

TRUE CHRISTIAN RELIGION

Hic Liber est Adventus Domini

THIS BOOK IS THE ADVENT OF THE LORD

SEE ECCLESIASTICAL HISTORY OF THE NEW
CHURCH N. 3, 8

The True Christian Religion

Containing

The Universal Theology

Of

The New Church

FORETOLD BY THE LORD IN DANIEL 7:13, 14; AND
IN THE APOCALYPSE 21:1, 2

By

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Servant of the Lord Jesus Christ

[Original Latin publication]

Amsterdam, 1771

VOLUME B



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PREFACE

This revision has been done by the Heavenly Doctrine Publishing Foundation over the last ten years, 2013–2023. It is our hope to correct any errors in the original printing, as well as improve the overall consistency and accuracy of the translation.

We have called the two volumes A and B of this work to show that True Christian Religion was originally published as one book in Latin. In certain places little circles have been added in the left margin to indicate where quotation marks were placed along the left hand margin in the original first edition.

This is a revision of the English translation by John C. Ager published by the Swedenborg Foundation. The original “translator’s note” reads as follows:

To convey to the English reader the *meaning* of the original with the utmost attainable accuracy and fullness and clearness has been the aim and effort of the translator in this, as in his previous translations. In parts of this work he has had valuable suggestions from the Rev. Alfred Acton, from the Rev. Philip Cabell, and from Mr. Marston Niles; and the Rev. Edwin Gould has compared the entire translation with the original, and many of his suggestions have been adopted. John C. Ager

CONTENTS

CHAPTER 7: CHARITY OR LOVE TO THE NEIGHBOR, AND GOOD WORKS

- I. There Are Three Universal Loves—the Love of Heaven, the Love of the World, and the Love of Self . (n. 394–396)
 - i. The will and understanding (n. 397)
 - ii. Good and truth (n. 398)
 - iii. Love in general (n. 399)
 - iv. Love of self and love of the world in particular (n. 400)
 - v. The external and internal man (n. 401)
 - vi. The merely natural and sensual man (n. 402)
- II. These Three Loves, When Rightly Subordinated, Perfect Man; but When Not Rightly Subordinated They Pervert and Invert Him (n. 403–405)
- III. Every Man Individually Is the Neighbor Who Is to Be Loved, but According to the Quality of His Good (n. 406–411)
- IV. The Collective Man, That Is, a Community Smaller or Greater, and the Composite Man Formed of Communities, That Is, One’s Country, Is the Neighbor That Is to Be Loved (n. 412–414)
- V. The Church Is the Neighbor That Is to Be Loved in a Still Higher Degree, and the Lord’s Kingdom in the Highest Degree (n. 415, 416)
- VI. To Love the Neighbor, Viewed in Itself, Is Not to Love the Person, but the Good That Is in the Person . (n. 417–419)
- VII. Charity and Good Works Are Two Distinct Things, like Willing Well and Doing Well (n. 420, 421)

- VIII. Charity Itself Is Acting Justly and Faithfully in the Office, Business, and Employment in Which a Man Is Engaged, and with Those with Whom He Has Any Dealings (n. 422–424)
- IX. The Benefactions of Charity Are Giving to the Poor and Relieving the Needy, but with Prudence (n. 425–428)
- X. There Are Duties of Charity, Some Public, Some Domestic, and Some Private (n. 429–432)
- XI. The Diversions of Charity Are Dinners, Suppers, and Social Gatherings (n. 433, 434)
- XII. The First Thing of Charity Is to Put Away Evils, and the Second Is to Do Good Works That Are of Use to the Neighbor (n. 435–438)
- XIII. In the Exercise of Charity Man Does Not Place Merit in Works So Long as He Believes That All Good Is from the Lord (n. 439–442)
- XIV. When a Moral Life Is Also Spiritual It Is Charity (n. 443–445)
- XV. A Friendship of Love, Contracted with a Man Without Regard to His Spiritual Quality Is Detrimental After Death (n. 446–449)
- XVI. There Is Spurious Charity, Hypocritical Charity, and Dead Charity (n. 450–453)
- XVII. The Friendship of Love Among the Evil Is Intestine Hatred of Each Other (n. 454, 455)
- XVIII. The Conjunction of Love to God and Love Towards the Neighbor (n. 456–458)

CHAPTER 8: FREEDOM OF CHOICE

- I. The Precepts and Dogmas of the Present Church Respecting Freedom of Choice (n. 463–465)
- II. The Placing of Two Trees in the Garden of Eden, One of Life, and the Other of the Knowledge of Good and Evil Signifies That Freedom of Choice in Things Spiritual Has Been Given to Man (n. 466–469)
- III. Man Is Not Life, but a Receptacle of Life from God (n. 470–474)

- IV. So Long as Man Lives in the World He Is Kept Midway Between Heaven and Hell, and Is There in Spiritual Equilibrium, Which Is Freedom of Choice . . . (n. 475–478)
- V. It Is Clearly Manifest from That Permission of Evil in Which Every One's Internal Man Is, That Man Has Freedom of Choice in Spiritual Things (n. 479–482)
- VI. Without Freedom of Choice in Spiritual Things the Word Would Be of No Use, and Consequently the Church Would Be Nothing (n. 483, 484)
- VII. Without Freedom of Choice in Spiritual Things There Would Be Nothing in Man Whereby He Could in Turn Conjoin Himself with the Lord, Consequently There Would Be No Imputation, but Mere Predestination, Which Is Detestable (n. 485)
 Detestable things concerning predestination
 divulged (n. 486–488)
- VIII. If There Were No Freedom of Choice in Spiritual Things God Would Be the Cause of Evil, and Thus There Would Be No Imputation of Charity or Faith (n. 489–492)
- IX. Everything Spiritual of the Church That Enters Man in Freedom, and Is Received with Freedom, Remains; but Not the Reverse (n. 493–496)
- X. Man's Will and Understanding Are in This Freedom of Choice; Nevertheless in Both Worlds, the Spiritual and the Natural, the Doing of Evil Is Restrained by Laws, Because Otherwise Society in Both Worlds Would Perish (n. 497–499)
- XI. If Man Had Not Freedom of Choice in Spiritual Things All the Inhabitants of the World Might in One Day Be Led to Believe in the Lord; but This Cannot Be Done, Because That Which Is Not Received by Man from Freedom of Choice Does Not Remain (n. 500–502)
 Miracles are not wrought at the present day,
 because they take away freedom of choice in
 spiritual things, and compel (n. 501)

