated into the faith of the church: but they are not aware, that no one has admission into heaven, nor becomes receptive of faith, by baptism, for baptism is only for a sign and memorial that man is to be regenerated, and that he is capable of being regenerated who is born within the church, since in the church there is the Word containing the divine truths by which regeneration is effected, and in the church the Lord is known, from whom regeneration is derived.* Let them know, therefore, that every infant, wheresoever he is born, whether within the church or out of it, whether of pious parents or impious, is received, when he dies, by the Lord, and educated in heaven, and, according to divine order, is taught, and is imbued with the affections of good, and by them with the knowledges of truth; and afterwards, as he is perfected in intelligence and wisdom, he is introduced into heaven, and becomes an angel. Every one who thinks from reason, may know that no one is born for hell,

* That baptism signifies regeneration from the Lord by the truths of faith derived from the Word, n. 4255, 5120, 9089, 10239, 10386, 10387, 10388, 10392. That baptism is a sign that man is of the church where the Lord is acknowledged, from whom regeneration is derived, and where the Word is containing the truths of faith, by which regeneration is effected, n. 10386, 10387, 10388. That baptism does not confer faith nor salvation, but that it testifies that they who are regenerating will receive them, n. 10391.

but all for heaven, and that man himself is in fault if he comes into hell; but that infants are incapable as yet of committing any fault.

Infants who die are alike infants in the other life, possessing a like infantile mind [*animus*], a like innocence in ignorance, and a like tenderness in all things, being only in the rudiments of the capacity of becoming angels: for infants are not angels, but become angels: for every one, on his decease, is in a similar state of life [to that in which he was in the world], an infant in the state of an infant, a child in the state of a child, a youth, a man, an old man, in the state of youth, of manhood, and of age; but the state of every one is afterwards changed; yet the state of infants exceeds the state of all others in this respect, that they are in innocence, and that evil derived from actual life is not yet rooted in them: innocence also is of such a nature, that all things of heaven may be implanted in it, for innocence is the receptacle of the truth of faith and of the good of love.

The state of infants in the other life is much more excellent than the state of infants in the world, inasmuch as they are not clothed with an earthly body, but with a body like that of the angels; the earthly body in itself is heavy or dull, nor does it receive its first sensations and first motions from the interior or spiritual world, but from the exterior or natural world. Infants, therefore, in the world, must learn to walk, to gesticulate, and to speak; yea, their senses, as the senses of seeing and of hearing, are to be opened by use: it is otherwise with infants in the other life, who, as being spirits, act immediately according to their interiors, walk without previous use, and also speak, but at first from general affections not yet so distinguished into ideas of the thoughts, though in a short time they are initiated also into these latter, and this by reason that their exteriors are homogeneous to their interiors. That the speech of the angels flows from affections variegated by ideas of thought, so that their speech is altogether conformable to their thoughts grounded in affection, see above.

Infants, as soon as they are raised from the dead, which is effected immediately after their decease, are taken into heaven, and are delivered to the care of angels of the female sex, and who in the life of the body tenderly loved infants, and at the same time loved God: these angels, inasmuch as in the world they loved all infants from a sort of maternal tenderness, receive them as their own, and the infants also,

by virtue of a propensity implanted in them, love them as their own mothers: every female angel has as many infants under her care, as she desires from a spiritual maternal affection. This heaven appears in front over against the forehead, directly in the line or radius in which the angels look at the Lord; the situation of that heaven is such, because all infants are under the immediate auspices of the Lord; they derive influx also from the heaven of innocence, which is the third heaven.

Infants are of different dispositions, some being of the same disposition as the spiritual angels, and some of the same as the celestial angels; the infants who are of a celestial disposition appear in the heaven above mentioned to the right, whilst they who are of a spiritual disposition appear to the left. All infants, in the Grand Man, which is heaven, are in the province of the eyes, in the province of the left eye if they be of a spiritual disposition, and in the province of the right eye if they be of a celestial disposition; and this by reason that the Lord appears to the angels who are in the spiritual kingdom before the left eye, and to those who are in the celestial kingdom before the right eye [see above.] From this circumstance of infants being in the province of the eyes in the Grand Man or heaven, it is also evident that infants are under the immediate sight and auspices of the Lord.

In what manner infants are educated in heaven, shall also be briefly shown. From their tutoress they learn to speak: their first speech is merely a tone of affection, which, by degrees, becomes more distinct as the ideas of thought enter; for the ideas of thought derived from the affections give expression to all angelic speech, on which subject see its proper article. Into their affections, which all proceed from innocence, are first insinuated such things as appear before their eyes, and are delightful; and as these things are from a spiritual origin, the things of heaven flow in into them at the same time, by which their interiors are opened, and thus they are every day perfected: after the period of this first age, they are translated into another heaven, where they are instructed by masters: and so they proceed.

Infants are instructed principally by representatives adequate to their capacities, the beauty of which, and the fullness of wisdom which they derive from an interior ground, exceed all belief; thus by degrees intelligence is insinuated into them, which derives its soul from good. It is here al-

lowed to mention two representatives, which it was granted me to see, from which a conclusion may be formed in regard to the rest. They first represented the Lord rising from the sepulchre, and at the same time the union of His Human with the Divine, which they effected in a manner so wise as to exceed all human wisdom, and at the same time in an innocent, infantile manner: they also presented the idea of a sepulchre, but not at the same time the idea of the Lord, except so remotely that it was scarcely perceived to be the Lord only as it were at a distance, by reason that in the idea of a sepulchre there is something dismal or funereal, which they thus removed: afterwards they admitted with discretion into the sepulchre something atmospherical, appearing as thin watery, by which they signified spiritual life in baptism, yet again by a decent removal [of every thing dismal or funereal.] Afterwards I saw represented by them the Lord's descent to those who were in prison, and His ascent with the prisoners into heaven, and this with incomparable prudence and piety; and, what was peculiarly infantile, they let down small cords almost invisible, very soft and tender, by which they assisted the Lord in His ascent; influenced always by a holy fear, lest any thing in the representative should border upon any thing destitute of the spiritual celestial: not to mention other representatives in use amongst them, and by which they are brought into the knowledges of truth and the affections of good, as by sports suitable to the minds of infants.

The quality of their tender understanding was also shown to me: when I repeated the Lord's prayer, and on this occasion they flowed in from their intellectuals into the ideas of my thought, it was apperceived that their influx was so tender and soft, as to be nearly that of affection only; and at the same time it was observed on the occasion, that their intellectual was open even from the Lord, for what proceeded from them was like something transfluent, or as if it only flowed through them: the Lord also flows in chiefly from the inmost into the ideas of infants, for nothing closes those ideas, as with adults, no false obstructing the understanding of truth, nor any life of evil obstructing the reception of good, and thus the reception of wisdom. From these considerations it may be manifest, that infants do not come instantly after death into an angelic state, but that they are successively introduced by the knowledges of good and truth, and this according to all heavenly order: for the

smallest of all things of their natural disposition are known to the Lord; wherefore, according to all and singular the movements of their inclination, they are led to receive the truths of good and the goods of truth.

In what manner all things are insinuated into them by delights and pleasantnesses which are suited to their temper, has been also shown to me; for it was given me to see infants handsomely clothed, having their breasts adorned with garlands of flowers resplendent with the most pleasing and celestial colours, which also encircle their tender arms; on a certain occasion it was also given me to see infants with their tutoresses accompanied by virgins in a paradisiacal garden, not consisting so much of ornamental trees, as of laurel espaliers, and thus of porticos with paths conducting towards the interior parts; the infants themselves were clothed in the manner mentioned above, and when they entered in, a most delightful splendour was imparted to the flowers above the entrance; hence it may be manifest what is the quality of their delights, and also that by pleasantnesses and delights they are introduced into the goods of innocence and charity, which goods are continually insinuated from the Lord by those delights and pleasantnesses.

It was shown me by a mode of communication familiar in the other life, what is the nature of the ideas of infants when they see any objects; it was as if all and singular things were alive, whence in every idea of their thought there is life: and it was perceived that the ideas which infants on earth have are nearly similar, when they are engaged in their little pastimes, for as yet they have not the reflection, such as adults have, to know what is inanimate.

It was said above, that infants are of a temper either celestial or spiritual: they who are of a celestial temper are well distinguished from those who are of a spiritual temper; the former think, speak, and act with a greater degree of softness, so that scarce any thing appears but as something flowing from the good of love to the Lord and towards other infants; whereas the latter do not express so much softness, but in singular the things appertaining to them there is manifested a sort of fluttering like the wings of birds, which is also evident from their indignation: not to mention other marks of distinction.

It may be supposed by many, that infants remain infants in heaven, and that they are as infants among the angels. They who are in ignorance of what an angel is may have

been confirmed in this opinion from the images occasionally exhibited in temples, where angels are exhibited as infants: but the case is altogether otherwise: intelligence and wisdom are what make an angel, and so long as infants are without intelligence and wisdom, they associate indeed with angels, yet they are not angels; but when they are intelligent and wise, they then first become angels; yea, what I have wondered at, they then no longer appear as infants, but as adults, for then they are no longer of an infantile disposition, but of a more adult, angelic temper; intelligence and wisdom produce this effect. The reason why infants, as they are perfected in intelligence and wisdom, appear more adult, thus as lads and young men, is, because intelligence and wisdom constitute essential spiritual nourishment;* therefore the things which nourish their minds nourish also their bodies, and this from correspondence, for the form of the body is nothing but an external form of the interiors. It is to be noted, that infants in heaven do not advance in age beyond early youth, and stop at that period to eternity. That I might know of a certainty that this is the case, it has been given me to discourse with some who have been educated as infants in heaven, and who had grown up there: with some also when they were infants, and afterwards with the same when they became youths; and I have heard from them the career of their life from one age to another.

That innocence is the receptacle of all things of heaven, and thus that the innocence of infants is the plane of all the affections of good and truth, may be manifest from what was shown above concerning the innocence of the angels in heaven, viz. that innocence consists in being willing to be led of the Lord, and not of self, consequently that man is so far in innocence as he is removed from his own proprium, and so far as any one is removed from his own proprium, that so far he is in the proprium of the Lord; the proprium of the Lord is what is called the Lord's justice and merit. But the innocence of infants is not genuine innocence, be-

* That spiritual food is science, intelligence and wisdom, thus the good and truth from which those things are derived, n. 3114, 4459, 4792, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5583, 5656, 8562, 9003. Hence that food in a spiritual sense is every thing which comes forth from the mouth of the Lord, n. 681. That bread signifies all food in general, therefore it signifies every good, celestial and spiritual, n. 276, 680, 2165, 2177, 3473, 6113, 8410. The reason is, because those things nourish the mind, which is of the internal man, n. 4459, 5293, 5576, 6277, 8413.

cause as yet it is without wisdom ; genuine innocence is wisdom, for so far as any one is wise, so far he loves to be led of the Lord ; or, what is the same thing, so far as any one is led of the Lord, so far he is wise. Infants, therefore, are led from external innocence, in which they first are, which is called the innocence of infancy, to internal innocence, which is the innocence of wisdom ; this latter innocence is the end of all their instruction and progress ; wherefore, when they come to the innocence of wisdom, the innocence of infancy, which in the mean time had served them as a plane, is then conjoined to them. The nature and quality of the innocence of infants was represented to me by a kind of wooden image almost void of life, which is vivified in proportion as they are perfected by the knowledges of truth and the affections of good ; and afterwards was represented the quality of genuine innocence by a most beautiful infant altogether alive and naked ; for the innocents themselves, who are in the inmost heaven, and thus nearest to the Lord, appear before the eyes of other angels no otherwise than as infants, and some of them naked, for innocence is represented by nakedness which excites no shame, as is written concerning the first man and his wife in paradise, Gen. chap. ii. 25 ; wherefore, also, when their state of innocence perished, they were ashamed of nakedness, and hid themselves, chap. iii. 7, 10, 11. In a word, the wiser the angels are, so much the more innocent they are, and the more innocent they are, so much the more they appear to themselves like infants : hence it is that infancy, in the Word, signifies innocence [see above.]

I have discoursed with the angels concerning infants, inquiring whether they were pure from evils, because they have no actual evils, like adults ; but I was told, that they are equally in evil, yea, that they in like manner are nothing but evil ;* but that they, like all angels, are withheld from evil, and are held in good by the Lord, insomuch that it appears to them as if they were in good of themselves : wherefore also infants, after they become adults in heaven, lest

* That all men whatsoever are born into evils of every kind, insomuch that their proprium [or selfhood] is nothing but evil, n. 210, 215, 731, 874, 875, 876, 927, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731. That man, therefore, must be re-born, that is, regenerated, n. 3701. That the hereditary evil of man consists in loving himself above God, and the world above heaven, and in making no account of his neighbour in comparison with himself, except only for the sake of himself, thus in regarding himself alone, so that it consists in the love of self and of the world, n. 694, 731, 4317, 5660. That from the

they should entertain a false opinion concerning themselves, and imagine that the good appertaining to them is from them, and not from the Lord, are remitted occasionally into their own evils, which they have received hereditarily, and are left in them until they know, acknowledge, and believe, that the case is so. A certain one, who died an infant, but who grew up in heaven, [he was the son of a certain king,] was in a similar opinion; wherefore he was remitted into the life of evils in which he was born, and then I perceived, from the sphere of his life, that he had a disposition to domineer over others, and that he made light of adulteries, which evils he had derived hereditarily from his parents; but after he acknowledged that he was of such a quality, he was then again received amongst the angels with whom he was before associated. No one in the other life ever suffers punishment on account of hereditary evil, because it is not his; thus it is no fault of his that he is of such a quality; but he suffers punishment on account of the actual evil which is his own, thus in proportion as he has appropriated to himself hereditary evil by actual life. The reason why infants, when they become adult, are remitted into a state of their hereditary evil, is, not that they may suffer punishment for it, but that they may learn that of themselves they are nothing but evil, and that by the mercy of the Lord they are taken out of the hell which appertains to them [*quod apud eos*], and introduced into heaven, which introduction is not for any merit of their own, but from the Lord; and thus to prevent their boasting before others of any good that appertains to them, since this is contrary to the good of mutual love, as it is contrary to the truth of faith.

On several occasions, when some infants have been together with me in choirs, at a time when they were as yet altogether infantile, their speech was heard as somewhat tender and inordinate, proving that they did not yet act in unity, as they do afterwards when they become more adult; and, what surprised me, the spirits attendant on me could not refrain from leading them to speak, such desire being innate in spirits; but it was observed, on all these occa-

love of self and of the world, when those loves predominate, come all evils, n. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7430, 7483, 8318, 9335, 9348, 10038, 10742. Which evils are contempt of others, enmity, hatred, revenge, cruelty, deceit, n. 6667, 7372, 7373, 7374, 9348, 10038, 10742. And that from these evils comes all that is false, n. 1047, 10283, 10284, 10286. That those loves rush headlong so far as the reins are given them, and that the love of self aspires even to the throne of God, n. 7375, 8678.

sions, that the infants resisted, not being willing so to speak, which refusal and resistance were attended with a species of indignation, as I have often apperceived; and when they had any liberty given them of speaking, they said only *that it is not so*: I have been instructed that such is the temptation of infants, in order to accustom and inaugurate them, not only in resisting what is false and evil, but also to teach them that they should not think, speak, and act from another, consequently that they should not suffer themselves to be led by any other than the Lord alone.

From the considerations above adduced, it may evidently appear what is the nature of the education of infants in heaven, viz. that by the intelligence of truth and the wisdom of good they are introduced into angelic life, which is love to the Lord and mutual love, in which loves is innocence. But how contrary the education of infants on earth is, in many cases, may be manifest from the following example: I was in the street of a great city, and I saw little boys fighting with each other, whilst a crowd flocked round them, enjoying the sight with much gratification, and I was informed, that the parents themselves excite their little boys to such combats: the good spirits and angels, who saw through my eyes what was passing, expressed such aversion at the sight, that I perceived their horror, and especially at this consideration, that the parents incited them to such things; they said, that thus in early life parents extinguish all mutual love, and all innocence, which infants receive from the Lord, and initiate them into hatred and revenge; consequently that they studiously exclude their children from heaven, where there is nothing but mutual love. Let parents, therefore, who wish well to their children, beware of such practices.

What the difference is between those who die infants and those who die adults, shall also be shown. They who die adults have a plane acquired from the earthly and material world, which plane they carry along with them: this plane is their memory and its corporeal natural affection; this remains fixed, and is then quiescent; but still it serves their thought after death as an ultimate plane, for the thought flows in into it: hence it is, that such as that plane is, and such as is the correspondence of the rational with the things contained in it, such after death is the man. But infants who die infants, and are educated in heaven, have not such a plane, but a spiritual natural plane, inasmuch as they de-

rive nothing from the material world and the terrestrial body, wherefore they cannot be in such gross affections and consequent thoughts, for they derive all things from heaven.

Moreover, infants do not know that they had been born in the world, wherefore they believe themselves born in heaven; consequently they do not know of any other nativity than what is spiritual, which is effected by the knowledges of good and truth, and by intelligence and wisdom, by virtue whereof man is man; and whereas these are from the Lord, they believe, and love to believe, that they are of the Lord Himself. Nevertheless the state of men who grow up to years of maturity on earth, may become equally perfect as the state of infants who grow up in heaven, provided they remove corporeal and terrestrial loves, which are the loves of self and of the world, and in their place receive spiritual loves.



From "*Arcana Coelestia: or Heavenly Mysteries contained in the Sacred Scriptures, or Word of the Lord, manifested and laid open; beginning with the Book of Genesis. Interspersed with Relations of wonderful Things seen in the world of Spirits and the Heaven of Angels:*" a work of Emanuel Swedenborg.

EXPLANATION OF GENESIS XIV. 5.

Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. Twelve years they served Chedorlaomer, signifies, that evils and falses did not appear in childhood, but were subservient to apparent goodnesses and truths: And in the thirteenth year they rebelled, signifies the beginning of temptations in childhood.

