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OF THE
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 1759.

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

MATT. VI 33

FOURTH AMERICAN EDITION,
FROM THE FIFTH LONDON EDITION.

Boston :
PUBLISHED BY OTIS CLAPP.

No. 121 Washington Street.

1838.

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

to goods and truths, thus with respect to those things that relate to the church in each, n. 1733, 1850, 2117, 2118, 3355, 4535, 10373. What is meant by the first heaven and the first earth, which passed away, may be seen in the small Treatise on the last Judgment and the Destruction of Babylon, throughout, but particularly from n. 65 to 72. That by JERUSALEM is signified the church with regard to doctrine, n. 402, 3654, 9166. That by cities [*urbes*] and cities [*civitates*] are signified the doctrines which belong to the church and religion, n. 402, 2450, 2712, 2943, 3216, 4492, 4493. That by the WALL of a city is signified the defensive truth of doctrine, n. 6419. That by the GATES of a city are signified such truths as are introductory to doctrine, and thereby to the church, n. 2943, 4478, 4492, 4493. That by the twelve TRIBES OF ISRAEL were represented and thence signified all the truths and goods of the church, in general and in particular, thus all things of faith and love, n. 3858, 3926, 4060, 6335. That the same is signified by the Lord's TWELVE APOSTLES, n. 2129, 2329, 3354, 3488, 3858, 6397. That when it is said of the apostles, *that they shall sit upon twelve thrones, and judge the twelve tribes of Israel*, it is signified that all are to be judged according to the goods and truths of the church, and of consequence by the Lord, from whom those truths and goods proceed, n. 2129, 6397. That by TWELVE are signified all things in their complex, n. 577, 2089, 2129, 2130, 3272, 3858, 3913. The same is also signified by a hundred and forty-four, inasmuch as that number is the product of twelve multiplied by twelve, n. 7973. That twelve thousand has likewise the same signification, n. 7973. That all numbers in the Word signify things, n. 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 6175, 9488, 9659, 10217, 10253. That the products arising from numbers multiplied into each other have the same signification with the simple numbers so multiplied, n. 5291, 5335, 5708, 7973. That by MEASURE is signified the quality of a thing with respect to truth and good, n. 3104, 9603, 10262. That by the FOUNDATIONS of a wall are signified the knowledges of truth whereupon doctrinals are founded, n. 9642. That by a QUADRANGULAR figure, or SQUARE, is signified what is perfect, n. 9717, 9861. That by LENGTH is signified good and its extension, and by BREADTH is signified truth and its extension, n. 1613, 9487. That by PRECIOUS STONES are signified truths from good, n. 114, 9863, 9865. What is signified, both in general and particular, by

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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 [*eivitas*] 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 eubits, 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 *ARCANA CÆLESTIA*, 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 existence 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 CŒLESTIA*, 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**, [or 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 than 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 without 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 clarity, 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 *ARCANA CÆLESTIA*, 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; whoso 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.*

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. 1723, 2258, 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, 9333, 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. 4339. 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, 9706, 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, 3513, 3312, 3486, 3550, 10233, 10234, 10236, 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.