CHAPTER 9: REPENTANCE

- I. Repentance Is the First Thing of the Church in
Man (n. 510, 511)
- II. The Contrition Which at the Present Day Is Said to
Precede Faith, and to Be Followed by the Consolation of
the Gospel Is Not Repentance (n. 512–515)
- III. The Mere Lip-confession That One Is a Sinner Is Not
Repentance (n. 516–519)
- IV. Man Is Born with an Inclination to Evils of Every Kind;
and Unless He, to Some Extent, Removes His Evils by
Repentance, He Remains in Them; and He Who Remains
in Evils Cannot Be Saved (n. 520–524)
 The fulfilling of the law (n. 523, 524)
- V. Recognition of Sin, and the Discovery of Some Sin in
Oneself, Is the Beginning of Repentance (n. 525–527)
- VI. Actual Repentance Is Examining Oneself, Recognizing
and Acknowledging One's Sins, Praying to the Lord and
Beginning a New Life (n. 528–531)
- VII. True Repentance Is Examining Not Only the Actions of
One's Life, but Also the Intentions of One's Will (n. 532–
534)
- VIII. Those Also Repent, Who, Although They Do Not
Examine Themselves, Yet Refrain from Evils Because
They Are Sins; and Those Who from Religion Do the
Works of Charity Exercise Such Repentance . (n. 535–537)
- IX. Confession Ought to Be Made Before the Lord God the
Saviour, Followed by Supplication for Help and the Power
to Resist Evils (n. 538–560)
- X. Actual Repentance Is Easy for Those Who Have Now and
Then Practised It, but Is a Difficult Task for Those Who
Have Not (n. 561–563)
- XI. He Who Has Never Repented or Has Never Looked into
and Searched Himself, Finally Ceases to Know What
Damning Evil or Saving Good Is (n. 564–566)

CHAPTER 10: REFORMATION AND
REGENERATION

- I. Unless a Man Is Born Again and, as It Were, Created Anew, He Cannot Enter into the Kingdom of God (n. 572–575)
- II. The New Birth or Creation Is Effected by the Lord Alone Through Charity and Faith as the Two Means, Man Co-operating (n. 576–578)
- III. Since All Have Been Redeemed, All May Be Regenerated, Each According to His State (n. 579–582)
- IV. Regeneration Is Effected in a Manner Analogous to That in Which Man Is Conceived, Carried in the Womb, Born and Educated (n. 583–586)
 Something about the masculine and feminine sex
 in the vegetable kingdom (n. 585)
- V. The First Act in the New Birth Is Called Reformation, Which Pertains to the Understanding; and the Second Is Called Regeneration, Which Pertains to the Will and Therefrom to the Understanding (n. 587–590)
- VI. The Internal Man Must First Be Reformed, and by Means of It the External; and Thus Is Man Regenerated (n. 591–595)
- VII. When This Takes Place a Conflict Arises Between the Internal and the External Man, and Then the One That Conquers Rules the Other (n. 596–600)
- VIII. The Regenerated Man Has a New Will and a New Understanding (n. 601–606)
- IX. A Regenerate Man Is in Communion with Angels of Heaven, and an Unregenerate Man with Spirits of Hell (n. 607–610)
- X. So Far as Man Is Regenerated Sins Are Removed, and This Removal Is the Forgiveness of Sins (n. 611–614)
- XI. Without Freedom of Choice in Spiritual Things Regeneration Is Impossible (n. 615–617)

- XII. Regeneration Is Impossible Without Truths, by Which Faith Is Formed and with Which Charity Conjoins Itself (n. 618–620)

CHAPTER 11: IMPUTATION

- I. Imputation and the Faith of the Present Church (Which Is Held to Be the Sole Ground of Justification), Make One (n. 626, 627)
- II. The Imputation That Belongs to the Faith of the Present Day Is a Double Imputation, an Imputation of Christ's Merit and an Imputation of Salvation Thereby . (n. 628–631)
- III. The Faith Imputative of the Merit and Righteousness of Christ the Redeemer, First Arose from the Decrees of the Council of Nice Respecting Three Divine Persons from Eternity, Which Faith Has Been Accepted by the Whole Christian World from That Time to the Present (n. 632–635)
- IV. The Faith Imputative of Christ's Merit Was Unknown in the Preceding Apostolic Church, and Is Nowhere Taught in the Word (n. 636–639)
- V. The Imputation of Christ's Merit and Righteousness Is Impossible (n. 640–642)
- VI. There Is an Imputation, but It Is an Imputation of Good and Evil (n. 643–646)
- VII. The Faith and Imputation of the New Church Can by No Means Exist Together with the Faith and Imputation of the Former Church, and If They Are Together, Such a Collision and Conflict Result That Everything Pertaining to the Church in Man Perishes (n. 647–649)
- VIII. The Lord Imputes Good to Every Man and Hell Imputes Evil (n. 650–653)
- IX. Faith, with That to Which It Is Conjoined, Is What Determines the Verdict; If a True Faith Is Conjoined to Good, the Verdict Is for Eternal Life, but If Faith Is Conjoined to Evil the Verdict Is for Eternal Death (n. 654–657)

- X. Thought Is Not Imputed to Any One, but Will
Only (n. 658–660)

CHAPTER 12: BAPTISM

- I. Without a Knowledge (*cognitio*) of the Spiritual Sense of the Word No One Can Know (*scire*) What the Two Sacraments, Baptism and the Holy Supper, Involve and Effect (n. 667–669)
- II. The Washing That Is Called Baptism Means Spiritual Washing, Which Is Purification from Evils, and Thus Regeneration (n. 670–673)
- III. Because Circumcision of the Foreskin Represented Circumcision of the Heart, in the Place of Circumcision, Baptism Was Instituted, in Order That an Internal Church Might Succeed the External, Which in Each and All Things Prefigured the Internal Church . . (n. 674–676)
- IV. The First Use of Baptism Is Introduction into the Christian Church, and at the Same Time Insertion Among Christians in the Spiritual World (n. 677–680)
- V. The Second Use of Baptism Is That the Christian May Know and Acknowledge the Lord Jesus Christ the Redeemer and Saviour, and Follow Him (n. 681–683)
- VI. The Third Use of Baptism, Which Is the Final Use, Is That the Man May Be Regenerated (n. 684–687)
- VII. By the Baptism of John a Way Was Prepared, That Jehovah God Might Descend into the World and Accomplish Redemption (n. 688–691)

CHAPTER 13: THE HOLY SUPPER

- I. Without Some Knowledge of the Correspondences of Natural with Spiritual Things, It Is Impossible to Know What the Uses and Benefits of the Holy Supper Are (n. 698–701)
- II. With a Knowledge of Correspondences What Is Meant by the Lord's Flesh and Blood Can Be Known, Also That Bread and Wine Have a like Meaning; Namely, That the Lord's Flesh and the Bread Mean the Divine

Good of His Love, Also All Good of Charity; and the Lord’s Blood and the Wine Mean the Divine Truth of His Wisdom, Also All Truth of Faith, and Eating Means Appropriation (n. 702–710)