"Twelve years they served Chedorlaomer." That by these words is signified, that evils and falses did not appear in childhood, but were subservient to apparent goodnesses and truths, appears from the representation and signification of Chedorlaomer, and also of those who were subservient, concerning whom see above, verse 1, and likewise from the signification of twelve: Chedorlaomer, with those who are named above, verse 2, signifies apparent goodnesses and truths appertaining to the Lord, consequently the external man as to those goodnesses and truths. In the present case Chedorlaomer in the complex denotes all those who are named, verse 2, as also appears from what follows, and likewise from this consideration, that he was king of Elam, the significa-

tion whereof was mentioned above, as denoting faith grounded in charity, consequently, in the present case, truth and goodness, for faith and the things appertaining thereto are nothing but truths, and charity and the things appertaining to charity are nothing but goodnesses; but, in the present case, these goodnesses are the goodnesses of infancy, which, although they appear good, yet are not good, so long as hereditary evil contaminates and defiles them, inhering and adhering thereto through self-love and the love of the world. Whatever is of self-love or of the love of the world, appears, during infancy and childhood, as if it was good; but still it is not good, and yet it is to be called good, so long as it appertains to infants or children, who as yet are ignorant of what is truly good; this ignorance excuses them, and their innocence gives an appearance of goodness to whatever they think or do. But the case is otherwise when man is instructed, and becomes acquainted with what is good and evil; such goodness and truth as appertain to children before they are instructed, are signified by Chedorlaomer. By their serving twelve years is signified all the time during the existence of such goodness and truth, for twelve signifies in an internal sense all things appertaining to faith grounded in charity, in like manner as Elam, Gen. x. 22; and so long as such goodness and truth are with man, whether it be in his childhood, or in any other period of his life, evils and falses can have no effect; that is, evil spirits do not attempt to do any thing, or to occasion any evil, as it is very evident in the case of infants, of well-disposed children, and of the simple in heart, with whom, although evil spirits, or the very worst of the diabolical crew were present, still they could not effect any thing, but are subdued, which is here signified by serving Chedorlaomer twelve years; the reason why at that time they are subdued, and subservient, is, because man has not yet acquired to himself a sphere of lusts and falsities; for it is not allowed evil spirits and genii to operate except on those things which man has actually procured to himself, not upon those things which he receives hereditarily; wherefore before man procures to himself such spheres, the evil spirits are subservient; but as soon as ever he procures such spheres, then the evil spirits infuse themselves into him, and endeavour to gain the dominion, for then they are in man's own essential sphere, and there find a kind of delight, or their own essential life; where the carcass is, there are the eagles.

“And in the thirteenth year they rebelled.” That by these words is signified the beginning of temptation in childhood, appears from the signification of the thirteenth year, and from the signification of rebelling; the thirteenth year is the intermediate between the twelfth and the fourteenth year; what is signified by twelve has been already explained, and what by fourteen will be explained presently; the intermediate between no temptation and temptation is thirteen. What is signified by rebelling may appear from this consideration, that it is predicated of evils appertaining to man, or of evil spirits, when they begin to arise and to infest, after they have been in a state of subjection or servitude: evils or evil spirits rebel, in proportion as man, who is desirous to be principled in what is good and true, confirms with himself any evils and falses, or in proportion as lusts and falsities insinuate themselves into goodnesses and truths; for in lusts and falsities is the life of evil spirits, but in goodnesses and truths is the life of angels, and hence arise infestation and combat; this is the case with all who have conscience, and still more with the Lord when a child, who had perception; with those who have conscience, there arises hence a mute or still pain [*dolor mutus*], but with those who have perception, an acute or sharp pain, and so much the more acute, as the perception is more interior; hence it may appear what was the quality and degree of the Lord’s temptations in comparison with man’s, inasmuch as he had an interior and inmost perception. *n.* 1667, 1668.

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NEW JERUSALEM,

AND

ITS HEAVENLY DOCTRINE,

AS REVEALED FROM HEAVEN:

TO WHICH ARE PREFIXED

SOME OBSERVATIONS

CONCERNING THE

NEW HEAVEN AND THE NEW EARTH.

TRANSLATED FROM THE LATIN OF
EMANUEL SWEDENBORG.

ORIGINALLY PUBLISHED IN THE YEAR 1758.

Seek ye first the Kingdom of GOD, and all Things shall be added unto you.

MATT. VI. 33.

FOURTH AMERICAN EDITION,

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ADVERTISEMENT.

IN the present edition of the following work, the Extracts from the *Arcana Cœlestia*, which form much the greater portion of the original treatise, are omitted. Those extracts contain a great variety of additional particulars respecting the various subjects treated of; and those readers who wish to obtain an extensive acquaintance with those important subjects, will find their account in a diligent study of the work in its entire form.

One peculiarity in the translation it may be proper to mention; which is, the use of the adjective absolute; as, *The Divine*, instead of *The Divine Being* or *Principle*. This peculiarity has been retained, as being the literal translation of the Latin term.

For the convenience of reference, the sections are numbered as in the original work.

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OF
THE NEW JERUSALEM,
AND ITS
HEAVENLY DOCTRINE.

OF THE NEW HEAVEN AND NEW EARTH, AND WHAT IS
MEANT BY THE NEW JERUSALEM.

1. IT is written in the Apocalypse, "I saw a new heaven and a new earth; for the first heaven and the first earth had passed away. And I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. The city had a wall great and high, which had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And the city lieth four square, and the length is as large as the breadth. And he measured the city with the reed twelve thousand furlongs; and the length, and the breadth, and the height of it were equal. And he measured the wall thereof, a hundred and forty and four cubits, the measure of a man, that is, of an angel. And the wall of it was of jasper; but the city itself was pure gold, like unto pure glass; and the foundations of the wall of the city were of every precious stone. And the twelve gates were twelve pearls; and the street of the city was pure gold, as it were transparent glass. The glory of God enlightened it, and its lamp was the Lamb. And the nations of them which are saved shall walk in the light of it, and the kings of the earth shall bring their glory and honour into it." Ch. xxi. ver. 1, 2, 12 to 24. When man reads these words, he does not understand them otherwise than according to the sense of the letter, thus, that the visible heaven and earth will be dissolved, and a new heaven be created, and that the holy city Jerusalem will descend upon the new earth, and that it will be, as to its measures, according to the description. But

the angels understand these things very differently; that is, what man understands naturally, they understand spiritually. And as the angels understand them, such is their signification; and this is the internal or spiritual sense of the Word. According to this internal or spiritual sense, in which the angels are, by a new heaven and a new earth is meant a new church, both in the heavens and the earths, which shall be spoken of hereafter; by the city Jerusalem descending from God out of heaven, is signified its heavenly doctrine; by the length, breadth and height, which are equal, are signified all the goods and truths of that doctrine, in the complex; by its wall are meant the truths which protect it; by the measure of the wall, which is a hundred and forty-four cubits, which is the measure of a man, that is, of an angel, are meant all those defending truths in the complex, and their quality; by the twelve gates which are of pearls, are meant introductive truths; which are likewise signified by the twelve angels at the gates; by the foundations of the wall, which are of every precious stone, are meant the knowledges whereupon that doctrine is founded; by the twelve tribes of Israel, and also by the twelve apostles, are meant all things of the church in general and in particular; by gold like unto pure glass, whereof the city and its streets were built, is signified the good of love, from which the doctrine and its truths are made transparent; by the nations who are saved, and the kings of the earth who bring glory and honour into the city, are meant all from the church who are in goods and truths; by God and the Lamb is meant the Lord, as to the essential Divine and the Divine Human. Such is the spiritual sense of the Word, to which the natural sense, which is that of the letter, serves as a basis; nevertheless these two senses, the spiritual and the natural, make one by correspondences. It is not, however, the design of the present work to prove, that such a spiritual meaning is involved in the fore-mentioned passages, but it may be seen proved at large in the *Arcana Cœlestia*, in the following places. That by EARTH, in the Word, is meant the church, particularly when it is applied to signify the land of Canaan, n. 662, 1066, 1067, 1262, 1413, 1607, 2928, 3355, 4447, 4535, 5577, 8011, 9325, 9643. Because by earth, in the spiritual sense, is signified the nation inhabiting it, and its worship, n. 1262. That the people of the land signify those who belong to the spiritual church, n. 2928. That a new heaven and new earth signify something new in the heavens and the earths, with respect

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2. Before the new Jerusalem and its doctrine are treated of, some account shall be given of the new heaven and new earth. It was shown in the small Treatise concerning the last Judgment and the Destruction of Babylon, what is meant by the first heaven, and the first earth, which have passed away. After this event, that is, when the last judgment was finished, a new heaven was created or formed by the Lord; which heaven was formed of all those who, from the advent of the Lord even to this time, had lived a life of faith and charity; as these alone are forms of heaven. For the form of heaven, according to which all consociations and communications there exist, is the form of divine truth from divine good, proceeding from the Lord; and man puts on this form, as to his spirit, by a life according to divine truth. That the form of heaven is thence derived, may be seen in the Treatise concerning Heaven and Hell, n. 200 to 212, and that all the angels are forms of heaven, n. 51 to 58, and 73 to 77. Hence it may be known of whom the new heaven is formed, and thereby what is its quality, viz. that it is altogether unanimous. For he that lives a life of faith and charity loves another as himself, and by love conjoins him with himself, and this reciprocally and mutually; for love is conjunction in the spiritual world. Wherefore when all act in like manner, then from many, yea, from innumerable individuals, consociated according to the form of heaven, unanimity exists, and they become as one; for there is then nothing

which separates and divides, but every thing conjoins and unites.

3. Inasmuch as this heaven was formed of all those who had been of such a quality from the coming of the Lord until the present time, it is plain that it is composed as well of Christians as of Gentiles, but chiefly of infants, from all parts of the world, who have died since the Lord's coming; for all these were received by the Lord, and educated in heaven, and instructed by the angels, and then reserved, that they, together with the others, might constitute a new heaven; whence it may be concluded how great that heaven is. That all who die infants are educated in heaven, and become angels, may be seen in the *Treatise concerning Heaven and Hell*, n. 329, to 345. And that heaven is formed as well of Gentiles as of Christians, n. 318, to 328.

4. Moreover, with respect to this new heaven, it is to be observed, that it is distinct from the ancient heavens which were formed before the coming of the Lord; and yet there is such an orderly connexion established between them, that they form together but one heaven. The reason why this new heaven is distinct from the ancient heavens is, because in the ancient churches there was no other doctrine than the doctrine of love and charity, and at that time they were unacquainted with any doctrine of faith separated from those principles. Hence also it is that the ancient heavens constitute superior expanses, whilst the new heaven constitutes an expanse below them; for the heavens are expanses one above another. In the highest expanses are they who are called celestial angels, many of whom were of the most ancient church; they are called celestial angels from celestial love, which is love towards the Lord: in the expanses below them are they who are called spiritual angels, many of whom were of the ancient church; they are called spiritual angels, from spiritual love, which is charity towards the neighbour: below these are the angels who are in the good of faith, who are they that have lived a life of faith; to live a life of faith, is to live each according to the doctrine of his particular church; and to live is to will and to do. All these heavens, however, make one by a mediate and immediate influx from the Lord. But a more full idea concerning these heavens may be obtained from what is shown in the *Treatise concerning Heaven and Hell*, and particularly in the article which treats of the two kingdoms into which the heavens in general are divided, n. 20 to 28; and in the article concerning

the three heavens, n. 29 to 40; concerning mediate and immediate influx in the extracts from the *ARCANA CŒLESTIA*, after n. 603; and concerning the ancient and most ancient churches in a small Treatise on the last Judgment and the Destruction of Babylon, n. 46.

5. This may suffice concerning the new heaven: now something shall be said concerning the new earth. By the new earth is understood a new church upon earth; for when a former church ceases to be, then a new one is established by the Lord. For it is provided by the Lord that there should always be a church on earth, as by means of the church there is a conjunction of the Lord with mankind, and of heaven with the world; there the Lord is known, and therein are divine truths, by which man is conjoined to him. That a new church is at this time establishing, may be seen in the small Treatise concerning the last Judgment, n. 74. That a new church is signified by a new earth, is from the spiritual sense of the Word; for in that sense no particular earth is understood by earth, but the nation therein, and its divine worship; this being the spiritual thing whereof earth is representative. Moreover by earth in the Word, without the name of any particular country affixed, is signified the land of Canaan; and in the land of Canaan a church had existed from the earliest ages, which was the reason why all the places therein, and in the adjacent countries, with their mountains and rivers, which are mentioned in the Word, are made representative and significative of those things which are the internals of the church, which are what are called its spiritual things; hence it is, as was observed, that by earth in the Word, inasmuch as the land of Canaan is understood, is signified the church, and in like manner here by a new earth. It is therefore usual in the church to speak of the heavenly Canaan, and by it to understand heaven. That by the land of Canaan, in the spiritual sense of the Word, is understood the church, was shown in the *ARCANA CŒLESTIA* in various places, of which the following shall be adduced: That the most ancient church which was before the flood, and the ancient church which was after the flood, were in the land of Canaan, n. 567, 3686, 4447, 4454, 4516, 4517, 5136, 6516, 9327. That then all places therein became representative of such things as are in the kingdom of the Lord and in the church, n. 1505, 3686, 4447, 5136. That therefore Abraham was commanded to go thither, to the intent that amongst his posterity, from Jacob, a representative

church might be established, and the Word might be written, whose ultimate should consist of representatives and significatives existing in that land, n. 3686, 4447, 5136, 6516. Hence it is that by earth and the land of Canaan, in the Word, is signified the church, n. 3038, 3481, 3705, 4447, 4517, 5757, 10658.

6. What is understood by Jerusalem in the Word, in its spiritual sense, shall also be briefly declared. By Jerusalem is understood the church with respect to doctrine, inasmuch as at Jerusalem in the land of Canaan, and in no other place, there were the temple, the altar, the sacrifices, and of consequence all divine worship; wherefore also three festivals were celebrated there every year, to which every male throughout the whole land was commanded to go: this, then, is the reason why by Jerusalem in its spiritual sense is signified the church with respect to worship, or, what is the same thing, with respect to doctrine; for worship is prescribed in doctrine, and is performed according to it. The reason why it is said *the holy city, new Jerusalem, descending from God out of heaven*, is, because, in the spiritual sense of the Word, by a city [*civitas*] and a city [*urbs*] is signified doctrine, and by a holy city the doctrine of divine truth, inasmuch as divine truth is what is called holy in the Word. It is called the New Jerusalem for the same reason that the earth is called new, because, as was observed above, by earth is signified the church, and by Jerusalem the church with respect to doctrine; and it is said to descend from God out of heaven, because all divine truth, from whence doctrine is, descends out of heaven from the Lord. That by Jerusalem is not understood a city, although it was seen as a city, appears manifestly from hence, that it is said that *its height was as its length and breadth, 12000 furlongs, ver. 16; and that the measure of its wall, which was 144 cubits, was the measure of a man, that is, of an angel, ver. 17; and also from its being said to be prepared as a bride before her husband, ver. 2; and afterwards, the angel said, Come hither, I will shew thee the bride, the Lamb's wife, and he shewed me the holy city, that Jerusalem, ver. 9.* The church is what is called in the Word the bride and the wife of the Lord; the bride before conjunction, and the wife after conjunction, as may be seen in the ARCANÆ CŒLESTIA, n. 3103, 3105, 3164, 3165, 3207, 7022, 9182.

7. As to what particularly concerns the following doctrine, that also is from heaven, inasmuch as it is from the spiritual

sense of the Word; and the spiritual sense of the Word is the same with the doctrine which is in heaven. For there is a church in heaven as well as on earth; for in heaven there is the Word, and doctrine from the Word; there are temples there and preaching in them; there are also both ecclesiastical and civil governments there: in short, there is no other difference between the things which are in heaven, and the things which are on earth, except that all things in the heavens are in a more perfect state; inasmuch as all who dwell there are spiritual, and things that are spiritual immensely exceed in perfection those that are natural. That such things exist in heaven may be seen in the work concerning Heaven and Hell throughout, particularly in the article concerning governments in heaven, n. 213 to 220, and also in the article on divine worship in heaven, n. 221 to 227. Hence it may plainly be seen what is meant by the holy city, New Jerusalem, being seen to descend from God out of heaven. But I proceed to the doctrine itself, which is for the new church, and which is called **HEAVENLY DOCTRINE**, because it was revealed to me out of heaven; for to deliver this doctrine is the design of this work.



INTRODUCTION TO THE DOCTRINE.

8. THAT the end of the church takes place when there is no faith because there is no charity, was shown in the little work concerning the last Judgment and the Destruction of Babylon, n. 33 to 39. Now forasmuch as the churches throughout Christendom have distinguished themselves solely by such things as relate to faith, and yet there is no faith where there is no charity, therefore I will here premise something concerning the doctrine of charity amongst the ancients, before I proceed to deliver the doctrine of the New Jerusalem. It is said **THE CHURCHES IN CHRISTENDOM**, and by them are understood the reformed or evangelical churches, but not the popish or Roman Catholic church, inasmuch as that is no part of the Christian church; because wherever the church is, there the Lord is worshipped, and the Word is read; whereas, amongst the Roman Catholics, they worship themselves instead of the Lord, forbid the Word to be read by the people, and affirm the pope's decree to be equal, yea, superior to it.

9. The doctrine of charity, which is the doctrine of life, was the essential doctrine in the ancient churches; concerning which churches the reader may see more in the *ARCANA CÆLESTIA*, n. 1238, 2385; and that doctrine conjoined all churches, and thereby formed one church out of many. For they acknowledged all those to be members of the church, who lived in the good of charity, and called them brothers, howsoever they might differ in truths, which at this day are called matters of faith. In these they instructed one another, which was amongst their works of charity; nor were they angry if one did not accede to another's opinion, knowing that every one receives truth in such proportion as he is in good. Forasmuch as the ancient churches were of such a quality, therefore the members of them were interior men, and forasmuch as they were interior men, they were wiser men. For they who are in the good of love and charity, are, with respect to the internal man, in heaven, and in an angelic society there which is in similar good; whence there is an elevation of their mind to interior things, and consequently they are in wisdom: for wisdom cannot come from any other source than from heaven, that is, through heaven from the Lord; and in heaven there is wisdom because those who are there are in good: wisdom consists in seeing truth from the light of truth, and the light of truth is the light which is in heaven. But in process of time that ancient wisdom decreased; for so far as mankind removed themselves from the good of love to the Lord, and the good of love towards the neighbour, which love is called charity, so far also they removed themselves from wisdom, because they so far removed themselves from heaven. Hence it was that man from internal became external, and this successively; and when man became external, he also became worldly and corporeal; and when this is his quality, he little cares for the things which are of heaven; for the delights of earthly loves, and the evils which are delightful to man from those loves, then occupy him entirely; and the things which he hears concerning a life after death, concerning heaven and hell, and concerning spiritual subjects in general, are then as it were without him, and not within him, as nevertheless they ought to be. Hence it is that the doctrine of charity, which was of such estimation amongst the ancients, is at this day amongst the things which are lost; for who at this day knows what charity is, in a genuine sense, and what our neighbour is, in a genuine sense? when nevertheless that

doctrine not only teaches this, but innumerable things beside, of which not a thousandth part is known at this day. The whole sacred scripture is nothing else than the doctrine of love and charity, which the Lord also teaches, saying, "Thou shalt love the Lord thy God from thy whole heart, and in thy whole soul, and in thy whole mind; this is the primary and great commandment; the second is like unto it; thou shalt love thy neighbour as thyself: on these two commandments hang all the law and the prophets." Matt. xxii. verses 37, 38, 39. The law and the prophets are the Word in general and in particular.