- i. Shown from the Word what is meant by “flesh” (n. 704, 705)
- ii. What is meant by “blood” (n. 706)
- iii. What is meant by “bread” (n. 707)
- iv. What is meant by “wine” (n. 708)

III. When All This Is Understood Any One Can Comprehend That the Holy Supper Contains All Things of the Church and All Things of Heaven Both in General and in Particular (n. 711–715)

IV. In the Holy Supper the Lord Is Wholly Present with the Whole of His Redemption (n. 716–718)

V. The Lord Is Present and Opens Heaven to Those Who Come to the Holy Supper Worthily; and Is Also Present with Those Who Come to It Unworthily, but to Them He Does Not Open Heaven: Consequently, as Baptism Is Introduction into the Church, So Is the Holy Supper Introduction into Heaven (n. 719–721)

VI. Those Come to the Holy Supper Worthily Who Have Faith in the Lord and Charity Toward the Neighbor That Is, Who Are Regenerate (n. 722–724)

VII. Those Who Come to the Holy Supper Worthily Are in the Lord and the Lord Is in Them; Consequently Conjunction with the Lord Is Effected by the Holy Supper (n. 725–727)

VIII. To Those Who Worthily Come to the Holy Supper It Is like a Signature and Seal That They Are Sons of God (n. 728–730)

CHAPTER 14: THE CONSUMMATION OF THE AGE; THE COMING OF THE LORD; AND THE NEW HEAVEN AND NEW CHURCH

I. The Consummation of the Age Is the Last Time of the Church or Its End (n. 753–756)

- II. The Present Is the Last Time of the Christian Church, Which Was Foretold and Described by the Lord in the Gospels and in the Apocalypse (n. 757–759)
- III. This Last Time of the Christian Church Is the Very Night in Which Former Churches Have Come to an End (n. 760–763)
- IV. This Night Is Followed by a Morning, Which Is the Coming of the Lord (n. 764–767)
- V. The Lord’s Coming Is Not His Coming to Destroy the Visible Heaven and the Habitable Earth, and to Create a New Heaven and a New Earth, as Many, from Not Understanding the Spiritual Sense of the Word, Have Hitherto Supposed (n. 768–771)
- VI. This Coming of the Lord, Which Is His Second Coming, Is Taking Place in Order That the Evil May Be Separated from the Good, and That Those Who Have Believed and Do Believe in Him May Be Saved, and That from Them a New Angelic Heaven and a New Church on Earth May Be Formed, and Without This, No Flesh Could Be Saved (Matt. xxiv. 22) (n. 772–775)
- VII. This Second Coming of the Lord Is Not a Coming in Person, but in the Word, Which Is from Him and Is Himself (n. 776–778)
- VIII. This Second Coming of the Lord Is Effected by Means of a Man, to Whom the Lord Has Manifested Himself in Person, and Whom He Has Filled with His Spirit, That He May Teach the Doctrines of the New Church from the Lord Through the Word (n. 779–780)
- IX. This Is What Is Meant in the Apocalypse by “the New Heaven,” and “the New Jerusalem Descending Therefrom” (n. 781–785)
- X. This New Church Is the Crown of All the Churches That Have Hitherto Existed on the Earth (n. 786–791)

SUPPLEMENT

- I. The Nature of the SPIRITUAL WORLD (n. 792–795)
- II. LUTHER in the Spiritual World (n. 796)
- III. MELANCTHON in the Spiritual World (n. 797)

- IV. CALVIN in the Spiritual World (n. 798–799)
- V. The DUTCH in the Spiritual World (n. 800–805)
- VI. The ENGLISH in the Spiritual World (n. 806–812)
- VII. The GERMANS in the Spiritual World (n. 813–816)
- VIII. The PAPISTS in the Spiritual World (n. 817–821)
- IX. The POPISH SAINTS in the Spiritual World . . (n. 822–827)
- X. The MOHAMMEDANS in the Spiritual World . (n. 828–834)
- XI. The AFRICANS in the Spiritual World; Also Something in
 Regard to the GENTILES (n. 835–840)
- XII. The JEWS in the Spiritual World (n. 841–845)

[APPENDICES]

- I. [General Index of the Contents] (n. 852)
- II. [Index to 77 Memorable relations] (n. 853)
- III. [A Theorem Proposed by a certain Duke] (n. 854)

DANIEL 7:13, 14

I was seeing in the night visions; and behold there was coming with the clouds of the heavens, one like unto the Son of man. And unto Him was given dominion, and glory, and a kingdom; and all people, nations, and tongues shall worship Him. His dominion is the dominion of an age which shall not pass away, and His kingdom that which shall not perish.

APOCALYPSE 21:1, 2, 5, 9, 10

I John saw a new heaven and a new earth. And I saw the holy city, New Jerusalem, descending from God out of Heaven made ready as a bride adorned for her husband. And an angel spake with me, saying, Come, I will show thee the Bride, the Wife of the Lamb. And he carried me away in spirit upon a mountain great and high, and showed me a great city, the holy Jerusalem coming down out of heaven from God.

He who sitteth upon the throne said, Behold, I make all things new. And He said to me, Write, for these words are true and faithful.

The True Christian Religion

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Of The New Heaven and the New Church

CHAPTER VII

CHARITY, OR LOVE TO THE NEIGHBOR, AND GOOD WORKS

392. Having treated of faith, charity now follows, because faith and charity are conjoined like truth and good, and these two like light and heat in spring. This is said because spiritual light, which is the light that goes forth from the sun of the spiritual world, is in its essence truth; and consequently in that world wherever truth appears, it shines with a splendor proportionate to its purity; and spiritual heat, which also goes forth from that sun, in its essence is good. This too is said because it is the same with charity and faith as with good and truth; for charity is the complex of all things pertaining to the good that a man does to his neighbor, while faith is the complex of all things pertaining to the truth that a man thinks respecting God and things Divine.

[2] As, therefore, the truth of faith is spiritual light, and the good of charity spiritual heat, it follows that it is the same with that light and heat as with the light and heat of the natural world, that is to say, as by the conjunction of the latter all things on earth spring forth, so by the conjunction of the former all things spring forth in the human mind; but with the distinction that on the earth this growth is effected by natural heat and light, but in the human mind it

is effected by spiritual heat and light, and this latter being spiritual, is wisdom and intelligence. Moreover, as there is a correspondence between these, the human mind in which charity is conjoined with faith and faith with charity is in the Word likened to a garden, and this is what is meant by the garden of Eden. (This has been fully shown in the *Arcana Cœlestia*, published in London.)

[3] Again, having treated of faith, charity must be treated of for the further reason that otherwise what faith is could not be comprehended, since, as stated and shown in the preceding chapter, faith without charity is not faith, nor is charity without faith charity, and neither of them is living except from the Lord (n. 355–361); also that the Lord, charity, and faith make one, like life, will, and understanding, and if they are divided, each perishes, like a pearl reduced to powder (n. 362–367); and finally, that charity and faith are together in good works (n. 373–378).

393. It is an unchanging truth, that, for man to have spiritual life, and therefore salvation, faith and charity must not be separated. This is self-evident to any man's understanding, even if it is not enriched with the treasures of learning. When one hears it said, *that whoever lives well and believes aright is saved*, does he not see this from a kind of interior perception and therefore assent to it with his understanding? And when he hears it said that he who believes aright and does not live well is also saved, does he not reject it from his understanding, as he would a piece of dirt falling into his eye? For from interior perception the thought instantly occurs, How can anyone believe aright when he does not live well? In that case, what is believing but a painted picture of faith, and not its living image? So again, if anyone hears it said, *that whoever lives well is saved, although he does not believe*, does not the understanding, while reflecting upon this or turning it over and over, see, perceive and think, that this also is not consistent, since right living is from God, because all good that is essentially good is from God? What then is living aright and not believing, but like clay in the hands of a potter, which cannot be formed into a vessel that would be of use in the spiritual kingdom, but only in the natural? Furthermore, cannot anyone see a contradiction in these two statements, namely, that he is saved who believes but does not live well, and that he is saved who lives well but does not believe? Since, then, living well, which pertains to charity, is at this day both understood and

not understood—living well naturally being understood, while living well spiritually is not—therefore this subject, because it pertains to charity, shall be treated of, and this shall be done under a series of distinct propositions.

[I]

THERE ARE THREE UNIVERSAL LOVES—THE LOVE
OF HEAVEN, THE LOVE OF THE WORLD, AND THE
LOVE OF SELF.

394. These three loves must first be considered for the reason that these three are the universal and fundamental of all loves, and that charity has something in common with each of them. For *the love of heaven* means both love to the Lord and love towards the neighbor; and as each of these looks to use as its end, the love of heaven may be called the love of uses. *The love of the world* is not merely a love of wealth and possessions, but is also a love of all that the world affords, and of all that delights the bodily senses, as beauty delights the eye, harmony the ear, fragrance the nostrils, delicacies the tongue, softness the skin; also becoming dress, convenient houses, and society, thus all the enjoyments arising from these and many other objects. *The love of self* is not merely the love of honor, glory, fame, and eminence, but also the love of meriting and seeking office, and so of ruling over others. Charity has some thing in common with each of these three loves, because viewed in itself charity is the love of uses; for charity wishes to do good to the neighbor, and good and use are the same, and from these loves everyone looks to uses as his end; the love of heaven looking to spiritual uses, the love of the world to natural uses, which may be called civil, and the love of self to corporeal uses, which may also be called domestic uses, that have regard to oneself and one's own.

395. That these three loves reside in every man from creation and therefore from birth, and that when rightly subordinated they perfect him, and when not, they pervert him, will be shown in the next article. It may serve for the present merely to state, that these three loves are rightly subordinated when the love of heaven forms the head, the love of the world the breast and abdomen, and the

love of self the feet and their soles. As repeatedly stated above, the human mind is divided into three regions. From the highest region man looks to God, from the second or middle region to the world, and from the third or lowest to himself. The mind being such it can be raised and can raise itself upward, because to God and to heaven; it can be extended and can extend itself to the sides in all directions, because into the world and its nature; and it can be let downward and let itself downward, because to earth and to hell. In these respects the bodily vision emulates the mind's vision; it also can look upward, round about, and downward.

395. [2] The human mind is like a house of three stories which communicate by stairs, in the highest of which angels from heaven dwell, in the middle men in the world, and in the lowest one, *genii*. The man in whom these three loves are rightly subordinated can ascend and descend in this house at his pleasure; and when he ascends to the highest story, he is in company with angels as an angel; and when he descends from that to the middle story he is in company with men as an angel man; and when from this he descends still further, he is in company with *genii* as a man of the world, instructing, reproofing, and subduing them.

[3] In the man in whom these three loves are rightly subordinated, they are also coordinated thus: The highest love, which is the love of heaven, is inwardly in the second, which is the love of the world, and through this in the third or lowest, which is the love of self; and the love that is within directs at its will that which is without. So when the love of heaven is inwardly in the love of the world, and through this in the love of self, man from the God of heaven, performs uses in each. In their operation these three loves are like will, understanding, and action; the will flows into the understanding, and there provides itself with the means whereby it produces action. But on these points more will be seen in the following article, where it will be shown that these three loves, when rightly subordinated, perfect man, but when not rightly subordinated, pervert and invert him.

396. But in order that what follows in this and the succeeding chapters on Freedom of choice, on Reformation, on Regeneration, and so forth, may be so presented in the light of reason as to be clearly seen, it is necessary to premise something respecting *the will and understanding, good and truth, love in general, the love of the*

world and love of self in particular, the external and internal man, and the merely natural and sensual man. These things must be made clear, that the rational sight of man, in his perception of what follows further on, may not be as it were in a dense fog, and in that state be like one wandering through the streets of a city until he knows not the way home. For what is theology separated from the understanding, or with the understanding not enlightened when the Word is read, but like a lamp in the hand giving no light, such as were those of the five foolish virgins who had no oil? On each of these subjects (*singulis*), then, in their order.

397. (i.)

The Will and Understanding. (1.) Man has two faculties which constitute his life; one called the will and the other the understanding. These are distinct from each other, but so created as to be one, and when they are one they are called the mind; consequently these are the human mind, and in them the whole of man's life resides in its principles, and therefrom in the body. (2.) As all things in the universe which are according to order, have relation to good and truth, so all things in man have relation to the will and understanding; since good in man pertains to the will, and truth to the understanding; for 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. Here and nowhere else are the goods and truths in man, and as goods and truths in man are nowhere else, so love and faith are nowhere else, since love belongs to good and good to love, while faith belongs to truth and truth to faith. (3.) Again, the will and understanding constitute man's spirit, for in these his wisdom and intelligence reside, also his love and charity, and in general his life. The body is mere obedience. (4.) Nothing is more important than to know how the will and understanding make one mind. They make one mind as good and truth make one; for there is a marriage between the will and the understanding the same as between good and truth. The nature of that marriage will be made clear in what is now to be set forth respecting good and truth, namely, that as good is the very being (*esse*) of a thing, and truth its manifestation (*existere*) there from, so is the will in man the very being of his life, while

the understanding is its manifestation therefrom; for good, which belongs to the will, takes form in the understanding, and there presents itself to view.

398. (ii.)

Good and Truth. (1.) All things in the universe that are in Divine order have relation to good and truth; for nothing can exist in heaven or in the world that does not have relation to these two. This is because both of these, good as well as truth, go forth from God from whom are all things.

[2] (2.) From this it is clear that it is necessary for man to know what good is and what truth is, how the one has regard to the other and how the one is conjoined with the other; and this is especially necessary for the man of the church, since all things of the church have relation to good and truth, just as all things of heaven do, because the good and truth of heaven are also the good and truth of the church.