OF GOOD AND TRUTH.

11. ALL things in the universe, which are according to divine order, have relation to good and truth. Nothing exists in heaven, and nothing in the world, which does not relate to these two. The reason is, because both, as well good as truth, proceed from the Divine, from whom are all things.

12. Hence it appears, that nothing is more necessary for man than to know what good and truth are, and how each regards the other, and in what manner they are mutually conjoined. But it is most necessary for the man of the church; for as all things of heaven have relation to good and truth, so also have all things of the church, inasmuch as the good and truth of heaven are also the good and truth of the church. It is on this account that good and truth are first treated of.

13. It is according to divine order that good and truth should be conjoined, and not separated; thus that they should be one and not two: for they proceed in conjunction from the Divine, and they are in conjunction in heaven, and therefore they should be in conjunction in the church. The conjunction of good and truth is called in heaven celestial marriage, for all therein are in this marriage. Hence it is, that, in the Word, heaven is compared to marriage, and the Lord is called Bridegroom and Husband, but heaven bride and wife; in like manner the church. That heaven and the church are so called, is because they who are therein receive divine good in truths.

14. All the intelligence and wisdom which angels possess is from that marriage, and not any of it from good separate

from truth, nor from truth separate from good. It is the same with men of the church.

15. Inasmuch as the conjunction of good and truth bears resemblance to marriage, it is plain that good loves truth, and that truth, in its turn, loves good, and that each desires to be conjoined with the other. The man of the church, who has not such love and such desire, is not in celestial marriage, consequently the church as yet is not in him; for the conjunction of good and truth constitutes the church.

16. Goods are manifold; in general there is spiritual good and natural good, and both conjoined in genuine moral good. As goods are manifold, so also are truths, inasmuch as truths are of good, and are the forms of good.

17. As is the case with good and truth, so it is in the opposite with evil and the false; for as all things in the universe, which are according to divine order, have relation to good and truth, so all things which are contrary to divine order have relation to evil and the false. Again, as good loves to be conjoined to truth, and *vice versa*, so evil loves to be conjoined to the false, and *vice versa*. And again, as all intelligence and wisdom are born of the conjunction of good and truth, so all insanity and folly are born of the conjunction of evil and the false. This conjunction of evil and the false is called infernal marriage.

18. From the circumstance that evil and the false are opposite to good and truth, it is plain that truth cannot be conjoined to evil, nor good to the false of evil; if truth be adjoined to evil, it becomes truth no longer, but the false, inasmuch as it is falsified; and if good be adjoined to the false of evil, it becomes good no longer, but evil, inasmuch as it is adulterated. Nevertheless the false which is not of evil may be conjoined to good.

19. No one who is in evil, and thence in the false from confirmation and life, can know what good and truth is,* for he believes his own evil to be good, and thence he believes his own false to be truth; but every one who is in good and thence in truth may know what evil and the false is. The reason of this is, because all good and its truth is, in its essence, celestial, and what is not celestial in its essence is still from a celestial origin; but evil and its false is in its

* This form of grammatical construction is retained in agreement with the Latin of the author, who frequently connects the terms love and wisdom, good and truth, evil and false, &c. with a singular verb, to intimate the indissoluble conjunction existing between them.

essence infernal, and what is not infernal in its essence has nevertheless its origin from thence; and every thing celestial is in light, but every thing infernal is in darkness.

OF WILL AND UNDERSTANDING.

28. MAN has two faculties which constitute his life: one is called WILL, and the other UNDERSTANDING: they are distinct from each other, but so created that they may be one; and when they are one, they are called MIND: wherefore of these consists the human mind, and all the life of man is in them.

29. As all things in the universe, which are according to divine order, have relation to good and truth, so all things with man have relation to will and understanding; for good with man is of his will, and truth with him is of his understanding. These two faculties, or these two lives of man, are their receptacles and subjects; the will being the receptacle and subject of all things of good, and the understanding the receptacle and subject of all things of truth. Goods and truths have no other residence with man: and forasmuch as goods and truths have no other residence with man, so neither have love and faith; for love is of good, and good is of love; and faith is of truth, and truth is of faith.

30. Now forasmuch as all things in the universe have relation to good and truth, and all things of the church to the good of love and the truth of faith; and forasmuch as man is man from these two faculties; therefore they also are treated of in this doctrine; otherwise man could have no distinct idea concerning them, whereon to found his thought.

31. The will and understanding likewise constitute the spirit of man, for his wisdom and intelligence, and his life in general, reside in them, the body being only obedience.

32. Nothing is more important to be known, than in what manner will and understanding make one mind. They make one mind as good and truth make one; for there is a similar marriage between will and understanding as there is between good and truth. What is the quality of that marriage may appear from what has been said above, concerning good and truth. As good is the very esse of a thing, and truth the existere of a thing thence derived, so the will with man is the very esse of his life, and the understanding

the existence of life thence; for good, which is of the will, assumes a form, and renders itself visible, in the understanding.

33. They who are in good and truth have will and understanding, but they who are in evil and the false have not will and understanding; but, instead of will, they have cupidity, and, instead of understanding, they have science. For the truly human will is the receptacle of good, and the understanding the receptacle of truth; wherefore will cannot be predicated of evil, nor understanding of the false, because they are opposite, and opposites destroy each other. Hence it is that the man who is in evil, and thence in the false, cannot be called rational, wise, and intelligent. With the evil, also, the interiors which are of the mind, wherein the will and the understanding principally reside, are closed up. It is supposed that the evil also have will and understanding, because they say that they will and that they understand; but their will is mere lust, and their understanding is mere science.



OF THE INTERNAL AND EXTERNAL MAN.

36. MAN is so created as to be, at one and the same time, in the spiritual world and in the natural world. The spiritual world is that in which angels are, and the natural world is that in which men are. And because man is so created, therefore he is endowed with an internal and an external; an internal by which he may be in the spiritual world, and an external by which he may be in the natural world. His internal is what is called the internal man, and his external is what is called the external man.

37. Every man has an internal and an external; but there is a difference in this respect between the good and the evil. The internal with the good is in heaven and its light, and the external is in the world and its light, which light with them is illuminated by the light of heaven, so that with them the internal and the external act in unity, as the efficient cause and the effect, or as what is prior and what is posterior. But with the evil the internal is in the world and its light, as is also the external; wherefore they see nothing from the light of heaven, but only from the light of the world, which light they call the light of nature. Hence it is that

the things of heaven are to them in darkness, and the things of the world in light. It is therefore manifest that the good have an internal man and an external man, but that the evil have no internal man, but only an external.

38. The internal man is what is called the **SPIRITUAL MAN**, because it is in the light of heaven, which light is spiritual; and the external man is what is called the **NATURAL MAN**, because it is in the light of the world, which light is natural. The man whose internal is in the light of heaven, and his external in the light of the world, is a spiritual man as to each; but the man whose internal is not in the light of heaven, but only in the light of the world, in which is also his external, is a natural man as to each. The spiritual man is he who is called in the **Word ALIVE**, but the natural man is he who is called **DEAD**.

39. The man whose internal is in the light of heaven, and his external in the light of the world, thinks both spiritually and naturally; but then his spiritual thought flows in into the natural, and is there perceived. But the man whose internal, together with his external, is in the light of the world, does not think spiritually, but materially; for he thinks from such things as are in the nature of the world, all which are material. To think spiritually is to think of things as they essentially are in themselves, to see truths from the light of truth, and to perceive goods from the love of good; also to see the qualities of things, and to perceive their affections, abstractedly from what is material: but to think materially is to think, see, and perceive them together with matter, and in matter, thus respectively in a gross and obscure manner.

40. The internal spiritual man, regarded in himself, is an angel of heaven; and, also, during his life in the body, notwithstanding his ignorance of it, is in society with angels; and after his separation from the body, he comes amongst them. But the merely natural internal man, regarded in himself, is a spirit, and not an angel; and, also, during his life in the body, is in society with spirits, but with those who are in hell, amongst whom he also comes after his separation from the body.

41. The interiors, with those who are spiritual men, are also actually elevated towards heaven, for that is what they primarily regard; but the interiors which are of the mind with those who are merely natural, are turned to the world, because that is what they primarily regard. The interiors, which are of the mind [*mens*], are turned with every one to

that which he loves above all things ; and the exteriors which are of the mind [*animus*], are turned the same way as the interiors.

42. They who have only a common [or general] idea concerning the internal and external man, believe that to be the internal man which thinks and wills, and that to be the external which speaks and acts ; because to think and to will is internal, and to speak and to act thence is external. But it is to be observed, that when man thinks intelligently, and wills wisely, he then thinks and wills from a spiritual internal ; but when man does not think intelligently, and will wisely, he thinks and wills from a natural internal. Of consequence, when man thinks well concerning the Lord and those things which are of the Lord, and well concerning the neighbour, and those things which are of the neighbour, and wills well to them, he then thinks and wills from a spiritual internal, because he then thinks from the faith of truth and from the love of good, thus from heaven. But when man thinks ill concerning them, and wills ill to them, he then thinks and wills from a natural internal, because he thinks and wills from the faith of what is false and from the love of what is evil, thus from hell. In short, so far as man is in love to the Lord, and in love towards his neighbour, so far he is in a spiritual internal, from which he thinks and wills, and from which also he speaks and acts : but so far as man is in the love of self, and in the love of the world, so far he is in a natural internal, from which he thinks and wills, and from which also he speaks and acts.

43. It is so provided and ordered by the Lord, that so far as man thinks and wills from heaven, so far the internal spiritual man is opened and formed. It is opened into heaven even to the Lord, and it is formed according to those things which are of heaven. But, on the contrary, so far as man does not think and will from heaven, but from the world, so far his internal spiritual man is closed, and his external is opened ; it is opened into the world, and it is formed according to those things which are of the world.

44. They, with whom the internal spiritual man is opened into heaven to the Lord, are in the light of heaven, and in illumination from the Lord, and thence in intelligence and wisdom : these see truth because it is truth, and perceive good because it is good. But they with whom the internal spiritual man is closed, do not know that there is an internal man, and much less what the internal man is ; neither do

they believe that there is a Divine, nor that there is a life after death; consequently they do not believe the things which are of heaven and the church. And forasmuch as they are only in light of the world and in illumination thence, they believe in nature as the Divine, they see the false as truth, and they perceive evil as good.

45. He whose internal is so far external, that he believes nothing but what he can see with his eyes and touch with his hands, is called a sensual man: this is the lowest natural man, and is in fallacies concerning all the things which are of faith and the church.*

46. The internal and external, which have been treated of, are the internal and external of the spirit of man; his body is only an additional external, within which they exist; for the body does nothing from itself, but from its spirit which is in it. It is to be observed that the spirit of man, after its separation from the body, thinks and wills, speaks and acts, the same as before; to think and to will is its internal, and to speak and to act is its external; concerning which, see the Treatise on Heaven, n. 234 to 245, 265 to 275, 432 to 444, 453 to 484.



OF LOVE IN GENERAL.

54. THE very life of man is his love, and such as the love is, such is the life, yea, such is the whole man. But it is the

* There are fallacies of the senses in things natural, civil, moral, and spiritual, and many in each of them; but here I design to recite some of the fallacies in spiritual things. They who think from the fallacies of the senses cannot understand, 1. That man after death can appear as a man; nor that he can enjoy his senses as before; nor, consequently, that angels have such a capacity. 2. They think that the soul is only a vital something, purely ethereal, of which no idea can be formed. 3. That it is the body alone which feels, sees, and hears. 4. That man is like a beast, with this difference only, that he can express his thoughts by speech. 5. That nature is all, and the first source from which all things proceed. 6. That man imbues sciences, and learns to think by an influx of interior nature and its order. 7. That there is no spiritual principle, and if there be, that it is a purer natural principle. 8. That man cannot enjoy any blessedness, if divested of the delights of the love of glory, honour, or gain. 9. That conscience is only a disease of the mind proceeding from the infirmity of the body, and from misfortunes. 10. That the divine love of the Lord is the love of glory. 11. That there is no Providence, but that all things come to pass from self-derived prudence and intelligence. 12. That honour and riches are real blessings bestowed by God; not to mention many other things of a similar nature. Such are the fallacies of the senses in spiritual things. Hence it may appear, that celestial things cannot be comprehended by them who are merely natural and sensual; they are merely natural and sensual, whose internal spiritual man is shut, and whose natural man only is open.

governing or ruling love which constitutes the man. That love has many other loves subordinate to it, which are derivations from it. These appear under another form, but still they are all present in the ruling love, and constitute, with it, one kingdom. The ruling love is as their king and head; it directs them, and, by them, as mediate ends, it regards and intends its own end, which is the primary and ultimate end of them all; and this it does both directly and indirectly. The object of the ruling love is what is loved above all things.

55. That which man loves above all things is continually present in his thought, and also in his will, and constitutes his most essential life. As, for example, he who loves riches above all things, whether in money or possessions, is continually revolving in his mind how he may obtain them. He rejoices exceedingly when he acquires them, and is equally grieved at their loss; his heart is in them. He who loves himself above all things regards himself in every thing: he thinks of himself, he speaks of himself, he acts for the sake of himself, for his life is the life of self.

56. Man regards that which he loves above all things as an end; he is governed by it in all and every particular of his conduct. It is in his will like the latent current of a river, which draws and bears him away, even when he is doing something else; for it is this which animates him. It is of such a quality, that one man explores and also discovers it in another, and either leads him, or regulates his dealings with him, according to it.

57. Man is altogether of such a quality as the ruling principle of his life is: by this he is distinguished from others; according to this is his heaven if he be good, and his hell if he be evil. It is his will itself, his proprium, and his nature, for it is the very esse of his life: this cannot be changed after death, because it is the man himself.

58. Every one enjoys delight, pleasure and happiness from his ruling love, and according to it; for man calls that delightful which he loves, because he perceives it; but that which he thinks and does not love, he may also call delightful, but it is not the delight of his life. That which is delightful to his love is what man esteems good, and that which is undelightful is what he esteems evil.

59. There are two loves, from which, as from their fountains, all goods and truths exist; and there are two loves, from which all evils and falses exist. The two loves, from

which all goods and truths exist, are love to the Lord, and love towards the neighbour; and the two loves, from which all evils and falses exist, are the love of self and the love of the world. These two loves are in direct opposition to the former.

60. The two loves from which are all goods and truths, which are, as was said, love to the Lord and love towards the neighbour, constitute heaven with man, wherefore also they reign in heaven; and forasmuch as they constitute heaven with man, they also constitute the church with him. The two loves from which are all evils and falses, which are, as was said, the love of self and the love of the world, constitute hell with man, wherefore also they reign in hell.

61. The two loves from which all goods and truths are, which, as was said, are the loves of heaven, open and form the internal spiritual man, because they reside therein. But the two loves from which all evils and falses are derived, when they have the dominion, shut up and destroy the internal spiritual man, and render man natural and sensual, according to the extent and quality of their dominion.



OF THE LOVES OF SELF AND OF THE WORLD.

65. THE love of self consists in willing well to ourselves alone, and not to others except for the sake of ourselves, not even to the church, to our country, to any human society, or to a fellow-citizen; and also in doing good to them only for the sake of our own fame, honour and glory; for unless it sees that these will be promoted by the goods which it does to others, it says in its heart, What matters it? why should I do this? and what advantage will it be to me? and so it passes them over. Whence it is plain that he who is in the love of self does not love the church, nor his country, nor society, nor his fellow-citizen, nor any thing good, but himself alone.

66. Man is in the love of self, when, in those things which he thinks and does, he has no respect to his neighbour, nor to the public, much less to the Lord, but only to himself and his own connexions; consequently when every thing which he does is for the sake of himself and his own connexions, and when, if he does any thing for the public and his neighbour, it is only for the sake of appearance.

67. It is said for the sake of himself and his own connexions, because he who loves himself also loves his own connexions, who are, in particular, his children and relations, and in general, all who make one with him, and whom he calls his own. To love these is still to love himself, for he regards them as it were in himself, and himself in them:—amongst those whom he calls his own, are also all they who praise, honour, and pay their court to him.

68. That man is in the love of self, who despises his neighbour in comparison with himself, who esteems him his enemy if he does not favour him, and if he does not respect and pay his court to him: he is still more in the love of self who for such reasons hates his neighbour and persecutes him; and he is still more so who for such reasons burns with revenge against him, and desires his destruction: such persons at length delight in cruelty.

69. From a comparison with celestial love, it may plainly appear what is the quality of the love of self. Celestial love consists in loving uses for the sake of uses, or goods for the sake of goods, such as man should perform to the church, to his country, to human society, and to his fellow-citizens. But he who loves them for the sake of self, loves them no otherwise than he loves his domestics because they are serviceable to him. Hence it follows that he who is in the love of self, would that the church, his country, human societies, and his fellow-citizens, should serve him, and not that he should serve them. He places himself above them, and them below himself.

70. Moreover, so far as any one is in celestial love, which consists in loving uses and goods, and in being affected with delight of heart when he performs them, so far he is led by the Lord, because that is the love in which the Lord is, and which is from Him. But so far as any one is in the love of self, so far he is led by himself; and so far as he is led by himself, so far he is led by his own proprium; and the proprium of man is nothing but evil; for it is his hereditary evil, which consists in loving self more than God, and the world more than heaven.

71. The love of self is also of such a quality, that so far as the reins are given to it, that is, so far as external restraints are removed, which are fears on account of the law and its penalties, and on account of the loss of fame, of honour, of gain, of office, and of life, it rushes on till it would not only extend its empire over the universal globe, but also over

heaven, and over the Divine itself; it has no bound nor end. This propensity lurks in every one who is in the love of self, although it does not appear before the world, on account of the checks and restraints before mentioned. Besides, every one who is of such a quality, when he meets with an insuperable obstacle in his way, waits till it is removed; hence it is that the man who is in such love does not know that such a mad, unbounded cupidity is latent within him. Nevertheless, any one may see that this is the case, who observes the conduct of potentates and kings, who are not withheld by such checks, restraints, and insuperable obstacles; who rush on and subjugate provinces and kingdoms as long as success attends them, and aspire after power and glory without bounds. And it may be seen still more clearly from the case of those who extend their dominion into heaven, and transfer to themselves all the divine power of the Lord, and are continually lusting after more.

72. There are two kinds of dominion, that of love towards our neighbour, and that of the love of self. These two kinds of dominion are in their essence entirely opposite to each other. He who rules from love towards his neighbour, wills good to all, and loves nothing more than to perform uses, consequently to serve others; (to serve others consists in doing them good from good will, and in performing uses;) this is his love, and this is the delight of his heart. He is also rejoiced in proportion as he is exalted to dignities, not for the sake of the dignities, but for the sake of uses, which he is thereby enabled to perform in more abundance and in a greater degree; such is the quality of dominion in the heavens. But he who rules from the love of self, wills good to none except to himself and his own connexions: the uses which he performs are for the sake of his own honour and glory, which he esteems the only uses: when he serves others, it is in order that he may be served, honoured and exalted: he seeks dignities, not for the sake of the goods which he might perform, but that he may be in eminence and glory, and thence in the delight of his heart.