[3] (3.) It is according to Divine order for good and truth to be conjoined and not separated, thus that they be one and not two; for they are conjoined when they go forth from God and are conjoined in heaven, and therefore must be conjoined in the church. The conjunction of good and truth is called in heaven the heavenly marriage, for all who are there are in that marriage. For this reason in the Word heaven is likened to a marriage, and the Lord is called the bridegroom and husband, and heaven, and likewise the church, the bride and wife. Heaven and the church are so called because those who are there receive the Divine good in truths.

[4] (4.) All the intelligence and wisdom that the angels have is from that marriage, and nothing thereof is from good separated from truth, or from truth separated from good. It is the same with the men of the church.

[5] (5.) Since the conjunction of good and truth is like a marriage, it is evident that good loves truth, and that truth in turn loves good, and that each desires to be conjoined with the other. The man of the church who has no such love and no such desire is not in the heavenly marriage; therefore the church is not yet in him, since the conjunction of good and truth is what constitutes the church.

[6] (6.) Goods are manifold. In general there is spiritual good and there is natural good, and also the two conjoined in genuine moral good. As with goods so with truths, since truths are of good and are forms of good.

[7] (7.) As with good and truth, so is it in an opposite way with evil and falsity; that is, as all things in the universe that are in accordance with Divine order have relation to good and truth, so do all things contrary to Divine order have relation to evil and falsity. Again, as good loves to be conjoined with truth, and truth with good, so does evil love to be conjoined with falsity and falsity with evil. And further, as all intelligence and wisdom is born from the conjunction of good and truth, so is all irrationality and folly born from the conjunction of evil and falsity. The conjunction of evil and falsity viewed interiorly is not marriage but adultery.

[8] (8.) From the fact that evil and falsity are the opposites of good and truth, it is clear that truth cannot be conjoined with evil, nor good with the falsity of evil. If truth is joined to evil it comes to be no longer truth, but falsity, because it is falsified; and if good is joined to the falsity of evil it comes to be no longer good, but evil, because it is adulterated. But falsity that is not the falsity of evil may be joined to good.

[9] (9.) No one who is in evil and therefrom in falsity by confirmation and life, can know what good and truth are, for he believes his own evil to be good, and therefore his own falsity to be truth; but everyone who is in good, and therefrom in truth by confirmation and life, can know what evil and falsity are. This is because all good and its truth are in their essence heavenly, while all evil and its falsity are in their essence infernal, and everything heavenly is in light, but everything infernal in darkness.

399. (iii.)

Love in General. (1.) The very life of man is his love, and as his love is such is his life, such even is the whole man; but it is the dominant or ruling love that makes the man. This love has many loves subordinate to it which are derivations from it; and while these are in appearance different loves, yet these single ones are included in the dominant love, and with it form one kingdom. The dominant love is like the king and head of the others; it directs them, and through them as mediate ends it looks to and is intent

upon its own end (which is the first and last of all), and this both directly and indirectly.

[2] (2.) What belongs to the dominant love is what is loved above all things. That which man loves above all things is constantly present in his thought, because it is in his will and constitutes his veriest life. For example, one who loves wealth above all things, whether money or possessions, is constantly turning over in his mind (*animus*) how to acquire it, is inmosty delighted when he gets it, and inmosty grieved when he loses it. His heart is in it. He who loves himself above all things is mindful of himself in every single thing, thinks about himself, talks about himself, acts in his own behalf, for his life is the life of self.

[3] (3.) What a man loves above all things is his end; that he looks to in all things and singular things. In his will it is like the latent current of a river, which draws and bears him away even when he is doing something else, for it is that which influences him. This it is that one man searches out and discovers in another, and thereby either controls him or acts with him.

[4] (4.) Man is wholly such as is that which is dominant in his life. By this he is distinguished from others; according to it his heaven is formed if he is good, and his hell if he is evil; it is his very will, his very own (*proprium*), and his very nature, for it is the very being (*esse*) of his life. This cannot be changed after death, for it is the man himself.

[5] (5.) Everything that gives delight, satisfaction, and happiness to anyone is wholly from his dominant love, and is in accordance with it; for that which he loves man calls delightful because he feels it to be so. What he thinks about and yet does not love, he may also call delightful, but it is not the delight of his life. The delight of a man's love is to him good, and what is undelightful is to him evil.

[6] (6.) There are two loves, from which, as from their very fountains, all goods and truths spring; and there are two loves from which all evils and falsities spring. The two loves from which are all goods and truths are love to the Lord and love towards the neighbor, while the two loves from which are all evils and falsities are the love of self and the love of the world. When the two latter loves are dominate they are entirely opposite to the two former.

[7] (7.) The two loves from which are all goods and truths, which, as has been said, are love to the Lord and love towards the neighbor, constitute heaven in man, for these rule in heaven; and because they constitute heaven in man they also constitute the church in him. The two loves from which are all evils and falsities, which, as has been said, are the love of self and the love of the world, constitute hell in man, for they rule in hell; and consequently they destroy the church in man.

[8] (8.) The two loves from which are all goods and truths, which, as before said, are the loves of heaven, open and form the internal, spiritual man, because they reside there, but the two loves from which are all evils and falsities, which, as before said, are the loves of hell, when they predominate, close and destroy the internal spiritual man, and render man natural and sensual according to the extent and nature of their dominion over him.

400. (iv.)

Love of self and love of the world in particular. (1.) The love of self is wishing well to oneself only, and not to others except for the sake of self, not even to the church, one's country, any human society, or to a fellow citizen; it is also doing good to them solely for the sake of one's own reputation, honor, and glory; and when these are not perceived in the good done to others, saying in one's heart, "What matters it? Why should I do this? What will I gain by it?"-and so leaving it undone. This makes evident that he who is in the love of self does not love the church, or his country, or society, or his fellow citizen, or anything truly good, but only himself and his own.

[2] (2.) Man is in the love of self, when he has no regard for the neighbor in what he thinks and does, thus no regard for the public, still less for the Lord, but only for himself and those who belong to him, and therefore does everything for the sake of himself and those who belong to him, or if for the public's sake, it is for appearance only, or if for the neighbor, it is to obtain his favor.

[3] (3.) It is said, for the sake of himself and those who belong to him; for he who loves himself loves also those who belong to him, who are especially his children and grandchildren, and in general all who make one with him, whom he calls his own. Loving these

is loving himself, for he regards them, as it were, in himself, and himself in them. Among those whom he calls his own are also included all who praise, and honor, and pay court to him. All others he indeed looks upon with his bodily eyes as men, but with the eyes of his spirit he scarcely regards them otherwise than as specters.

[4] (4.) That man is in the love of self, who despises his neighbor in comparison with himself, and who regards his neighbor as an enemy if he does not favor him and does not venerate and pay court to him. Still more in the love of self is he who for these reasons hates his neighbor and persecutes him; and still more he who on this account burns with revenge against him and desires his destruction. Such at length love to be cruel.

[5] (5.) The nature of the love of self can be made clear by comparison with heavenly love. Heavenly love is loving uses for the sake of the uses, or goods for the sake of the goods which a man does for the church, his country, human society, and the fellow citizen. But he who loves these for his own sake, loves them only as he loves his household servants, because they serve him. From this it follows that he who is in the love of self, wishes the church, his country, society, and his fellow citizens to serve him, instead of his serving them; he places himself above them, and them beneath himself.

[6] (6.) Again, so far as anyone is in heavenly love, which is loving uses and goods and having a heartfelt delight in promoting 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 anyone is in the love of self, so far he is led by himself, and so far is led by what is his own (*proprium*); and man's own (*proprium*) is nothing but evil, for it is his inherited evil, which is loving oneself more than God and the world more than heaven.

[7] (7.) Moreover, the love of self is such, that so far as the reins are given to it, that is, so far as external bonds are removed, which are fear of the law and its penalties, of the loss of reputation, honor, wealth, office, or life, so far it rushes on until its desire is not only to rule over the whole world, but also over heaven, and even over God Himself. There is nowhere any limit or end to it. This lurks in everyone who is in the love of self, although it is not

apparent before the world, where it is held in check by the reins and bonds just mentioned; and any such man, when the impossible blocks his way, remains quiet until the possible comes about. Because of all this the man who is in such a love is not aware that such an insane and limitless cupidity lurks within him. Nevertheless, that it is so, no one can help seeing in rulers and kings, to whom there are no such reins and bonds and impossibilities, who rush on and subjugate provinces and kingdoms, and so long as they are successful, aspire to unlimited power and glory. And still more is it visible in those who extend their dominion into heaven, and transfer to themselves the whole of the Lord's Divine power. These continually desire more.

[8] (8.) There are two kinds of dominion; one of love towards the neighbor, and another of love of self. These two kinds of dominion are opposites. He who exercises dominion from love towards the neighbor, desires the good of all, and loves nothing better than to perform uses, thus to serve others. Serving others is doing good from good will, and performing uses. Such is his love, and the delight of his heart. Moreover, so far as he is elevated to dignities he rejoices in it, not on account of the dignities, but on account of the uses which he can then perform to a greater extent and in a higher degree. Such is dominion in the heavens. But he who exercises dominion from love of self desires the good of none but himself and his own. The uses he performs are for the sake of his own honor and glory, which to him are the only uses. His end in serving others is that he himself may be served and honored, and may rule. He seeks dignities not for the sake of the goods he may do, but in order that he may gain eminence and glory, and may thereby be in his heart's delight.

[9] (9.) His love of dominion remains with everyone after his life in the world; but to those who have exercised dominion from love towards the neighbor there is also entrusted dominion in the heavens, and then it is not they who rule, but the uses and goods which they love; and when uses and goods rule, the Lord rules. But those who in the world exercised dominion from self-love, after their life in the world are made to abdicate, and are reduced to servitude. From all this it is known who these are who are in the love of self. It does not matter what they may seem to

be externally, whether haughty or humble, since such things reside in the internal man, and, by most men, the internal man is kept hidden, while the external is trained to counterfeit what belongs to the love of the public and the neighbor, thus the contrary of what is within; and this too is done for the sake of self; for they know that loving the public and the neighbor interiorly affects all men, and that they to that extent gain esteem. This love thus affects men because heaven flows into it.

[10] (10.) The evils that prevail with those who are in love of self are, in general, contempt of others, envy, enmity toward those who do not favor them, from which results hostility, hatred of various kinds, revenge, craft, deceit, unmercifulness, cruelty. And where such evils prevail, there is also a contempt of God, and of Divine things, which are the truths and goods of the church. If they honor these things, it is with the lips only, not with the heart. And because such evils are from love of self, like falsities are also from it; for falsities are from evils.

[11] (11.) But *love of the world* is a desire to draw to oneself the wealth of others by any device whatever, to set the heart upon riches, and to permit the world to withdraw and lead one away from spiritual love, which is love towards the neighbor, that is, from heaven. Those are in love of the world who long to draw to themselves the goods of others by various devices, but especially those who wish to do so by craft and deceit, caring nothing for the good of the neighbor. Those who are in that love covet the goods of others, and so far as they do not fear the law and the loss of reputation on account of the gain, they get possession of others' goods, and even plunder them.

[12] (12.) But love of the world is not opposed to heavenly love to such a degree as the love of self is, because so great evils are not concealed within it.

[13] (13.) This love is manifold. There is a love of wealth as a means of being raised to honors; a love of honors and dignities as means of acquiring wealth; a love of wealth for the sake of various uses that afford worldly pleasure; a love of wealth for the mere sake of wealth, such as the avaricious have; and so on. The end for the sake of which wealth is sought is called the use, and it is the end

or use from which love draws its quality; for such as the end is for which anything is done, such is the love; all else serves it as means.

[14] (14.) In a word, love of self and love of the world are directly opposite to love to the Lord and love towards the neighbor. Consequently love of self and love of the world, such as have just been described, are infernal loves, and these reign in hell, and also constitute hell in man. But love to the Lord and love towards the neighbor are heavenly loves, and these reign in heaven, and also constitute heaven in man.

401. (v.)

The internal and external man. (1.) Man was created so as to be at the same time in the spiritual world and in the natural world. The spiritual world is where angels are, and the natural world where men are. And as man was so created, there was given him an internal and an external—an internal whereby he is in the spiritual world, and an external whereby he is in the natural world. His internal is what is called the internal man, and his external the external man.

[2] (2.) Every man has an internal and an external, but with a difference between the good and the evil. With the good the internal is in heaven and its light, and the external in the world and its light; and this light of the world in them is illumined by the light of heaven, and therefore in them the internal and external act as one, like cause and effect, or like the prior and the posterior. But with the evil the internal is in hell and its light, and this light, in comparison with the light of heaven is thick darkness, although their external may be in a light like that in which the good are; thus there is an inversion. On this account the evil, just like the good, can talk and teach about faith, charity, and God, but not from faith, charity, and God.

[3] (3.) The internal man is what is called the spiritual man, because it is in the light of heaven, which is a spiritual light; while the external man is called the natural man, because it is in the light of the world, which is a natural light. The man whose internal is in the light of heaven, and his external in the light of the world, is a spiritual man in regard to both, because spiritual light from the interior illumines the natural light, and makes it as its own. But the reverse is true of the evil.

[4] (4.) The internal spiritual man viewed in himself is an angel of heaven, and while living in the body is in association with angels, although he does not know it; and when released from the body he goes among angels. But with the evil the internal man is a satan, and while living in the body is in association with satans, and when released from the body goes among them.