73. The love of dominion also remains with every one after the termination of his life in the world. They who have ruled from love towards their neighbour, are then intrusted with dominion in the heavens; but then it is not they that rule, but the uses and goods which they love; and when uses and goods rule, the Lord rules. But they

who have ruled in the world from the love of self, are, after the termination of their life in the world, in hell, where they are vile slaves.

74. Hence it may be known who they are that are in the love of self. It is of no importance how they appear externally, whether elate or submissive; for such things reside in the interior man, and the interior man is concealed by many, whilst the exterior is instructed to assume the contrary appearance of love for the public and the neighbour. And this is also done for the sake of self: for they know that the love of the public and the neighbour has a power of interiorly affecting all men, and that they shall be loved and esteemed in proportion. The reason why that love has such a power is, because heaven flows in into it.

75. The evils which belong to those who are in the love of self, are, in general, contempt of others, envy, enmity against those who do not favour them, hostility on that account, hatreds of various kinds, revenge, cunning, deceit, unmercifulness, and cruelty; and where such evils exist, there is also contempt of the Divine, and of divine things, which are the truths and goods of the church: if these are honoured by such persons, it is only with the mouth, and not with the heart. And because such evils are thence, so there are similar falses, for falses proceed from evils.

76. But the love of the world consists in wishing to appropriate the wealth of others to ourselves by any artifice, in placing the heart in riches, and in suffering the world to draw us back, and lead us away from spiritual love, which is love towards the neighbour, consequently from heaven. They are in the love of the world who desire to appropriate the goods of others to themselves by various artifices, particularly they who do so by means of cunning and deceit, esteeming their neighbour's good as of no importance. They who are in that love covet the goods of others, and so far as they do not fear the laws and the loss of reputation, which they regard for the sake of gain, they deprive others of their property, and even commit depredations.

77. But the love of the world is not opposite to celestial love in the same degree that the love of self is, inasmuch as such great evils are not concealed in it. This love is manifold: there is the love of riches as the means of obtaining honours; there is the love of honours and dignities as the means of obtaining riches; there is the love of riches for the sake of various uses with which people are delighted in

the world ; there is the love of riches for the sake of riches alone, which is avarice, and so on. The end, for the sake of which riches are desired, is called their use, and it is the end or use from which the love derives its quality ; for the quality of the love is the same as that of the end which it has in view, to which other things only serve as means.

78. In a word, the love of self and the love of the world are altogether opposite to love to the Lord and love towards the neighbour ; wherefore the love of self and the love of the world are infernal loves, for they reign in hell, and also constitute hell with man ; but love to the Lord and love towards the neighbour are heavenly loves, for they reign in heaven, and also constitute heaven with man.

79. From what has been now said, it may be seen that all evils are in and from those two loves ; for the evils which were enumerated at n. 75 are common ; the others, which were not enumerated, because they are specific, originate in and flow from them. Hence it may appear, that man, forasmuch as he is born into these two loves, is born into evils of every kind.

80. In order that man may know what evils are, he ought to know their origin ; and unless he knows what evils are, he cannot know what goods are, consequently he cannot know of what quality he himself is : this is the reason that these two origins of evils are treated of here



OF LOVE TOWARDS THE NEIGHBOUR, OR CHARITY.

84. It shall first be shown what the neighbour is, as it is the neighbour who is to be loved, and towards whom charity is to be exercised. For unless it be known what our neighbour is, charity may be exercised in a similar manner, without distinction, towards the evil as well as towards the good, whence charity ceases to be charity : for the evil, from the benefactions conferred on them, do evil to their neighbour, but the good do good.

85. It is a common opinion at this day, that every man is equally a neighbour, and that benefits are to be conferred on every one who needs assistance ; but it is the business of Christian prudence to examine well the quality of a man's life, and to exercise charity to him accordingly. The man of the internal church exercises his charity with discrimination,

consequently with intelligence ; but the man of the external church, forasmuch as he is not able thus to discern things, does it indiscriminately.

86. The distinctions of neighbour, which the man of the church ought well to know, depend upon the good which is with every one ; and forasmuch as all goods proceed from the Lord, therefore the Lord is our neighbour in a supreme sense and in a supereminent degree, and the origin is from Him. Hence it follows that so far as any one is receptive of the Lord, in that degree he is our neighbour ; and forasmuch as no one receives the Lord, that is, good from Him, in the same manner as another, therefore no one is our neighbour in the same manner as another. For all who are in the heavens, and all the good who are on the earths, differ in good ; no two ever receive a good that is altogether one and the same ; it must be various, that each may subsist by itself. But all these varieties, consequently all the distinctions of neighbour, which depend on the reception of the Lord, that is, on the reception of good from him, can never be known by any man, nor indeed by any angel, except in a general manner, or with respect to their kinds and species : neither does the Lord require any more of the man of the church, than to live according to what he knows.

87. Forasmuch as good is different with every one, it follows, that the quality of his good determines in what degree and in what proportion any one is our neighbour. That this is the case is plain from the Lord's parable concerning him that fell among robbers, whom, when half dead, the priest passed by, and also the Levite ; but the Samaritan, after he had bound up his wounds, and poured in oil and wine, took him up on his own beast, and led him to an inn, and ordered that care should be taken of him : he, forasmuch as he exercised the good of charity, is called neighbour, Luke x. 29 to 37 ; whence it may be known that they are our neighbour who are in good : oil and wine, which the Samaritan poured into the wounds, also signify good and its truth.

88. It is plain, from what has now been said, that, in a universal sense, good is the neighbour, forasmuch as a man is neighbour according to the quality of the good that is with him from the Lord ; and forasmuch as good is the neighbour, so is love, for all good is of love ; consequently every man is our neighbour according to the quality of the love which he receives from the Lord.

89. That love is what causes any one to be a neighbour,

and that every one is a neighbour according to the quality of his love, appears manifestly from the case of those who are in the love of self, who acknowledge for their neighbour those who love them most; that is, so far as they belong to themselves they embrace them, they treat them with kindness, they confer benefits on them, and call them brothers; yea, forasmuch as they are evil, they say, that these are their neighbour more than others: they esteem others as their neighbour in proportion as they love them, thus according to the quality and quantity of their love. Such persons derive the origin of neighbour from self, by reason that love constitutes and determines it. But they who do not love themselves more than others, as is the case with all who belong to the kingdom of the Lord, will derive the origin of neighbour from Him whom they ought to love above all things, consequently, from the Lord; and they will esteem every one as neighbour according to the quality of his love to Him and from Him. Hence it appears from whence the origin of neighbour is to be drawn by the man of the church; and that every one is neighbour according to the good which he possesses from the Lord, consequently that good itself is the neighbour.

90. That this is the case, the Lord also teaches in Matthew, “for he said to those who were in good that they had given him to eat, that they had given him to drink, that they had gathered him, had clothed him, had visited him, and had come to him in prison; and afterwards that, so far as they had done it to one of the least of their brethren, they had done it unto him,” xxv. 34 to 40; in these six kinds of good, when understood in the spiritual sense, are comprehended all the kinds of neighbour. Hence, likewise, it is evident, that when good is loved the Lord is loved, for it is the Lord from Whom good is, Who is in good, and Who is good itself.

91. But the neighbour is not only man singly, but also man collectively, as a less or greater society, our country, the church, the Lord’s kingdom, and, above all, the Lord Himself; these are the neighbour to whom good is to be done from love. These are also the ascending degrees of neighbour, for a society consisting of many is neighbour in a higher degree than a single man is; in a still superior degree is our country; in a still superior degree is the church; and in a still superior degree is the Lord’s kingdom; but in the supreme degree is the Lord: these ascending degrees are as the steps of a ladder, at the top of which is the Lord.

92. A society is our neighbour more than a single man,

because it consists of many. Charity is to be exercised towards it in a like manner as towards a man singly, that is, according to the quality of the good that is with it; consequently in a manner totally different towards a society of well-disposed persons, than towards a society of ill-disposed persons: the society is loved when its good is provided for from the love of good.

93. Our country is our neighbour more than a society, because it is like a parent; for a man is born therein, and is thereby nourished and protected from injuries. Good is to be done to our country from a principle of love according to its necessities, which principally regard its sustenance, and the civil and spiritual life of those therein. He who loves his country, and does good to it from good will, in the other life loves the Lord's kingdom, for there the Lord's kingdom is his country, and he who loves the Lord's kingdom loves the Lord, because the Lord is all in all in His kingdom.

94. The church is our neighbour more than our country, for he who provides for the church, provides for the souls and eternal life of the men who dwell in his country; wherefore he who provides for the church from love, loves his neighbour in a superior degree, for he wishes and wills heaven and happiness of life to eternity to others.

95. The Lord's kingdom is our neighbour in a still superior degree, for the Lord's kingdom consists of all who are in good, as well those on the earths as those in the heavens; thus the Lord's kingdom is good with all its quality in the complex: when this is loved, the individuals are loved who are in good.

96. These are the degrees of neighbour, and love ascends, with those who are principled in love towards their neighbour, according to these degrees. But these degrees are degrees in successive order, in which what is prior or superior is to be preferred to what is posterior or inferior; and forasmuch as the Lord is in the supreme degree, and he is to be regarded in each degree as the end to which it tends, consequently he is to be loved above all persons and things. Hence, now, it may appear in what manner love to the Lord conjoins itself with love towards the neighbour.

97. It is a common saying, that every one is his own neighbour; that is, that every one should first consider himself; but the doctrine of charity teaches how this is to be understood. Every one should provide for himself the neces-

saries of life, such as food, raiment, habitation, and other things which the state of civil life, in which he is, necessarily requires, and this not only for himself, but also for his family, and not only for the present time, but also for the future; for, unless a man procures himself the necessaries of life, he cannot be in a state to exercise charity, for he is in want of all things.

98. But in what manner every one ought to be his own neighbour may appear from this comparison: every one ought to provide food and raiment for his body; this must be the first object, but it should be done to the end that he may have a sound mind in a sound body. And every one ought to provide food for his mind, viz. such things as are of intelligence and wisdom, to the end that it may thence be in a state to serve his fellow-citizens, human society, his country, and the church, thus the Lord. He who does this provides for his own good to eternity; whence it is plain that the first thing is to discover the end in view, for all other things look to this. The case is like that of a man who builds a house: he first lays the foundation; but the foundation is for the house, and the house is for habitation: he who believes that he is his own neighbour in the first place, is like him who regards the foundation as the end, not the house and habitation, when yet the habitation is the very first and ultimate end, and the house with the foundation is only a medium to this end.

99. The end declares in what manner every one should be his own neighbour, and provide for himself first. If the end be to grow richer than others only for the sake of riches, or for the sake of pleasure, or for the sake of eminence, and the like, it is an evil end, and that man does not love his neighbour, but himself: but if the end be to procure himself riches, that he may be in a state of providing for the good of his fellow-citizens, of human society, of his country, and of the church, in like manner if he procure himself offices for the same end, he loves his neighbour. The end itself, for the sake of which he acts, constitutes the man; for the end is his love, forasmuch as every one has for a first and ultimate end, that which he loves above all things.

What has hitherto been said is concerning the neighbour; love towards him, or CHARITY, shall now be treated of.

100. It is believed by many, that love towards the neighbour consists in giving to the poor, in assisting the indigent, and in doing good to every one; but charity consists in act-

ing prudently, and to the end that good may result. He who assists a poor or indigent villain does evil to his neighbour through him, for, through the assistance which he renders, he confirms him in evil, and supplies him with the means of doing evil to others: it is otherwise with him who gives support to the good.

101. But charity extends itself much more widely than to the poor and indigent; for charity consists in doing what is right in every work, and our duty in every office. If a judge does justice for the sake of justice, he exercises charity; if he punishes the guilty and absolves the innocent, he exercises charity, for thus he consults the welfare of his fellow-citizens, and of his country. The priest who teaches truth, and leads to good, for the sake of truth and good, exercises charity. But he who does such things for the sake of self and the world, does not exercise charity, because he does not love his neighbour, but himself.

102. The case is the same in all other instances, whether a man be in any office or not; as with children towards their parents, and with parents towards their children; with servants towards their masters, and with masters towards their servants; with subjects towards their king, and with a king towards his subjects: whoever of these does his duty from a principle of duty, and what is just from a principle of justice, exercises charity.

103. The reason why such things belong to the love towards the neighbour, or charity, is, because, as was said above, every man is our neighbour, but in a different manner. A less and greater society is more our neighbour; our country is still more our neighbour; the Lord's kingdom still more; and the Lord above all; and in a universal sense, good, which proceeds from the Lord, is our neighbour; consequently sincerity and justice are so too. Wherefore he who does any good for the sake of good, and he who acts sincerely and justly for the sake of sincerity and justice, loves his neighbour and exercises charity; for he does so from the love of what is good, sincere, and just, and consequently from the love of those in whom good, sincerity and justice are.

104. Charity therefore is an internal affection, from which man wills to do good, and this without remuneration; the delight of his life consists in doing it. With them who do good from internal affection, there is charity in every thing which they think and speak, and which they will and do:

it may be said that a man or angel, as to his interiors, is charity, when good is his neighbour. So widely does charity extend itself.

105. They who have the love of self and of the world for an end, cannot in any wise be in charity; they do not even know what charity is, and cannot at all comprehend that to will and do good to the neighbour without reward as an end, is heaven in man, and that there is in that affection a happiness as great as that of the angels of heaven, which is ineffable; for they believe, if they are deprived of the joy proceeding from the glory of honours and riches, that nothing of joy can be experienced any longer; when yet it is then that heavenly joy first begins, which infinitely transcends the other.*

* 107. To the above shall be added some particulars concerning the doctrine of love to the Lord, and concerning the doctrine of charity, as it was held by the ancients, with whom was the church, in order that it may be known what the quality of that doctrine formerly was, which at this day exists no longer; the particulars are extracted from the *ARCANA CÆLESTIA*, n. 7257 to 7263.

The good which is of love to the Lord, is called celestial good, and the good which is of love towards the neighbour, or charity, is called spiritual good. The angels who are in the inmost or third heaven, are in the good of love to the Lord, whence they are called celestial angels; but the angels who are in the middle or second heaven, are in the good of love towards the neighbour, whence they are called spiritual angels.

The doctrine of celestial good, which is that of love to the Lord, is most ample, and at the same time most full of arcana, for it is the doctrine of the angels of the inmost or third heaven, which is such, that if it were delivered from their mouths, scarcely a thousandth part of it would be understood; the things also which it contains are ineffable. This doctrine is contained in the inmost sense of the Word, but the doctrine of spiritual love in the internal sense.

The doctrine of spiritual good, which is that of love towards the neighbour, is also ample and full of arcana, but much less so than the doctrine of celestial good, which is that of love to the Lord. That the doctrine of love towards the neighbour, or charity, is ample, may appear from hence, that it extends itself to all and singular the things which man thinks and wills, consequently to all which he speaks and acts, as also from hence, that a like charity is not given with two different persons, and that no two persons are alike our neighbour.

Forasmuch as the doctrine of charity was so ample, therefore the ancients, with whom it was the very doctrine of the church, distinguished charity towards the neighbour into several classes, which classes they also subdivided, and gave names to each class, and taught how charity was to be exercised towards those who are in one class, and how towards those who are in another; and thus they reduced the doctrine and the exercises of charity into order, that they might distinctly fall under the view of the understanding.

The names which they gave to those towards whom they were to exercise charity, were several; some they called the **BLIND**, some the **LAME**, some the **MAIMED**, some the **POOR**, some the **MISERABLE** and **AFFLICTED**, some **ORPHANS**, [of the **FATHERLESS**] some **WIDOWS**; but in general they called them the **HUNGRY** to whom they should give to eat, the **THIRSTY** to whom they should give to drink, **STRANGERS** whom they should take in, the **NAKED** whom they should clothe, the **SICK** whom they should visit, and the **BOUND IN PRISON** to whom they should come.

These names were given from heaven to the ancients who were of the church, and by those who were so named they understood those who were spiritually

OF FAITH.

108. No man can know what faith is in its essence, unless he know what charity is, because where there is no charity there is no faith, forasmuch as charity makes one with faith as good does with truth. For what man loves or holds dear, this he esteems good, and what man believes, this he esteems truth; whence it is plain that there is a like union of charity and faith, as there is of good and truth; the quality of which union may appear from what has been said above concerning **GOOD** and **TRUTH**.

109. The union of charity and faith is also like that of will and understanding with man; for these are the two faculties which receive good and truth, the will receiving good and the understanding truth; thus, also, these two faculties receive charity and faith, forasmuch as good is of charity and truth is of faith. No one is ignorant that charity and faith reside with man, and in him, and forasmuch as they are with him and in him, they must be in his will and understanding, for all the life of man is therein, and from thence. Man has also memory, but this is only the outer court, where those things are collected together which are to enter into the understanding and the will: whence it is plain that there is a like union of charity and faith, as there is of will and understanding; the quality of which union may appear from what has been said above concerning **WILL** and **UNDERSTANDING**.

110. Charity conjoins itself with faith with man, when man wills that which he knows and perceives; to will is of charity, but to know and perceive is of faith. Faith enters

such: their doctrine of charity not only taught who they were, but also the quality of charity to be exercised towards each; hence it is that the same names are in the Word, and signify those who are such in a spiritual sense. The Word in itself is nothing but the doctrine of love to the Lord, and of charity towards the neighbour, as the Lord also teaches; "Thou shalt love the Lord thy God from thy whole heart, in thy whole soul, and in thy whole mind; this is the first and great commandment. The second is like unto it; Thou shalt love thy neighbour as thyself; on these two commandments hang the law and prophets," Matt. xxii. 35, 36, 37, 38; the law and the prophets are the whole Word.

The reason why those same names are in the Word is, in order that the Word, which is in itself spiritual, might in its ultimate be natural; and because they who were in external worship were to exercise charity towards such who were so named; and they who were in internal worship towards such spiritually understood; thus that the simple might understand and do the Word in simplicity, and the wise wisely; as also that the simple, by the externals of charity, might be initiated into its internals.

into man, and becomes his, when he wills and loves that which he knows and perceives; otherwise it is without him.

111. Faith does not become faith with man, unless it become spiritual, and it does not become spiritual, unless it become of the love, and it then becomes of the love, when man loves to live truth and good, that is, to live according to those things which are commanded in the Word.