[5] (5.) With those who are spiritual men, the interiors of the mind are actually elevated towards heaven, for they look primarily to that; but with those who are merely natural, the interiors of the mind are turned away from heaven and towards the world, because they look primarily to the world.

[6] (6.) Those who cherish a merely general idea of the internal and external man, believe that it is the internal man that thinks and wills, and the external that speaks and acts, because thinking and willing are internal, while speech and action are external. But let it be understood that when a man thinks and wills rightly respecting the Lord and the things pertaining to the Lord, and respecting the neighbor and what pertains to the neighbor, he thinks and wills from a spiritual internal, because from a belief in truth and a love of good; but when his thought and will respecting these things are evil, his thought and will are from an infernal internal, because from a belief in falsity and a love of evil. In a word, so far as man is in love to the Lord and love towards the neighbor, he is in a spiritual internal, and from that internal thinks and wills and also speaks and acts; while so far as he is in the love of self and the world, he thinks and wills from hell, even when he speaks and acts otherwise.

[7] (7.) It has been provided and arranged by the Lord, that so far as man thinks and wills from heaven, the spiritual man is opened and formed, the opening being into heaven even to the Lord, while the forming is in conformity to the things of heaven. But on the contrary so far as man thinks and wills, not from heaven but from the world, so far the internal spiritual man is closed, and the external is opened and formed, the opening being into the world, while the forming is in conformity to the things of hell.

[8] (8.) Those in whom the internal spiritual man is opened into heaven to the Lord are in the light of heaven, and in enlightenment from the Lord, and thereby in intelligence and

wisdom; these see truth from the light of truth and perceive good from the love of good. But those in whom the internal spiritual man is closed do not know what the internal man is, neither do they believe in the Word or in a life after death, or in the things pertaining to heaven and the church; and because they are in merely natural light (*lumen*), they believe nature to be from itself and not from God; they see falsity as truth, and have a perception of evil as good.

[9] (9.) The internal and external here treated are the internal and external of man's spirit; his body is only an additional external within which the former exist; for the body in no way acts from itself, but acts only from the spirit that is in it. It must be understood that the spirit of man, after its release from the body, thinks and wills and speaks and acts, just as before. Thinking and willing are its internal, while speech and action then constitute its external.

402. (vi.)

The merely natural and sensual man. As there are few that know who are meant by sensual men, and what their nature is, and yet it is important to know it, therefore they shall be described: (1.) He is called a sensual man who judges of all things by the bodily senses, and who believes in nothing except what he can see with his eyes and touch with his hands, calling this something real, and rejecting everything else; consequently, the sensual man is the lowest natural man.

[2] (2.) The interiors of his mind, which see from the light of heaven, are closed, so that he there sees nothing of the truth that pertains to heaven and the church, since he thinks in outermosts, and not interiorly from any spiritual light.

[3] (3.) Because he is in gross natural light (*lumen*) he is inwardly opposed to the things of heaven and the church, although outwardly he may advocate them with a zeal proportionate to the dominion he may thereby secure.

[4] (4.) Sensual men reason keenly and ingeniously, because their thought is so near to speech as to be almost in it, and, as it were, on the lips, and because they place all intelligence in speech from memory only.

[5] (5.) Some of them can confirm whatever they wish, and can confirm falsities dexterously; and after confirming them they believe them to be truths; but their reasoning and confirming are from the fallacies of the senses, which captivate and persuade the common people.

[6] (6.) Sensual men are more shrewd and crafty than others.

[7] (7.) The interiors of their minds are loathsome and foul, because through them they communicate with the hells.

[8] (8.) Those who are in the hells are sensual, and the deeper they are the more sensual. The sphere of infernal spirits joins itself with the sensual things of man from behind.

[9] (9.) Sensual men do not see any genuine truth in light, but reason and dispute about everything, as to whether it is so or not; and these disputes when heard at a distance from them are like the gnashings of teeth, which viewed in themselves are the collision of falsities with each other, and also of falsity and truth. This therefore makes plain what is meant in the Word by the “gnashing of teeth,” because reasoning from the fallacies of the senses corresponds to the teeth.

[10] (10.) Accomplished and learned men who have deeply confirmed themselves in falsities, and still more those who have confirmed themselves against the truths of the Word, are more sensual than others, although they do not appear so to the world. Heretical doctrines have been introduced chiefly by such sensual men.

[11] (11.) The hypocritical, the deceitful, the voluptuous, the adulterous, and the avaricious, are for the most part sensual.

[12] (12.) Those who reason from sensual things only, and against the genuine truths of the Word and consequently of the church, were called by the ancients serpents of the tree of the knowledge (*scientia*) of good and evil.

As sensual things mean the things presented to the bodily senses and imbibed through those senses, it follows:

[13] (13.) That by means of sensual things man communicates with the world, and by means of things rational above the sensual he communicates with heaven.

[14] (14.) Things sensual furnish such things from the natural world as are of service to the interiors of the mind in the spiritual world.

[15] (15.) There are sensual things that minister to the understanding, and these are the various natural studies called physics; and there are sensual things that minister to the will, and these are the delights of the senses and the body.

[16] (16.) Unless the thought is elevated above natural things man has but little wisdom. The wise man thinks above sensual things; and when thought is elevated above what is sensual it enters into clearer light (*lumen*), and finally into the light of heaven; from this man has perception of truth which is properly intelligence.

[17] (17.) The elevation of the mind above sensual things, and its withdrawal therefrom, was known to the ancients.

[18] (18.) When sensual things are in the last place, by means of them a way is opened for the understanding, and truths are disengaged by a kind of extraction; but when sensual things are in the first place they close the way, and man sees truths only as in a mist, or as at night.

[19] (19.) In a wise man sensual things are in the last place, and are subject to more interior things; but in an unwise man they are in the first place and have dominion. Such as these are they who are properly called sensual.

[20] (20.) In man there are sensual things that he has in common with beasts, and others not so. To the extent that one thinks above sensual things, he is a man; but no one can think above sensual things and see the truths of the church, unless he acknowledges God and lives according to His commandments; for it is God who elevates and enlightens.

[II]

THESE THREE LOVES, WHEN RIGHTLY
SUBORDINATED, PERFECT MAN, BUT WHEN NOT
RIGHTLY SUBORDINATED, THEY PERVERT AND
INVERT HIM.

403. Something shall first be said of the subordination of these

three universal loves, which are the love of heaven, the love of the world, and the love of self, and then of the influx and insertion of one into the other, and finally of man's state according to that subordination. These three loves are related to each other like the three regions of the body, the highest of which is the head; the intermediate, the chest and abdomen, while the knees and feet and soles of the feet form the third. When the love of heaven constitutes the head, love of the world the chest and abdomen, and love of self the feet and their soles, man is in a perfect state in accordance with his creation, because the two lower loves then minister to the highest, as the body and all its parts minister to the head. So when the love of heaven constitutes the head, it flows into the love of the world, which is chiefly a love of wealth, and by means of wealth it performs uses; and through this latter love it flows mediately into the love of self, which is chiefly the love of dignities, and by means of these dignities it performs uses. Thus do these three loves, by the influx of one into the other, breathe forth uses.