112. Faith is the affection of truth originating from willing truth because it is truth; and to will truth because it is truth is the very spiritual principle of man; for it is abstracted from the natural principle, which consists in willing truth not for the sake of truth, but for the sake of one's own glory, reputation or gain. Truth abstractedly from such things is spiritual, because it is from the Divine: that which proceeds from the Divine is spiritual, and this is conjoined to man by love, for love is spiritual conjunction.

113. Man may know, think, and understand much, but when he is left to himself alone, and meditates, he rejects from himself those things which do not agree with his love; and thus he rejects them also after the life of the body, when he is in the spirit, for that only remains in the spirit of man which has entered into his love: other things after death are regarded as foreign, and because they are not of his love he casts them out. It is said in the spirit of man, because man lives a spirit after death.

114. An idea concerning the good which is of charity, and concerning the truth which is of faith, may be formed from the light and heat of the sun. When the light which proceeds from the sun is conjoined to heat, as is the case in the time of spring and summer, then all the productions of the earth germinate and flourish; but when there is no heat in the light, as in the time of winter, then all the productions of the earth become torpid and die: the truth of faith is also spiritual light, and love is spiritual heat. Hence an idea may be formed concerning the man of the church, what his quality is when faith with him is conjoined to charity—that he is indeed as a garden and paradise; and what his quality is when faith with him is not conjoined to charity—that he is as a desert and earth covered with snow.

115. The confidence or trust, which is said to be of faith, and is called indeed saving faith, is not spiritual confidence or trust, but natural, when it is of faith alone. Spiritual confidence or trust has its essence and life from the good of love, but not from the truth of faith separate. The confi-

dence of faith separate is dead; wherefore true confidence cannot be given with those, who lead an evil life: the confidence also of obtaining salvation on account of the Lord's merit with the Father, whatever a man's life may have been, is likewise not from truth. All those who are in spiritual faith have confidence that they are saved by the Lord, for they believe that the Lord came into the world to give eternal life to those who believe, and live according to the precepts which He taught, and that He regenerates them, and renders them fit for heaven, and that He alone does this from pure mercy, without the aid of man.

116. To believe those things which the Word teaches, or which the doctrine of the church teaches, and not to live according to them, appears as if it were faith, and some also fancy that they are saved by it, but by this alone no one is saved, for it is persuasive faith, the quality of which shall now be declared.

117. Faith is persuasive, when the Word and the doctrine of the church are believed and loved, not for the sake of truth and of a life according to it, but for the sake of gain, honour, and the fame of erudition, as ends; wherefore they who are in that faith, do not look to the Lord and to heaven, but to themselves and the world. They who aspire after great things in the world, and covet many things, are in a stronger persuasive principle that what the doctrine of the church teaches is true, than they who do not aspire after great things and covet many things: the reason is, because the doctrine of the church is to the former only a medium to their own ends, and so far as the ends are coveted, so far the means are loved, and are also believed. But the case in itself is this: so far as any persons are in the fire of the loves of self and of the world, and from that fire speak, preach, and act, so far they are in the above persuasive principle, and then they know no other than that it is so: but when they are not in the fire of those loves, then they believe but little, and many not at all; whence it is evident, that persuasive faith is a faith of the mouth and not of the heart, and that in itself it is not faith.

118. They who are in persuasive faith do not know, from any internal illustration, whether the things which they teach be true or false; yea, neither do they care, provided they be believed by the vulgar; for they are in no affection of truth for the sake of truth. Wherefore they recede from faith, if they are deprived of honours and gains, provided their repu-

tation be not endangered. For persuasive faith is not inwardly with man, but stands without, in the memory only, out of which it is taken when it is taught. Wherefore that faith with its truths vanishes after death; for then there remains only that faith which is inwardly in man, that is, which is rooted in good, thus which has become of the life.

119. They who are in persuasive faith are understood by these persons in Matthew: "Many will say to me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out demons, and in Thy name done many virtues? but then I will confess to them, I have not known you, ye workers of iniquity." vii. 22, 23. Also in Luke: "Then will ye begin to say, We have eaten before Thee, and have drunk, and Thou hast taught in our streets; but He will say, I say to you, I have not known you whence you are; depart from Me, all ye workers of iniquity." xiii. 26, 27. They are understood also by the five foolish virgins who had no oil in their lamps, in Matthew: "At length came those virgins, saying, Lord, Lord, open to us; but He answering will say, Verily I say unto you, I have not known you." xxv. 11, 12: oil in lamps is the good of love in faith.

OF PIETY.

123. IT is believed by many, that spiritual life, or the life which leads to heaven, consists in *piety*, in *external sanctity*, and in the *renunciation of the world*; but piety without charity, and external sanctity without internal sanctity, and a renunciation of the world without a life in the world, do not constitute spiritual life: but piety from charity, external sanctity from internal sanctity, and a renunciation of the world with a life in the world, constitute it.

124. Piety consists in thinking and speaking piously, in spending much time in prayer, in behaving humbly at that time, in frequenting temples and attending devoutly to the preaching there, in frequently every year receiving the sacrament of the supper, and in performing the other parts of worship according to the ordinances of the church. But the life of charity consists in willing well and doing well to our neighbour, in acting in all our works from justice and equity, and from good and truth, and in like manner in every office; in a word, the life of charity consists in performing uses. Divine worship primarily consists in this life, but secondarily

in the former ; wherefore he who separates one from the other, that is, who lives the life of piety, and not that of charity at the same time, does not worship God. He thinks indeed of God, but not from God, but from himself ; for he thinks of himself continually, and not at all of his neighbour ; and if he does think of his neighbour, he regards him as vile, if he be not of such a quality also. He likewise thinks of heaven as a reward, whence his mind entertains the idea of merit, and also the love of self, together with a contempt or neglect of uses, and thus of his neighbour ; and at the same time he cherishes a belief that he is blameless. Hence it may appear that the life of piety, separate from the life of charity, is not the spiritual life which should be in divine worship. Compare Matt. vi. 7, 8.

125. External sanctity is like such piety, and is not holy with man unless his internal be holy ; for such as man is as to his internal, such he also is as to his external, as this proceeds from the former as action does from its spirit ; wherefore external sanctity without internal sanctity is natural and not spiritual. Hence it is that external sanctity is found with the evil as well as with the good ; and they who place the whole of worship therein are for the most part void ; that is, without knowledges of good and truth. And yet goods and truths are the real sanctities which are to be known, believed and loved, because they are from the Divine, and thus the Divine is in them. Internal sanctity, therefore, consists in loving good and truth for the sake of good and truth, and justice and sincerity for the sake of justice and sincerity. So far also as man thus loves them, so far he is spiritual, and his worship too, for so far also he is willing to know them and to do them ; but so far as man does not thus love them, so far he is natural, and his worship too, and so far also he is not willing to know them and do them. External worship without internal may be compared with the life of the respiration without the life of the heart ; but external worship from internal may be compared with the life of the respiration conjoined to the life of the heart.

126. But to proceed to what relates to the renunciation of the world. It is believed by many, that to renounce the world, and to live in the spirit and not in the flesh, is to reject worldly things, which are chiefly riches and honours ; to be continually engaged in pious meditation concerning God, concerning salvation, and concerning eternal life ; to spend one's life in prayer, in the reading of the Word and pious books ; and also to afflict one's self : but this is not renouncing the world : but

to renounce the world is to love God and to love the neighbour; and God is loved when man lives according to His commandments, and the neighbour is loved when man performs uses. In order, therefore, that man may receive the life of heaven, it is necessary that he should live in the world, and in offices and business there. A life abstracted from worldly things is a life of thought and faith separate from the life of love and charity, in which life the principle of willing good and doing good to the neighbour perishes. And when this perishes, spiritual life is as a house without a foundation, which either sinks down successively into the ground, or becomes full of chinks and openings, or totters till it falls.

127. That to do good is to worship the Lord, appears from the Lord's words. "Every one who heareth my words and doeth them, I will liken to a prudent man who built a house upon a rock; but he who heareth my words and doeth them not, I will liken to a foolish man who built a house upon the sand, or upon the ground without a foundation," Matt. vii. 24 to 27. Luke vi. 47, 48, 49.

128. Hence now it is manifest, that a life of piety is of value, and is acceptable to the Lord, so far as a life of charity is conjoined to it; for this is the primary, and such as the quality of this is, such is that of the former. Also, that external sanctity is of value, and is acceptable to the Lord, so far as it proceeds from internal sanctity, for such as the quality of this is, such is that of the former. And also, that the renunciation of the world is of value, and is acceptable to the Lord, so far as it is practised in the world; for they renounce the world who remove the love of self and the world, and act justly and sincerely in every office, in every business, and in every work, from an interior, thus from a celestial origin; which origin dwells in that life when man acts well, sincerely, and justly, because it is according to the divine laws.

OF CONSCIENCE.

130. CONSCIENCE is formed with man from the religious principle in which he is, according to its reception inwardly in himself.

131. Conscience, with the man of the church, is formed by the truths of faith from the Word, or from doctrine out of the Word, according to their reception in the heart; for when

man knows the truths of faith, and apprehends them in his own manner, and then wills them and does them, he acquires conscience. Reception in the heart is reception in the will, for the will of man is what is called the heart. Hence it is that they who have conscience, speak from the heart the things which they speak, and do from the heart the things which they do: their mind also is undivided, for according to that which they understand and believe to be true and good they do.

132. A more perfect conscience can be given with those who are enlightened in the truths of faith more than others, and who are in a clear perception above others, than with those who are less enlightened, and who are in obscure perception.

133. The real spiritual life of man resides in a true conscience, for his faith, conjoined to his charity, is therein; wherefore, with those who are possessed of it, to act from conscience is to act from their own spiritual life, and to act contrary to conscience is, with them, to act contrary to their own spiritual life. Hence it is that they are in the tranquillity of peace, and in internal blessedness, when they act according to conscience, and in in tranquillity and pain, when they act contrary to it: this pain is what is called remorse of conscience.

134. Man has a conscience of what is good, and a conscience of what is just: the conscience of what is good is the conscience of the internal man, and the conscience of what is just is the conscience of the external man. The conscience of what is good consists in acting according to the precepts of faith from internal affection, but the conscience of what is just consists in acting according to civil and moral laws from external affection. They who have the conscience of what is good, have also the conscience of what is just; and they who have only the conscience of what is just, are in a faculty of receiving the conscience of what is good; and they also do receive it when they are instructed.

135. Conscience, with those who are in charity towards the neighbour, is the conscience of truth, because it is formed by the faith of truth; but with those who are in love to the Lord, it is the conscience of good, because it is formed by the love of truth. The conscience of these is a superior conscience, and is called the perception of truth from good. They who have the conscience of truth, are of the Lord's spiritual kingdom; but they who have the superior conscience, which is called perception, are of the Lord's celestial kingdom.

136. But let examples illustrate what conscience is. If a man be in possession of another man's goods, whilst the other

is ignorant of it, and thus can retain them without fear of the law, or of the loss of honour and reputation, and he still restores them to the other, because they are not his own, he has conscience, for he does what is good for the sake of what is good, and what is just for the sake of what is just. Again, if a person has it in his power to obtain an office, but knows that another, who also desires it, would be more useful to his country, and gives way to him, for the sake of the good of his country, he has a good conscience. So in other cases.

137. From these instances it may be concluded, what quality they are of who have not conscience; they are known from the opposite. Thus, they who for the sake of any gain make what is unjust appear as just, and what is evil appear as good, and *vice versa*, have not conscience. Neither do they know what conscience is, and if they are instructed what it is, they do not believe; and some are not willing to know. Such is the quality of those, who, in all their actions, have respect only to themselves and the world.

138. They who have not received conscience in the world, cannot receive it in the other life; thus they cannot be saved. The reason is, because they have no plane into which heaven, that is, the Lord through heaven, may flow in, and by which He may operate, and lead them to Himself. For conscience is the plane and receptacle of the influx of heaven.



OF FREEDOM.

141. ALL freedom is of love, for what man loves, this he does freely; hence also all freedom is of the will, for what man loves, this he also wills; and forasmuch as love and the will constitute the life of man, so also does freedom. From these considerations it may appear what freedom is, namely, that it is that which is of the love and the will, and thence of the life of man: hence it is, that what a man does from freedom, appears to him as if he did it from his own proprium.

142. To do evil from freedom, appears as if it were freedom, but it is bondage, because that freedom is from the love of self and from the love of the world, and these loves are from hell. Such freedom is actually turned into bondage after death, for the man who has been in such freedom then becomes a vile servant in hell. But to do good from freedom is freedom itself, because it proceeds from love to

the Lord and from love towards the neighbour, and these loves are from heaven. This freedom also remains after death, and then becomes freedom indeed, for the man who has been in such freedom, becomes in heaven like a son of the house. This the Lord thus teaches: "Every one that doeth sin is the servant of sin; the servant abideth not in the house forever: the son abideth forever; if the Son shall have made you free, you shall be truly free," John viii. 34, 35, 36. Now, forasmuch as all good is from the Lord, and all evil from hell, it follows, that freedom consists in being led by the Lord, and slavery in being led by hell.

143. That man has the liberty of thinking what is evil and false, and also of doing it, so far as the laws do not withhold him, is in order that he may be capable of being reformed; for goods and truths are to be implanted in his love and will, so that they may become of his life, and this cannot be done unless he have the liberty of thinking what is evil and false as well as what is good and true. This liberty is given to every man by the Lord, and so far as he does not love evil and the false, so far, when he thinks what is good and true, the Lord implants them in his love and will, consequently in his life, and thus reforms him. What is inseminated in freedom, this also remains, but what is inseminated in a state of compulsion, this does not remain, because what is from compulsion is not from the will of the man, but from the will of him who compels. Hence also it is, that worship from freedom is pleasing to the Lord, but not worship from compulsion; for worship from freedom is worship from love, but worship from compulsion is not so.

144. The liberty of doing good, and the liberty of doing evil, though they appear alike in the external form, are as different and distant from each other as heaven and hell are: the liberty of doing good also is from heaven, and is called heavenly liberty; but the liberty of doing evil is from hell, and is called infernal liberty; so far, likewise, as man is in the one, so far he is not in the other, for no man can serve two lords, Matt. vi. 24; which also appears from hence, that they who are in infernal liberty believe that it is slavery and compulsion not to be allowed to will evil and think what is false at their pleasure, whereas they who are in heavenly liberty abhor willing evil and thinking what is false, and would be tormented if they were compelled to do so.

145. Forasmuch as acting from freedom appears to man like acting from his own proprium, therefore heavenly free-

dom may also be called the heavenly proprium, and infernal freedom may be called the infernal proprium. The infernal proprium is that into which man is born, and this is evil; but the heavenly proprium is that into which man is reformed, and this is good.

146. Hence it may appear what *Free-will* is; that it consists in doing good from choice or will, and that they are in that freedom who are led by the Lord; and they are led by the Lord who love good and truth for the sake of good and truth.

147. Man may know what is the quality of the liberty in which he is, from the delight which he feels when he thinks, speaks, acts, hears, and sees; for all delight is of love.*

*149. That liberty originates from the equilibrium between heaven and hell, and that man, without liberty, cannot be reformed, is shown in the Treatise on Heaven and Hell; in the articles concerning that equilibrium, n. 589 to 596, and concerning liberty, n. 597 to the end; but for the sake of instruction respecting what liberty is, and to show that man is reformed by means of it, I will here adduce the following extract from that Treatise: "It has been shown that the equilibrium between heaven and hell is an equilibrium between the good that is from heaven and the evil that is from hell, thus that it is a spiritual equilibrium, which in its essence is liberty. The reason that spiritual equilibrium in its essence is liberty, is because it is an equilibrium between good and evil, and between truth and the false, and these are spiritual; wherefore the power of willing good or evil, or of thinking what is true or what is false, and of choosing one in preference to the other, is liberty. This liberty is given to every man by the Lord, nor is it ever taken away; in its origin, indeed, it is not of man, but of the Lord, because it is from the Lord, but still it is given to man together with life as his own, in order that man may be capable of being reformed and saved, for without liberty there is no reformation and salvation. Every one may see from any rational intuition, that man is at liberty to think either well or ill, sincerely or insincerely, justly or unjustly, and also that he may speak and act well, sincerely and justly, but not ill, insincerely and unjustly, on account of moral and civil laws, by which his external is kept in bonds; hence it is plain, that the spirit of man, which is what thinks and wills, is in liberty, but not man's external, which speaks and acts, unless it speak and act according to the above-named laws. That man cannot be reformed, unless he be in liberty, is because he is born into evils of every kind, which must nevertheless be removed, in order that he may be saved; and they cannot be removed unless he sees them in himself, and acknowledges them, and afterwards ceases to will them, and at length is averse to them; then are they first removed; and this cannot be done unless man be in good as well as in evil, for he can see evils from good, but cannot see goods from evil: the spiritual goods, which man may think, he learns from infancy from the reading of the Word, and from preaching; and he learns civil and moral goods from his life in the world; this is the first reason why man ought to be in liberty. Another reason is, because nothing is appropriated to man, except what is done from an affection which is of the love; other things may indeed enter, but no farther than into the thought, and not into the will, and what does not also enter into the will of man, does not become his, for the thought derives what belongs to it from the memory, but the will from the life itself; nothing ever partakes of liberty, which does not proceed from an affection which is of the love; for whatever a man wills or loves, this he does freely; hence it is that the liberty of man, and the affection which is of his love or will, are one; man therefore is endowed with liberty, that he may be capable of being affected with truth and good, or of loving them, whereby they may become as his own. In a word, whatever does not enter in with man in liberty,

OF MERIT.

150. THEY who do good with a view to merit, do not do good from the love of good, but from the love of reward, for he who wills to have merit, wills to be rewarded; they who do thus, regard and place their delight in the reward, and not in good; wherefore they are not spiritual, but natural.

151. To do good, which is good, must be from the love of good, thus for the sake of good. They who are in that love are not willing to hear of merit, for they love to do, and perceive satisfaction therein, and, on the other hand, they are sorrowful if it be believed that what they do is for the sake of any thing of themselves. The case herein is nearly the same as with those who do good to their friends for the sake of friendship; to a brother for the sake of brotherhood, to wife and children for the sake of wife and children, to their country for the sake of their country, thus from friendship and love. They who think well, also say and insist, that they do not do good for the sake of themselves, but for the sake of them to whom the good is done.

152. They who do good for the sake of reward, do not do good from the Lord, but from themselves, for they regard themselves in the first place, inasmuch as they regard their own good; and the good of their neighbour, which is the good of their fellow-citizens, of human society, of their country, and of the church, they regard no otherwise than as means to this end. Hence it is, that the good of the love of self and of the world lies concealed in the good of merit, and that good is from man and not from the Lord, and all good which is from man is not good; yea, so far as self and the world lie concealed in it, it is evil.

153. Genuine charity and genuine faith disclaim all merit, for good itself is the delight of charity, and truth itself is the delight of faith; wherefore they who are in that charity and faith know what good not meritorious is, but not they who are not in charity and faith.

does not remain, because it is not of his love or will, and the things which are not of man's love or will, are not of his spirit, for the esse of man's spirit is love or will. In order that man may be in liberty, to the end that he may be reformed, he is conjoined as to his spirit with heaven and with hell, for there are with every man spirits from hell and angels from heaven; by means of the spirits from hell man is in his own evil, and by means of the angels from heaven he is in good from the Lord; thus he is in spiritual equilibrium, that is, in liberty."

154. That good is not to be done for the sake of reward, the Lord Himself teaches in Luke: "If ye love those who love you, what grace have ye, for sinners do the same: rather love your enemies, and do good, and lend, hoping for nothing; then shall your reward be great, and ye shall be the sons of the Most High," vi. 32, 33, 34, 35. That man cannot do good that is good from himself, the Lord also teaches in John: "A man cannot take any thing, unless it be given him from heaven," iii. 27; and in another place, "Jesus said, I am the vine, ye are the branches: as the branch cannot bear fruit from itself, unless it shall abide in the vine, so neither can ye unless ye shall abide in Me: He who abideth in Me and I in him, he beareth much fruit, for except from Me ye cannot do any thing," xv. 4 to 8.

155. Forasmuch as all good and truth is from the Lord, and nothing of them from man, and forasmuch as good from man is not good, it follows that merit belongs to no man, but to the Lord alone; the merit of the Lord consists in this, that from His own proper power He has saved the human race, and also, that He saves those who do good from Him. Hence it is that in the Word, he is called just to whom the merit and justice of the Lord are ascribed, and he is called unjust to whom are ascribed his own justice and the merit of self.

156. The delight itself, which is in the love of doing good without regard to reward, is a reward which remains to eternity, for heaven and eternal happiness are insinuated into that good by the Lord.

157. To think and believe that they who do good will come into heaven, and also that good is to be done in order that they may come into heaven, is not to regard reward as an end, nor yet to place merit in works; for even they who do good from the Lord think and believe so, but they who thus think, believe and do, and are not in the love of good for the sake of good, have regard to reward as an end, and place merit in works.



OF REPENTANCE AND THE REMISSION OF SINS.

159. HE who would be saved must confess his sins, and do the work of repentance.

160. *To confess sins*, is to know evils, to see them in our-

selves, to acknowledge them, to make ourselves guilty, and to condemn ourselves on account of them. This, when it is done before God, is the confession of sins.

161. *To do the work of repentance*, is to desist from sins after a man has thus confessed them, and from an humble heart has made supplication for remission, and to live a new life according to the precepts of charity and faith.

162. He who only acknowledges generally that he is a sinner, and makes himself guilty of all evils, and yet does not explore himself, that is, see his own evils, makes confession indeed, but not the confession of repentance; he, forasmuch as he does not know his own evils, lives afterwards as he did before.

163. He who lives the life of charity and faith does the work of repentance daily; he reflects upon the evils which are with him, he acknowledges them, he guards against them, he supplicates the Lord for help. For man of himself continually lapses towards evil, but he is continually raised by the Lord, and led to good. Such is the state of those who are in good; but they who are in evil lapse continually, and are also continually elevated by the Lord, but are only withdrawn from falling into the most grievous evils, to which of themselves they tend with all their power.

164. The man who explores himself in order to do the work of repentance, must explore his thoughts and the intentions of his will, and must there examine what he would do if it were permitted him, that is, if he were not afraid of the laws, and of the loss of reputation, honour and gain. There the evils of man reside, and the evils which he does in the body are all from thence. They who do not explore the evils of their thought and will, cannot do the work of repentance, for they think and will afterwards as they did before, and yet to will evils is to do them. This is self examination.

165. Repentance of the mouth and not of the life is not repentance, and sins are not remitted by means of repentance of the mouth, but by repentance of the life. Sins are indeed continually remitted to man by the Lord, for He is mercy itself, but still they adhere to man, however he may suppose that they are remitted; nor are they removed from him but by a life according to the precepts of true faith. So far as he lives according to those precepts, so far sins are removed; and so far as they are removed, so far they are remitted.

166. It is supposed that sins are wiped away, or are washed off, as filth is by water, when they are remitted; but sins are not wiped away, but they are removed; that is, man is withheld from them when he is kept in good by the Lord; and when he is kept in good, it appears as if he were withheld from them, thus as if they were wiped away; and so far as man is reformed, so far he is capable of being kept in good. How man is reformed will be shown in the following doctrinal on regeneration. He who supposes that sins are in any other manner remitted, is much deceived.

167. The signs that sins are remitted, that is, removed, are these which follow. They whose sins are remitted, perceive a delight in worshipping God for the sake of God, and in serving their neighbour for the sake of their neighbour, thus in doing good for the sake of good, and in speaking truth for the sake of truth; they are unwilling to claim merit by any thing of charity and faith; they shun and are averse to evils, as enmities, hatreds, revenges, adulteries, and the very thoughts of such things with intention. But the signs that sins are not remitted, that is, removed, are these which follow. They whose sins are not remitted, worship God not for the sake of God, and serve their neighbour not for the sake of their neighbour, thus they do not do good and speak truth for the sake of good and truth, but for the sake of themselves and the world; they wish to claim merit by their deeds; they perceive nothing undelightful in evils, as in enmity, in hatred, in revenge, in adulteries; and from these evils they think of them in all licentiousness.

168. The repentance which takes place in a free state is of avail, but that which takes place in a state of compulsion is of no avail. States of compulsion are states of sickness, states of dejection of mind in consequence of misfortune, states of imminent death, as also every state of fear which takes away the use of reason. He who is evil, and in a state of compulsion promises repentance, and also does good, when he comes into a free state returns to his former life of evil; the case is otherwise with one who is good.

169. After a man has explored himself, and acknowledged his sins, and done the work of repentance, he must remain constant in good even to the end of life. For if he afterwards relapses into his former evil life, and embraces it, he commits profanation, for he then conjoins evil with good; whence his latter state becomes worse than his former, according to the words of the Lord: "When the unclean spirit

goes out from a man, he walks through dry places, seeking rest, but doth not find ; then he says, I will return into my house whence I went out ; and when he comes and finds it void, and swept, and adorned for him, then he goes away, and adjoins to himself seven other spirits worse than himself, and, entering in, they dwell there, *and the latter things of the man become worse than the first,*" Matt. xii. 43, 44, 45.*

OF REGENERATION.

173. He who doth not receive spiritual life, that is, who is not begotten anew by the Lord, cannot come into heaven ; which the Lord teaches in John, " Verily, verily, I say unto thee, except any one be begotten again, he cannot see the kingdom of God," iii. 3.

174. Man is not born of his parents into spiritual life, but into natural life. Spiritual life consists in loving God above all things, and in loving his neighbour as himself, and this according to the precepts of faith, which the Lord taught in the Word. But natural life consists in loving ourselves and the world more than our neighbour, yea, more than God Himself.

175. Every man is born of his parents into the evils of the love of self and of the world ; for every evil, which by habit has acquired as it were a nature, is derived into the offspring ; thus it descends successively from parents, from grandfathers, and from great grandfathers, in a long series backwards ; whence the derivation of evil at length becomes so great, that the whole of man's proper life is nothing else but evil.

* By the unclean spirit going out from a man, is understood the repentance of him who is in evil ; by his walking through dry places, and not finding rest, is understood, that a life of good is of such a quality to him ; by the house into which he returned, because he found it void, and adorned for him, is understood the man himself and his will, as being without good ; by the seven spirits that he adjoined to himself, and with whom he returned, is understood evil conjoined to good ; by his state then being worse than his former, is understood profanation ; this is the internal sense of those words, for the Lord spake by correspondences. The like is understood by the words of the Lord to him whom he cured at the pool of Bethesda, " Lo, thou art made whole ; sin no more, lest something worse be done unto thee than before," John v. 14. Also by these words, " He has blinded their eyes, and hardened their hearts, lest they should see with their eyes and understand with their hearts, and should convert themselves, and I should heal them," John xii. 40 ; where to convert themselves and be healed, is to commit profanation, which comes to pass when truths and goods are acknowledged, and afterwards rejected ; and this would have been the case if the Jews had converted themselves, and had been healed.

This continual derivation of evil is not broken and altered, except by the life of faith and charity from the Lord.

176. Man continually inclines to, and lapses into, what he derives from his hereditary principle: hence he confirms with himself that evil, and also superadds more of himself. These evils are altogether contrary to spiritual life, and destroy it; wherefore, unless man receives new life, which is spiritual life, from the Lord, thus unless he is conceived anew, is born anew, is educated anew, that is, is created anew, he is damned, for he wills nothing else, and thence thinks nothing else, but what is of self and the world, in like manner as they do who are in hell.

177. No man can be regenerated unless he knows such things as belong to the new life, that is, to spiritual life; and the things which belong to the new life, which is the spiritual life, are truths which are to be believed and goods which are to be done; the former are of faith, the latter of charity. These things no one can know from himself, for man apprehends only those things which are obvious to the senses, from which he procures to himself a light which is called natural light, by virtue of which he sees nothing else than what relates to the world and to self, but not the things which relate to heaven and to God. These he must learn from revelation; as that the Lord, who is God from eternity, came into the world to save the human race; that He has all power in heaven and in earth; that the all of faith and the all of charity, thus all truth and good, is from Him; that there is a heaven, and that there is a hell; and that man is to live to eternity in heaven if he have done well, in hell if he have done evil.

178. These and many other things belong to faith, and ought to be known by the man who is to be regenerated, for he who knows them, may think them, afterwards will them, and lastly do them, and so have new life, whilst he who does not know that the Lord is the Saviour of the human race, cannot have faith in Him, love Him, and thus do good for the sake of Him. He who does not know that all good is from Him, cannot think that his own salvation is from Him, still less can he will it to be so, thus he cannot live from Him. He who does not know that there is a hell and that there is a heaven, nor that there is eternal life, cannot even think about the life of heaven, nor apply himself to receive it, and so in other cases.

179. Every one has an internal man and an external man;

the internal is what is called the spiritual man, and the external is what is called the natural man, and each is to be regenerated, that the man may be regenerated. With the man who is not regenerated, the external or natural man rules, and the internal serves; but with the man who is regenerated, the internal or spiritual man rules, and the external serves. Whence it is manifest that the order of life is inverted with man from his birth, namely, that that principle serves which ought to rule, and that that principle rules which ought to serve. In order that man may be saved, this order must be inverted; and this inversion can by no means exist, but by regeneration from the Lord.

180. What it is for the internal man to rule and the external to serve, and *vice versa*, may be illustrated thus:—If a man places all his good in voluptuousness, in gain, and in pride, and has delight in hatred and revenge, and inwardly in himself seeks for reasons which confirm such evils, then the external man rules and the internal serves. But when a man perceives good and delight in thinking and willing well, sincerely, and justly, and in outwardly speaking and doing in like manner, then the internal man rules and the external serves.

181. The internal man is first regenerated by the Lord, and afterwards the external, and the latter by means of the former. For the internal man is regenerated by thinking those things which are of faith and charity, but the external by a life according to them. This is understood by the words of the Lord, “Unless any one be begotten of water and the spirit, he cannot enter into the kingdom of God,” John iii. 5. Water, in the spiritual sense, is the truth of faith, and the spirit is a life according to it.

182. The man who is regenerated, is, as to his internal man, in heaven, and is an angel there with the angels, amongst whom he also comes after death; he is then able to live the life of heaven, to love the Lord, to love his neighbour, to understand truth, to relish good, and to perceive the blessedness thence derived.



OF TEMPTATION.

187. THEY alone who are regenerated undergo spiritual temptations; for spiritual temptations are pains of the mind,

induced by evil spirits, with those who are in goods and truths. Whilst these spirits excite the evils which are with such persons, there arises an anxiety which is that of temptation; man knows not whence it comes, because he is unacquainted with this its origin.

188. For there are evil spirits and good spirits attendant on every man; the evil spirits are in his evils, and the good spirits are in his goods. When the evil spirits approach, they draw forth his evils, and the good spirits, on the contrary, draw forth his goods, whence collision and combat take place, from which the man perceives an interior anxiety, which is temptation. Hence it is plain that temptations are not from heaven, but are induced by hell, which is also according to the faith of the church, which teaches that God tempts no one.

189. Interior anxieties also take place with those who are not in goods and truths, but these are natural anxieties, not spiritual ones; they are distinguished by this, that natural anxieties have worldly things for their objects, but spiritual anxieties have heavenly things for their objects.

190. In temptations, the dominion of good over evil, or of evil over good, is what is contended for. The evil which desires to have the dominion, is in the natural or external man, and the good is in the spiritual or internal; if evil conquers, then the natural man has dominion, but if good conquers, then the spiritual man has dominion.

191. Those combats are fought by means of the truths of faith, which are from the Word. It is from these that man must fight against evils and falses; for if he combats from any other principles than these, he does not conquer, because the Lord is not in any other principles. Forasmuch as the combat is fought by means of the truths of faith, therefore man is not admitted into that combat before he is in the knowledges of good and truth, and has thence obtained some spiritual life; wherefore those combats do not take place with man until he has arrived at years of maturity.

192. If man falls in temptation, his state after it becomes worse than his state before it, inasmuch as evil has thereby acquired power over good, and the false over truth.

193. Inasmuch as at this day faith is rare because there is no charity, the church being at its end, therefore few at this day are admitted into any spiritual temptations; hence it is that it is scarcely known what they are, and to what end they conduce.

194. Temptations conduce to acquire for good, dominion over evil, and for the truth, dominion over the false; also to confirm truths, and to conjoin them to goods, and at the same time to disperse evils and the falses thence derived. They conduce likewise to open the internal spiritual man, and to subject the natural thereto, as also to break the loves of self and the world, and to subdue the concupiscences which proceed from them. When these things are effected, man acquires illustration and perception respecting what truth and good are, and what the false and evil are; whence man obtains intelligence and wisdom, which afterwards continually increase.

195. The Lord alone combats for man in temptations; if man does not believe that the Lord alone combats and conquers for him, he then only undergoes an external temptation, which does not conduce to his salvation.*

OF BAPTISM.

202. BAPTISM was instituted for a sign that the man belongs to the church, and for a memorial that he is to be regenerated; for the washing of baptism signifies nothing else than spiritual washing, which is regeneration.

203. All regeneration is effected by the Lord, by means of the truths of faith and of a life according to them; therefore baptism testifies that the man is of the church, and that

* When the truths of faith which a man believes in his heart, and according to which he loves to live, are assaulted inwardly in him, it is called a spiritual temptation, especially when the good of love is assaulted, in which he places his spiritual life. Those assaults take place in various ways, as by an influx of scandals into the thoughts and also into the will against goods and truths, also by a continual drawing forth and bringing to remembrance of the evils which a man has committed, and of the falses which he has thought, thus by an inundation of such things; and at the same time by an apparent shutting up of the interiors of his mind, and consequently of his communication with heaven, whereby the capacity of thinking from his own faith, and of willing from his own love, is intercepted. These things are effected by the evil spirits that are with man; and when they take place, they assume the appearance of interior anxieties and pains of conscience; for such things affect and torment the man's spiritual life, the man believing that they do not proceed from evil spirits, but from himself in his interiors. The reason that man does not know that they proceed from evil spirits, is because he does not know that spirits are present with him, evil spirits in his evils, and good spirits in his goods, and that they reside in his thoughts and affections. These temptations are most grievous when they are conjoined with pains inflicted on the body, and more so if those pains last a long time, and increase, though the Divine Mercy is implored, and still there is no liberation; hence results desperation, which is the end.

he is capable of being regenerated; for in the church, the Lord, who regenerates, is acknowledged, and therein is the Word, which contains the truths of faith, by means of which regeneration is effected.

204. This the Lord teaches in John, "Except a man be begotten of water and the spirit, he cannot enter into the kingdom of God," iii. 5; water, in the spiritual sense, is the truth of faith from the Word; the spirit is a life according to it, and to be begotten is to be regenerated thereby.

205. Forasmuch as every one who is regenerated also undergoes temptations, which are spiritual combats against evils and falses, therefore by the waters of baptism those temptations are also signified.

206. Since baptism is for a sign and for a memorial of those things, therefore a man may be baptized when an infant, and if he be not baptized then, he may be baptized when he is an adult.

207. Let it be known therefore to those who are baptized, that baptism itself gives neither faith nor salvation, but that it testifies that they will receive faith, and that they will be saved, if they are regenerated.

208. Hence it may appear what is understood by the Lord's words in Mark, "He who shall believe and be baptized shall be saved, but he who shall not believe shall be condemned," xvi. 16; he who shall believe is he who acknowledges the Lord, and receives divine truths from Him by means of the Word; he who shall be baptized is he who by means of those truths is regenerated by the Lord.



OF THE HOLY SUPPER.

210. THE Holy Supper was instituted by the Lord, that by means thereof there may be a conjunction of the church with heaven, thus with the Lord; it is therefore the most holy thing of worship.

211. But in what manner conjunction is effected by it is not apprehended by those who do not know any thing concerning the internal or spiritual sense of the Word, for they do not think beyond the external sense, which is the sense of the letter. From the internal or spiritual sense of the Word it is known what is signified by body and blood, and what by bread and wine, also what is signified by eating.

212. In that sense, the body or flesh of the Lord is the good of love, as is the bread likewise; and the blood of the Lord is the good of faith, as is the wine likewise; and eating is appropriation and conjunction. The angels, who are attendant on man when he receives the sacrament of the supper, understand those things in no other manner; for they perceive all things spiritually. Hence it is that a holy principle of love and a holy principle of faith then flows in with man from the angels, thus through heaven from the Lord; hence there is conjunction.

213. From these considerations it is evident, that when man takes the bread, which is the body, he is conjoined to the Lord by means of the good of love to Him from Him; and when he takes the wine, which is the blood, he is conjoined to the Lord by means of the good of faith in Him from Him. But it is to be noted, that conjunction with the Lord by means of the sacrament of the supper is effected solely with those who are in the good of love to, and faith in, the Lord from the Lord; with these there is conjunction by means of the holy supper; with others there is presence, but not conjunction.

214. Besides, the holy supper includes and comprehends all the divine worship instituted in the Israelitish church; for the burnt-offerings and sacrifices, in which the worship of that church principally consisted, were called, in a single word, bread; hence also the holy supper is its completion.*

* That the burnt-offerings and sacrifices, which consisted of lambs, she-goats, sheep, kids, he-goats, heifers, and bullocks, were in one word called BREAD, is evident from the following passages: "And the priest shall burn it upon the altar; IT IS THE BREAD OF THE OFFERING MADE BY FIRE UNTO THE LORD, Lev. iii. 11, 16. The sons of Aaron shall be holy unto their God, neither shall they profane the name of their God, for the offerings of Jehovah made by fire, the BREAD OF THEIR GOD, they do offer. Thou shalt sanctify him therefore, for he offereth THE BREAD OF THY GOD. A man of the seed of Aaron, in whom there shall be a blemish, let him not approach to offer the BREAD OF HIS GOD," Lev. xxi. 6, 8, 17, 21. "Command the children of Israel and say unto them, My offerings, MY BREAD, for the sacrifices made by fire for an odour of rest, ye shall observe, that ye offer it unto me in its stated time, Num. xxviii. 2. He who shall have touched an unclean thing shall not eat of the sanctified things, but shall wash his flesh in water, and shall afterwards eat of the sanctified things, because it is HIS BREAD," Lev. xxii. 6, 7. "Who offer upon my altar POLLUTED BREAD." Malach. i. 7.

From what has been observed, it may be seen what is understood by bread in John, "Jesus said, Verily, verily I say unto you, Moses gave them not that BREAD FROM HEAVEN, but my Father giveth you the TRUE BREAD FROM HEAVEN; for THE BREAD OF GOD is He who came down from heaven, and giveth life unto the world. They said, Lord, evermore give us THIS BREAD; Jesus said unto them, I AM THE BREAD OF LIFE; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst. He that believeth on Me hath eternal life; I AM THE BREAD OF LIFE. THIS IS THE BREAD which cometh down

OF THE RESURRECTION.

223. MAN is so created, that as to his internal he cannot die, for he is capable of believing in God, and also of loving God, and thus of being conjoined to God by faith and love; and to be conjoined to God is to live to eternity.

224. This internal is with every man who is born; his external is that by means of which he brings into effect the things which are of faith and love. The internal is what is called the spirit, and the external is what is called the body. The external, which is called the body, is accommodated to uses in the natural world; this is rejected when man dies; but the internal, which is called the spirit, is accommodated to uses in the spiritual world; this does not die. This internal is then a good spirit and an angel, if the man had been good when in the world, but an evil spirit, if the man had been evil when in the world.

from heaven, that he who eats of it shall not die; I AM THE LIVING BREAD, which cometh down from heaven; if any one shall eat OF THIS BREAD, he shall live to eternity," vi. 31 to 35, and 47 to 51. From whence, and from what has been said above, it appears, that bread is all the good which proceeds from the Lord, for the Lord Himself is in his own good, and thus that bread and wine in the holy supper are all worship of the Lord from the good of love and faith.

222. To the above shall be added some particulars from the ARCANÆ CŒLESTIA, n. 9127. He who knows nothing of the internal or spiritual sense of the Word, knows no other than that flesh and blood are understood by flesh and blood when they are mentioned in the Word. But the internal sense does not treat of the life of the body, but of the life of the soul of man, that is, of his spiritual life, which he is to live to eternity. This life is described in the Word, in its literal sense, by such things as appertain to the life of the body, that is to say, by flesh and blood; and forasmuch as the spiritual life of man subsists by means of the good of love and the truth of faith, therefore the good of love is understood by flesh, and the truth of faith by blood, in the internal sense of the Word. These are what are understood by flesh and blood in heaven, and also by bread and wine, for by bread altogether the same is understood there as by flesh, and by wine altogether the same as by blood. But they who are not spiritual men do not apprehend this; let such abide therefore in their own faith, only let them believe that in the holy supper, and in the Word, there is a holy principle, because they are from the Lord; they may not know where that holy principle resides, but let them who are endowed with an interior perception consider whether flesh is understood by flesh, and blood by blood, in the following passages. In the Revelation, "I saw an angel standing in the sun, and he cried with a great voice, saying unto all the birds that fly in the midst of the heaven, Gather yourselves together to the supper of the great God, that ye may eat the flesh of kings and the flesh of captains of thousands, and the flesh of the mighty, and the flesh of horses and of them that sit on them, and the flesh of all freemen and servants, both small and great," xix. 17, 18; who can ever understand these words unless he knows what is signified by flesh in the internal sense, what by kings, by captains, by the mighty, by horses, by them that sit on them, by freemen and servants. And in Ezekiel, "Thus saith the Lord Jehovah, Say to every bird of heaven, and to every beast of the field, Be gathered together and come; gather yourselves from around upon My sacrifice that I sacrifice for you, a great sacrifice upon the moun-

225. The spirit of man, after the death of the body, appears in the spiritual world in a human form, altogether as in the world; he enjoys also the faculty of seeing, of hearing, of speaking, of feeling, as in the world; and he is endowed with every faculty of thinking, of willing, and of acting as in the world. In a word, he is a man as to all things and every particular, except that he is not encompassed with that gross body which he had in the world; he leaves that when he dies, nor does he ever re-assume it.

226. This continuation of life is what is understood by the resurrection. The reason why men believe that they are not to rise again before the last judgment, when also every visible object of the world is to perish, is because they have not understood the Word; and because sensual men place their life in the body, and believe that unless this were to live again, it would be all over with the man.

227. The life of man after death is the life of his love and the life of his faith, hence such as his love and such as his faith had been, when he lived in the world, such his life re-

tains of Israel, that ye may eat flesh and drink blood; ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, and ye shall eat fat to satiety, and drink blood even to drunkenness, of My sacrifice which I will sacrifice for you; ye shall be satiated upon My table, with horse, and with chariot, with the mighty man, and with every man of war; so will I give My glory among the nations;" xxxix. 17, 18, 19, 20, 21. In this passage the subject treated of is concerning the calling together of all to the kingdom of the Lord, and in particular concerning the establishment of the church with the Gentiles, and by eating flesh and drinking blood is signified to appropriate Divine Good and Divine Truth to themselves, thus the holy principle which proceeds from the Lord's Divine Human. Who cannot see, that flesh is not here understood by flesh, nor blood by blood, as when it is said, that they should eat the flesh of the mighty, and drink the blood of the princes of the earth, and that they should drink blood even to drunkenness; also that they should be satiated with horse, with chariot, with the mighty man, and with every man of war? What is signified by the birds of heaven and the beasts of the field, in the spiritual sense, may be seen in the Treatise on Heaven and Hell, n. 110, and in the notes therein. Let it now be considered what the Lord said concerning His flesh and His blood in John, "The bread which I will give is My flesh; Verily, verily, I say unto you, Except ye shall eat the flesh of the Son of Man, and shall drink His blood, ye will have no life in you; whose eateth My flesh and drinketh My blood, hath eternal life, and I will raise him up at the last day; for My flesh is truly meat, and My blood is truly drink; he that eateth My flesh and drinketh My blood, abideth in Me and I in him; this is the bread which cometh down from heaven," vi. 50 to 58. That the flesh of the Lord is Divine Good, and His blood Divine Truth, each from Him, is evident from this circumstance, that these principles are what nourish the spiritual life of man; hence it is said, My flesh is truly meat, and My blood is truly drink; and inasmuch as man is conjoined to the Lord by means of Divine Good and Truth, it is therefore also said, "He that eats My flesh and drinks My blood shall have eternal life, and he abideth in Me, and I in him;" and in the former part of the same chapter, "Labour not for the meat which perisheth, but for that meat which abideth to eternal life," ver. 27. That to abide in the Lord is to be principled in love to Him, the Lord Himself teaches in John, chap. xv. 2 to 12.

mains to eternity. It is the life of hell with those who have loved themselves and the world above all things, and the life of heaven with those who have loved God above all things and their neighbours as themselves. The latter are they that have faith, but the former are they that have not faith. The life of heaven is what is called eternal life, and the life of hell is what is called spiritual death.

228. That man lives after death, the Word teaches, as that God is not the God of the dead, but of the living, Matt. xxii. 31; that Lazarus after death was taken up into heaven, but the rich man cast into hell, Luke xvi. 22, 23, and the following verses; that Abraham, Isaac, and Jacob are there, Matt. viii. 11; chap. xxii. 31, 32; Luke xx. 37, 38; that Jesus said to the thief, To-day shalt thou be with me in Paradise, Luke xxiii. 43.



OF HEAVEN AND HELL.

230. THERE are two things which constitute the life of man's spirit, love and faith; love constituting the life of his will, and faith the life of his understanding. The love of good, and the faith of truth thence derived, constitute the life of heaven; and the love of evil, and the faith of what is false thence derived, constitute the life of hell.

231. Love to the Lord and love towards the neighbour constitute heaven, and so does faith, so far as it has life from those loves; and forasmuch as each of those loves and the faith thence derived is from the Lord, it is evident from hence that the Lord constitutes heaven.

232. Heaven is with every one according to his reception of love and faith from the Lord; and they who receive heaven from the Lord whilst they live in the world, come into heaven after death.

233. They who receive heaven from the Lord are they who have heaven in themselves; for heaven is in man, as the Lord also teaches: "They shall not say, The kingdom of God, lo it is here! or lo there! for behold the kingdom of God is in you," Luke xvii. 21.

234. Heaven with man resides in his internal, thus in willing and thinking from love and faith, and thence in his external, which consists in acting and speaking from love and faith. But it does not reside in the external without

being in the internal; for all hypocrites are capable of acting and speaking well, but not of willing well and thinking well.

235. When man comes into the other life, which takes place immediately after death, it is then manifest whether heaven is in him, but not whilst he lives in the world. For in the world the external appears, and not the internal; but in the other life the internal is made manifest, because man then lives as to his spirit.

236. Eternal happiness, which is also called heavenly joy, is imparted to those who are in love and faith to the Lord, from the Lord; that love and that faith have in them that joy, into which the man who has heaven in himself comes after death; in the mean time it lies stored up in his internal. In the heavens there is a communion of all goods; the peace, the intelligence, the wisdom, and the happiness of all, are communicated to every one therein, yet to every one according to his reception of love and faith from the Lord. Hence it appears how great peace, intelligence, wisdom and happiness are in heaven.

237. As love to the Lord, and love towards our neighbour, constitute the life of heaven with man, so the love of self and the love of the world, when they reign, constitute the life of hell with him, for these latter loves are opposite to the former. Wherefore they with whom the loves of self and of the world reign, are incapable of receiving any thing from heaven; but the things which they receive are from hell; for whatever a man loves, and whatever he believes, is either from heaven or from hell.

238. They with whom the loves of self and of the world reign, do not know what heaven and the happiness of heaven are; and it appears incredible to them that happiness should be given in any other loves than in those, when yet the happiness of heaven only enters, so far as those loves, as ends, are removed. The happiness which succeeds on their removal is so great, that it exceeds all human comprehension.

239. The life of man cannot be changed after death, but remains then such as it had been in the world; for the whole spirit of man is such as his love is, and infernal love cannot be transcribed into heavenly love, because they are opposite: this is understood by the words of Abraham to the rich man in hell: "There is a great gulf between us and you, so that they who would pass to you cannot, neither can they pass from thence to us." Luke xvi. 26. Hence it is plain,

that they who come into hell remain there to eternity, and that they who come into heaven remain there to eternity.

OF THE CHURCH.

241. THAT which constitutes heaven with man, also constitutes the church; for as love and faith constitute heaven, so also love and faith constitute the church. Hence, from what has been said before concerning heaven, it is evident what the church is.

242. Where the Lord is acknowledged, and where the Word is, the church is said to be; for the essentials of the church are love to, and faith in, the Lord from the Lord; and the Word teaches how man is to live, in order that he may receive love and faith from the Lord.

243. In order that there may be a church, there must be doctrine from the Word, since without doctrine the Word is not understood. But doctrine alone does not constitute the church with man, but a life according to it; whence it follows that faith alone does not constitute the church, but the life of faith, which is charity. Genuine doctrine is the doctrine of charity and of faith together, and not the doctrine of faith without that of charity; for the doctrine of charity and of faith together, is the doctrine of life, but not the doctrine of faith without the doctrine of charity.

244. They who are without the church, and still acknowledge one God, and live according to their religious principles in a certain charity towards their neighbour, are in communion with those who are of the church, for no one, who believes in God and lives well, is damned. Hence it is evident that the church of the Lord is every where in the universal globe, although it is specifically where the Lord is acknowledged, and where there is the Word.

245. Every one with whom the church is, is saved, but every one with whom the church is not, is condemned.

OF THE SACRED SCRIPTURE, OR THE WORD.

249. WITHOUT a revelation from the Divine, man cannot know any thing concerning eternal life, nor even any thing

concerning God, and still less any thing concerning love to, and faith in Him; for man is born into mere ignorance, and must therefore learn every thing from worldly things, from which he must form his understanding. He is also born hereditarily into every evil which proceeds from the love of self and of the world; the delights from thence prevail continually, and suggest such things as are diametrically contrary to the Divine. Hence it is that man knows nothing concerning eternal life; wherefore there must necessarily be a revelation to communicate such knowledge.

250. That the evils of the love of self and of the world induce such ignorance concerning the things which are of eternal life, appears manifestly from those within the church, who, although they know from revelation that there is a God, that there is a heaven and a hell, that there is eternal life, and that that life is to be acquired by means of the good of love and faith, still lapse into denial concerning those subjects, as well the learned as the unlearned. Hence it is further evident how great ignorance would prevail, if there were no revelation.

251. Since therefore man lives after death, and then lives to eternity, and a life awaits him according to his love and faith, it follows that the Divine, out of love towards the human race, has revealed such things as may lead to that life, and conduce to man's salvation. What the Divine has revealed, is with us the Word.

252. The Word, forasmuch as it is a revelation from the Divine, is divine in all and every particular part; for what is from the Divine cannot be otherwise. What is from the Divine descends through the heavens even to man; wherefore in the heavens it is accommodated to the wisdom of the angels who are there, and on earth it is accommodated to the apprehension of the men who are there. Wherefore in the Word there is an internal sense, which is spiritual, for the angels, and an external sense, which is natural, for men; hence it is that the conjunction of heaven with man, is effected by means of the Word.

253. No others understand the genuine sense of the Word but they who are enlightened; and they only are enlightened who are in love to, and faith in, the Lord; for their interiors are elevated by the Lord into the light of heaven.

254. The Word in the letter cannot be understood, but by means of doctrine drawn from the Word by one who is enlightened; for the literal sense thereof is accommodated to

the apprehension even of simple men, wherefore doctrine drawn from the Word must serve them for a lamp.*

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OF PROVIDENCE.

267. THE government of the Lord in the heavens and in the earths is called Providence; and forasmuch as all the good of love and all the truth of faith, which give salvation, are from Him, and nothing at all of them from man, it is evident that the Divine Providence of the Lord is in all and singular the things which conduce to the salvation of the human race. This the Lord thus teaches in John: "I am the way, the truth, and the life," xiv. 6; and in another place, "As the branch cannot bear fruit of itself, unless it shall abide in the vine, so neither can ye, unless ye shall abide in Me; except from Me ye cannot do any thing," xv. 4, 5.

268. The Divine Providence of the Lord extends to the most singular things of the life of man; for there is only one fountain of life, which is the Lord, from whom we are, live, and act.

269. They who think from worldly things concerning the Divine Providence, conclude from them that it is only universal, and that singulars appertain to man. But such persons do not know the arcana of heaven, for they form their conclusions only from the loves of self and of the world, and their pleasures; wherefore, when they see the evil exalted to honours, and acquire wealth more than the good, and that success attends them according to their artifices, they say in their hearts, that this would not be the case if the Divine Providence were in all things and singulars; not considering that the Divine Providence does not regard that which briefly passes away, and ends with the life of man in the world, but that it regards that which remains to eternity, thus which has no end. What has no end, that Is; but what has an end, that respectively Is not. Let him who is capable con-

* The books of the Word are all those which have the internal sense; but those books which have not the internal sense, are not the Word. The books of the Word in the Old Testament are, the five books of Moses, the book of Joshua, the book of Judges, the two books of Samuel, the two books of Kings, the Psalms of David, the prophets Isaiah, Jeremiah, the Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; and, in the New Testament, the four evangelists, Matthew, Mark, Luke, John, and the Revelation. The rest have not the internal sense.

sider, whether a hundred thousand years be any thing to eternity, and he will perceive that they are not; what then are some years of life in the world?

270. Every one who rightly considers it, may know, that eminence and opulence in the world are not real divine blessings, notwithstanding man, from the pleasure he finds in them, calls them so; for they pass away, and also seduce many, and turn them away from heaven; but that eternal life, and its happiness, are real blessings, which are from the Divine: this the Lord also teaches in Luke: "Make to yourselves a treasure that faileth not in the heavens, where the thief cometh not, nor the moth corrupteth; for where your treasure is, there will your heart be also."

271. The reason why success attends the evil according to their arts is, because it is according to divine order that every one should act what he acts from reason, and also from freedom; wherefore, unless man were left to act from freedom according to his reason, and thus unless the arts which are thence derived were to succeed, man could by no means be disposed to receive eternal life, for this is insinuated when man is in freedom, and his reason is enlightened. For no one can be forced to good, forasmuch as nothing that is forced inheres with him, for it is not his own; that becomes a man's own, which is done from freedom according to his reason, and that is done from freedom which is done from the will or love, and the will or love is the man himself. If a man were forced to that which he does not will, his mind would continually incline to that which he does will; and besides, every one strives after what is forbidden, and this from a latent cause, because every one strives to be in freedom. Whence it is plain, that, unless man were kept in freedom, good could not be provided for him.

272. To leave man from his own freedom also to think, to will, and, so far as the laws do not restrain him, to do evil, is called permission.

273. To be led to felicities in the world by means of arts, appears to man as if it were from his own proper prudence, but still the Divine Providence incessantly accompanies by permitting and continually withdrawing from evil. But to be led to felicities in heaven is known and perceived to be not from man's own proper prudence, because it is from the Lord, and is effected of his Divine Providence by disposing and continually leading to good.

274. That this is the case, man cannot comprehend from

the light of nature, for from that light he does not know the laws of divine order.

275. It is to be noted that there is providence, and prævidence; good is what is provided by the Lord, but evil is what is prævided. The one must accompany the other, for what comes from man is nothing but evil, but what comes from the Lord is nothing but good.

OF THE LORD.

280. THERE is one God, who is the Creator and Conservator of the universe; thus, who is the God of heaven and the God of the earth.

281. There are two things which constitute the life of heaven with man, the good of love and the truth of faith. Man has this life from God, and nothing at all of it is from man; wherefore the primary principle of the church is, to acknowledge God, to believe in God, and to love Him.

282. They who are born within the church ought to acknowledge the Lord, His Divine, and His Human, and to believe in Him, and to love Him; for from the Lord is all salvation. This the Lord teaches in John: "He who believeth in the Son hath eternal life, but he who believeth not the Son shall not see life, but the anger of God abideth with him," iii. 36. Again, "This is the will of Him who sent Me, that every one who seeth the Son, and believeth in Him, should have eternal life, and I will resuscitate Him in the last day," vi. 40. Again, "Jesus said, I am the resurrection and the life; he who believeth in Me, although he dies, shall live; but every one who liveth and believeth in Me, shall not die to eternity," xi. 21, 23.

283. Wherefore they within the church who do not acknowledge the Lord, and His divine, cannot be conjoined to God, and thus cannot have any lot with the angels in heaven; for no one can be conjoined to God but from the Lord and in the Lord. That no one can be conjoined to God but from the Lord, the Lord teaches in John, "No one hath ever seen God; the only-begotten Son, who is in the bosom of the Father, He hath shown Him," i. 20. Again, "Ye have never heard the voice of the Father, nor seen His shape," v. 37. Again, "No one knoweth the Father but the Son, and to whom the Son shall be willing to reveal Him," xi. 27. And

again, "I am the way, the truth, and the life; no one cometh to the Father but by Me," xiv. 6. The reason why no one can be conjoined to God but in the Lord, is because the Father is in Him, and they are one, as He also teaches in John: "If ye know Me, ye know my Father also; he who seeth Me seeth the Father; Philip, believest thou not that I am in the Father and the Father in me? believe Me that I am in the Father and the Father in Me," xiv. 7 to 11. And again, "The Father and I are One; that ye may know and believe that I am in the Father and the Father in Me," x. 30, 38.

284. Forasmuch as the Father is in the Lord, and the Father and the Lord are One; and forasmuch as He ought to be believed in, and he that believes in Him has eternal life, it is evident that the Lord is God. That the Lord is God, the Word also teaches, as in John: "In the beginning was the Word, and the Word was with God, and GOD WAS THE WORD; all things were made by Him, and without Him was not any thing made which was made; and THE WORD WAS MADE FLESH, and dwelt amongst us, and we saw His glory, the glory as of the only-begotten of the Father," i. 1, 3, 14. In Isaiah, "A child is born to us, a Son is given to us, on whose shoulder is the government, and his name shall be called GOD, HERO, THE FATHER OF ETERNITY, the Prince of Peace," ix. 5. Again, "A virgin shall conceive and bring forth, and His name shall be called GOD WITH US," vii. 14; Matthew i. 23. And in Jeremiah, "Behold the days shall come when I will raise up to David a just branch, who shall reign a king, and shall prosper; and this is His name which they shall call Him, JEHOVAH OUR JUSTICE," xxiii. 5, 6; chap. xxxiii. 15, 16.

285. All they who are of the church, and in light from heaven, see the Divine in the Lord; but they who are not in light from heaven, see nothing but the Human in the Lord; when yet the Divine and Human are in Him so united, that they are one; as the Lord also taught in another place, in John: "Father, all Mine are Thine, and all Thine Mine," xvii. 10.

286. That the Lord was conceived from Jehovah the Father, and was thus God from conception, is known in the church; and also that He rose again with His whole body, for He left nothing in the sepulchre; of which he also afterwards confirmed the disciples, saying, "See My hands and My feet, that it is I Myself; feel Me and see; for a spirit hath not flesh and bones as ye see Me have," Luke xxiv. 39.

And although He was a man as to the flesh and bones, still He entered through the closed doors, and, after He had manifested himself, became invisible, John xx. 19, 26; Luke xxiv. 3. The case is otherwise with every man, for man only rises again, as to the spirit, and not as to the body; wherefore when He said, "that He is not as a spirit," He said that He is not as another man. Hence it is evident that the Human in the Lord is also Divine.

287. Every man has his esse of life, which is called his soul, from his father; the existere of life thence derived is what is called the body; hence the body is the effigy of its soul, for the soul, by means of the body, exercises its life at pleasure. Hence it is that men are born into the likeness of their parents, and that families are distinguished from each other; from this circumstance it is evident what was the quality of the body or Human of the Lord, viz. that it was as the Divine Itself, which was the esse of His life, or the soul from the Father; wherefore He said, "He that seeth Me, seeth the Father," John xiv. 9.

288. That the Divine and Human of the Lord is one person, is agreeable to the faith received in the whole Christian world, which is to this effect: "Although Christ is God and man, still He is not two, but one Christ; yea, He is altogether one and a single person; because as body and soul are one man, so God and man are one Christ." This is from the Athanasian creed.

289. They who, respecting the Divinity, have an idea of three persons, cannot have an idea of one God; if with the mouth they say one, still they think three; but they who, respecting the Divinity, have an idea of three principles in one person, can have an idea of one God, and can say one God, and also think one God.

290. An idea of three principles in one person is attained, when it is thought that the Father is in the Lord, and that the Holy Spirit proceeds from Him; there is then a trine in the Lord, the Divine itself which is called the Father, the Divine Human which is called the Son, and the Divine Proceeding which is called the Holy Spirit.

291. Forasmuch as all the Divine is in the Lord, therefore He has all power in the heavens and in the earths; which he also says in John; "The Father hath given all things into the hands of the Son," iii. 35. Again, "The Father hath given to the Son power over all flesh," xvii. 2. In Matthew, "All things are delivered to Me by the Father,"

xi. 27. Again, "All power is given to Me in heaven and in earth," xxviii. 16. Such power is divine.

292. They who make the Human of the Lord like the human of another man, do not think of His conception from the Divine Itself, nor do they consider that the body of every thing is the effigy of its soul. Neither do they reflect on His resurrection with the whole body; nor of His appearance at His transformation, when His face shone as the sun. Neither do they think, respecting those things which the Lord said concerning faith in Him, concerning His unity with the Father, concerning His glorification, and concerning His power over heaven and earth, that these are divine, and were mentioned in relation to His Human. Neither do they remember that the Lord is omnipresent also as to His human, Matthew xxviii. 20, although the faith of His omnipresence in the sacred supper is derived from this consideration: omnipresence is divine. Yea, perhaps they do not think that the Divine principle which is called the Holy Spirit, proceeds from His Human; when yet it proceeds from His glorified Human, for it is said, "The Holy Spirit was not yet, because Jesus was not yet glorified," John vii. 39.

293. The Lord came into the world that He might save the human race, who would otherwise have perished in eternal death; and He saved them by this, that He subjugated the hells, which infested every man coming into the world and going out of the world; and at the same time by this, that He glorified His Human: for thus He can keep the hells in subjugation to eternity. The subjugation of the hells, and the glorification of His Human at the same time, were effected by means of temptations admitted into the human which He had from the mother, and by continual victories therein. His passion on the cross was the last temptation and full victory.

294. That the Lord subjugated the hells, He Himself teaches in John: when the passion of the cross was at hand, then Jesus said, "Now is the judgment of this world; *now the prince of this world shall be cast out,*" xii. 27, 28, 31; again, "Have confidence, *I have overcome the world,*" xvi. 33. And in Isaiah, "Who is this that cometh from Edom, going on in the multitude of His strength, great to save? My own arm brought salvation to Me; so He became to them for a Saviour," lxiii. 1 to 20; chap. lix. 16 to 21. That He glorified His Human, and that the passion of the cross was

the last temptation and full victory, by means of which He glorified it, He teaches also in John: "After Judas went out, Jesus said, Now is the Son of Man glorified, and God will glorify Him in Himself, and will immediately glorify Him," xiii. 31, 32. Again, "Father, the hour has come; glorify Thy Son, that Thy Son also may glorify Thee," xvii. 1, 5. Again, "Now is My soul troubled; Father, glorify Thy Name; and a voice came out from heaven, saying, I have both glorified it, and will glorify it again," xii. 27, 28. And in Luke, "Ought not Christ to suffer these things, and to enter into His glory," xxiv. 30. These words were said in relation to His passion: to glorify is to make Divine. Hence, now, it is manifest, that, unless the Lord had come into the world, and been made a man, and in this manner had liberated from hell all those who believe in Him and love Him, no mortal could have been saved; this is understood by the saying, that without the Lord there is no salvation.

295. When the Lord fully glorified His Human, He then put off the human from the mother, and put on the human from the Father, which is the Divine Human, wherefore he was then no longer the son of Mary.

296. The first and primary principle of the church is, to know and acknowledge its God; for without that knowledge and acknowledgment there is no conjunction; thus, in the church, without the acknowledgment of the Lord. This the Lord teaches in John; "He who believeth in the Son hath eternal life, but he who believeth not the Son shall not see life, but the anger of God abideth with him," iii. 36. And in another place, "Except ye believe that I am, ye shall die in your sins," viii. 24.

297. That there is a trine in the Lord, viz. the Divine Itself, the Divine Human, and the Divine Proceeding, is an arcanum from heaven, and is for those who shall be in the Holy Jerusalem.



OF ECCLESIASTICAL AND CIVIL GOVERNMENT.

311. THERE are two things which ought to be in order amongst men, viz. the things which are of heaven, and the things which are of the world: the things which are of heaven are called ecclesiastical things, and those which are of the world are called civil things.

312. Order cannot be maintained in the world without governors, who are to observe all things which are done according to order, and which are done contrary to order; and are to reward those who live according to order, and to punish those who live contrary to order. If this be not done, the human race must perish; for the will to command others, and to possess the goods of others, is hereditarily connate with every one, whence proceed enmities, envyings, hatreds, revenges, deceits, cruelties, and many other evils: wherefore, unless men were kept under restraint by the laws, and by rewards suited to their loves, which are honours and gains for those who do good things; and by punishments contrary to those loves, which are the loss of honour, of possessions, and of life, for those who do evil things; the human race would perish.

313. There must therefore be governors to keep the assemblages of men in order, who should be persons skilled in the laws, wise, and men who fear God. There must also be order amongst the governors, lest any one, from caprice or inadvertence, should permit evils which are against order, and thereby destroy it: which is guarded against when there are superior and inferior governors, amongst whom there is subordination.

314. Governors over those things amongst men which relate to heaven, or over ecclesiastical matters, are called priests, and their office is called the priesthood. But governors over those things amongst men which relate to the world, or over civil concerns, are called magistrates, and their chief, where such a form of government prevails, is called king.

315. With respect to the priests, they ought to teach men the way to heaven, and also to lead them; they ought to teach them according to the doctrine of their church derived from the Word, and they ought to lead them to live according to it. Priests who teach truths, and thereby lead to the good of life, and so to the Lord, are the good shepherds of the sheep; but they who only teach, and do not lead to the good of life, and so to the Lord, are the evil shepherds.

316. Priests ought not to claim to themselves any power over the souls of men, inasmuch as they do not know in what state the interiors of a man are; still less ought they to claim the power of opening and shutting heaven, since that power belongs to the Lord alone.

317. Dignity and honour ought to be paid to priests on

account of the sanctity of their office; but they who are wise give the honour to the Lord, from whom all sanctity is derived, and not to themselves; whilst they who are not wise attribute the honour to themselves, whereby they take it from the Lord. They who attribute honour to themselves, on account of the sanctity of their office, prefer honour and gain to the salvation of souls, which they ought to provide for; but they who give the honour to the Lord, and not to themselves, prefer the salvation of souls to honour and gain. The honour of any employment is not in the person, but is adjoined to him according to the dignity of the thing which he administers; and what is adjoined does not belong to the person himself, and is also separated from him with the employment. All personal honour is the honour of wisdom and the fear of the Lord.

318. Priests ought to teach the people, and to lead them by means of truths to the good of life, but still they ought to force no one, since no one can be forced to believe contrary to what he thinks from his heart to be truth. He who believes otherwise than the priest, and makes no disturbance, ought to be left in peace; but he who makes disturbance ought to be separated; for this also is agreeable to order, for the sake of which the priesthood is established.

319. As priests are appointed to administer those things which relate to the divine law and worship, so kings and magistrates are appointed to administer those things which relate to civil law and judgment.

320. Forasmuch as the king alone cannot administer all things, therefore there are governors under him, to each of whom a province is given to administer, where the administration of the king cannot be extended. These governors, taken collectively, constitute the royal function, but the king himself is the chief.

321. Royalty itself is not in the person, but is adjoined to the person. The king who believes that royalty is in his own person, and the governor who believes that the dignity of government is in his own person, is not wise.

322. Royalty consists in administering according to the laws of the realm, and in judging according thereto, from justice. The king who regards the laws as above himself, is wise, and he who regards himself as above the laws, is not wise. The king who regards the laws as above himself, places royalty in the law, and the law has dominion over him, for he knows that the law is justice, and that all justice

which is justice, is divine. But he who regards himself as above the laws, places royalty in himself, and either believes himself to be the law, or the law, which is justice, to be derived from himself; hence he arrogates to himself that which is divine, to which nevertheless he ought to be in subjection.

323. The law, which is justice, ought to be enacted in the realm by persons skilled in the law, wise, and men who fear God; and the king and his subjects ought afterwards to live according to it. The king who lives according to the law so enacted, and therein sets an example to his subjects, is truly a king.

324. A king who has absolute power, and believes that his subjects are such slaves that he has a right to their possessions and lives, and exercises such a right, is not a king, but a tyrant.

325. The king ought to be obeyed according to the laws of the realm, and by no means to be injured either by word or deed; for on this the public security depends.

Extracts from "Heaven and Hell."

THAT NO ONE COMES INTO HEAVEN FROM IMMEDIATE
MERCY.

521. They who are not instructed concerning heaven, and concerning the way to heaven, also concerning the life of heaven appertaining to man, suppose that to be received into heaven is the mere effect of mercy, which is granted to those who are in faith, and for whom the Lord intercedes, thus that it is merely admission out of favour; consequently that all men whatsoever may be saved by virtue of [the Lord's] good pleasure; yea, some conceive, that this may be the case even with all in hell. But such persons are totally unacquainted with the nature of man, not being aware that his quality is altogether such as his life is, and that his life is such as his love is, not only as to the interiors which are of his will and understanding, but as to the exteriors which are of his body, and that the corporeal form is only an external form, in which the interiors present themselves in effect, and hence that the whole man is his love; nor are they aware, that the body does not live from itself, but from its spirit, and that the spirit of man is his very affection itself, and that his spiritual body is nothing else but the man's affection in a human form, in which also it appears after death. So long as these particulars are unknown, man may be induced to believe, that salvation is nothing but the good pleasure of the Lord, which is called mercy and grace.

522. But it may be expedient first to say what divine mercy is. Divine mercy is pure mercy towards the whole human race for the purpose of saving them, and it is likewise continual with every man, and in no case recedes from any one, so that every one is saved who can be saved: but no one can be saved but by divine means, which means are revealed by the Lord in the Word: divine means are what are called divine truths; these teach in what manner man ought to live that he may be saved; by those truths the Lord leads man to heaven, and by them implants in man the life of heaven: this the Lord effects with all; but the life of heaven cannot be implanted in any one unless he abstains from evil, for evil opposes; so far therefore as man abstains

from evil, so far the Lord leads him out of pure mercy by His divine means, and this from infancy to the end of his life in the world, and afterwards to eternity: this is the divine mercy which is meant. Hence it is evident that the mercy of the Lord is pure mercy, but not immediate, that is, such as to save all out of good pleasure, let them have lived as they may.

523. The Lord never acts contrary to order, because He Himself is Order: the divine truth proceeding from the Lord is what makes order, and divine truths are the laws of order, according to which the Lord leads man; wherefore to save man by immediate mercy is contrary to divine order, and what is contrary to divine order is contrary to the Divine. Divine order is heaven appertaining to man, which order man had perverted with himself by a life contrary to the laws of order, which are divine truths; into that order man is brought back by the Lord out of pure mercy, by means of the laws of order; and so far as he is brought back, so far he receives heaven in himself, and he who receives heaven in himself, comes into heaven. Hence it is again evident, that the divine mercy of the Lord is pure mercy, but not immediate mercy.*

524. If men could be saved by immediate mercy, all would be saved, even they who are in hell, yea, neither

FROM THE ARCANA CŒLESTIA.

* That divine truth proceeding from the Lord is the source of order, and that divine good is the essential of order, n. 1728, 2253, 3700, 3983. That hence the Lord is Order, n. 1919, 2011, 5110, 5703, 10336, 10619. That divine truths are the laws of order, n. 2247, 7995. That the universal heaven is arranged by the Lord according to His divine order, n. 3033, 7211, 9123, 9338, 10125, 10151, 10157. That hence the form of heaven is a form according to divine order, n. 4040 to 4043, 6607, 9877. That so far as man lives according to order, thus so far as he is principled in good according to divine truths, so far he receives heaven in himself, n. 4389. That man is the being into whom are collated all things of divine order, and that from creation he is divine order, in form, because he is its recipient, n. 4219, 4220, 4223, 4523, 4524, 5114, 5368, 6013, 6057, 6605, 6626, 9700, 10156, 10472. That man is not born into what is good and true, but into what is evil and false, thus not into divine order, but into what is contrary to order, and that hence it is that he is born into mere ignorance, and that on this account it is necessary that he be born anew, that is, be regenerated, which is effected by divine truths from the Lord, that he may be brought back into order, n. 1047, 2307, 2308, 3518, 3312, 3430, 3550, 10283, 10284, 10286, 10731. That the Lord, when He forms man anew, that is, regenerates him, arranges all things appertaining to him according to order, which is into the form of heaven, n. 5700, 6690, 9931, 10303. That evils and falses are contrary to order, and that still they who are principled in those things, are ruled by the Lord, not according to order, but from order, n. 4339, 7377, 10773. That it is impossible for a man, who lives in evils, to be saved by mercy alone, because this is contrary to divine order, n. 3700.

would there be a hell, because the Lord is Mercy Itself, Love Itself, and Good Itself; wherefore it is contrary to His Divine to say, that he is able to save all immediately, and does not save them: it is a thing known from the Word, that the Lord wills the salvation of all, and the damnation of no one.

525. The generality of those who come from the Christian world into the other life, bring along with them the above faith, that they are to be saved by immediate mercy, for they implore that mercy; but on examination it is found that they believed, that to come into heaven consists in mere admission, and that they who are let in enter into heavenly joys, being not at all aware of what heaven is, and of what heavenly joy is; wherefore they are told, that heaven is not denied by the Lord to any one, and that they may be let in if they desire it, and may likewise tarry there; on which occasion they who desire it are also admitted, but when they are at the very threshold, they are seized with such torture of the heart from the breathing of heavenly heat, which is the love wherein the angels are, and from the influx of heavenly light, which is divine truth, that they perceive in themselves infernal torment instead of heavenly joy, and, in consequence of the shock, they throw themselves headlong thence: thus they are instructed by living experience, that heaven cannot be given to any one from immediate mercy.

- 1 Dialogue Explained
- 2 Rich & Poor in Heaven
- 3 Concerning the Hells
- 4 That the world of Spirits is
- 5 That the Lord rules the Hells
- 6 Concerning Infants in Heaven
- 7 Of the evil humours & its
immensely destructive.

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