[2] Who does not comprehend, that when a man desires to perform uses from spiritual love, which is from the Lord and is what is meant by the love of heaven, his natural man performs them by means of his wealth and his other goods (the sensual man cooperating in its function), and that it is to his honor to produce them? Who does not also comprehend that all the works that a man does with his body are done according to the state of his mind in the head; and if the mind is in the love of uses, the body by means of its members accomplishes them? And this is so, because the will and the understanding in their principles are in the head, and in their derivatives in the body, as the will is in deeds, and the thought in speech, and comparatively as the prolific principle of the seed is in all things and singular things of a tree, and through these produces fruit, which is its use. Or it is like fire and light within a crystalline vase which thereby becomes warm and shows the light through it. And again, the spiritual sight of the mind together with the natural sight of the body, in one in whom these three loves are justly and rightly subordinated, because of the light that flows in through heaven from the Lord, may be likened to an African apple, which is transparent to the very center, where there is the repository of the seeds. Something like this is meant by these words of the Lord,

The lamp of the body is the eye; if the eye be single (that is, sound), the whole body is full of light (Matt. 6:22; Luke 11:34).

[3] No man of sound reason can condemn wealth, for it is in the general body like the blood in a man; nor can he condemn the honors attached to office, for they are the hands of the king and the pillars of society, provided the natural and sensual love of them is subordinated to spiritual love. Moreover, there are administrative offices in heaven and honors attached to them; but those who administer them love nothing better than to perform uses, because they are spiritual.

404. But when love of the world or of wealth forms the head, that is, when it is the ruling love, man puts on a wholly different state; for then the love of heaven is exiled from the head and betakes itself to the body. The man who is in this state prefers the world to heaven; he worships God indeed, but from merely natural love which places merit in all worship; he also does good to the neighbor, but for the sake of recompense. To such, heavenly things are like clothing, clad in which they appear before the eyes of men to be walking in brightness, but before the eyes of angels they appear indistinct, for when love of the world possesses the internal man, and the love of heaven the external, the former makes all things belonging to the church obscure and hides them as under a veil. But this love is of great variety, worse in the degree that it verges toward avarice, in which the love of heaven grows black; so too if it verges toward pride and eminence over others from love of self. It is different if it verges towards prodigality, and is less hurtful if it has in view as an end the splendors of the world, as palaces, ornaments, magnificent clothing, servants, horses and carriages pompously arrayed, and other like things. The character of every love is determined by the end which it regards and intends. This love may be compared to blackish glass, which smothers the light and variegates it only in dark and evanescent hues. It is also like mists and clouds which take away the rays of the sun. It is also like the unfermented must of wine, which tastes sweet but disturbs the stomach. Such a man when viewed from heaven looks like a hunchback, walking with his head down looking at the ground, and when he raises his head towards heaven he strains the muscles, and quickly drops it down again. The

ancients in the church called such men Mammons, and the Greeks called them Plutos.

405. But when love of self or love of ruling constitutes the head, the love of heaven passes down through the body to the feet; and as that love increases, the love of heaven descends through the ankles to the soles, and if it increases still further, it passes to the heels and is trodden upon. There is a love of ruling arising from love of the neighbor, and a love of ruling arising from love of self. Those who are in the love of ruling from love of the neighbor seek dominion to the end that they may perform uses to the public and to individuals; and to such, therefore, dominion is entrusted in the heavens.

[2] Emperors, kings, and noblemen, who have been born and brought up to positions of authority, if they humble themselves before God, are sometimes less in that love than those who are of humble origin and who from pride are more eager than others for places of pre-eminence. But to those who are in the love of ruling from love of self, the love of heaven is like a bench on which, to please the people, they place their feet, but which, when the people are out of sight, they toss into a corner or out of doors. This is because they love themselves alone, and consequently immerse their wills and the thoughts of their minds in what is their own (*proprium*), which viewed in itself is inherited evil, and this evil is diametrically opposed to the love of heaven.

[3] The evils of those who are in the love of rule from love of self, are in general as follows: Contempt of others, envy, enmity against those who do not favor them; thence hostility; hatred, revenge, unmercifulness, ferocity, and cruelty; and where such evils prevail, there is also contempt of God and of Divine things, which are the truths and goods of the church; or if they honor these it is with the lips only, lest they should be denounced by the church authorities and censured by others.

[4] But this love is one thing with the clergy and another with the laity. With the clergy it climbs upward, when the reins are given to it, even until they wish to be gods; but with the laity until they wish to be kings; to such an extent do the hallucinations of that love carry their minds (*animus*) away.

[5] Since in the perfect man the love of heaven holds the highest place, and forms, as it were, the head of all that follows from it, the love of the world being beneath it like the chest beneath the head,

and the love of self beneath this like the feet, it follows, that if love of self were to form the head, the man would be completely inverted. He would then appear to the angels like one lying bent over, with his head to the ground and his back toward heaven; and when worshiping, he would appear to be frolicking on his hands and feet like a panther's cub. Furthermore, such men would appear under the forms of various beasts with two heads, one head above having the face of a wild animal, and the other below having a human face, which would be constantly thrust forward by the upper one and compelled to kiss the earth. All these are sensual men, and are such as were described above (n. 402).

[III]

EVERY MAN IN THE SINGULAR IS THE NEIGHBOR
WHO IS TO BE LOVED, BUT ACCORDING TO THE
QUALITY OF HIS GOOD.

406. Man is born not for the sake of himself but for the sake of others; that is, he is born not to live for himself alone but for others; otherwise there could be no cohesive society, nor any good therein. It is a common saying that every man is a neighbor to himself; but the doctrine of charity teaches how this is to be understood, namely, that everyone should provide for himself the necessaries of life, as food, clothing, a dwelling, and other things which are necessarily required in the social life in which he is, and this not only for himself, but also for his family, nor for the present alone, but also for the future. For unless a man acquires for himself the necessaries of life, he is not in a condition to exercise charity, since he is in want of everything. But how every man ought to be a neighbor to himself may be seen from the following comparison: Every man ought to provide his body with food; this must be first, but the end should be that he may have a sound mind in a sound body; and every man ought to provide his mind with food, namely, with such things as pertain to intelligence and judgment; but the end should be that he may thereby be in a state to serve his fellow-citizens, society, his country, the church, and thus the Lord. He who does this provides well for himself to eternity. From this it is plain what is first in time, and what is first

in end, and that the first in end is that to which all things look. It is also like building a house; first the foundation must be laid; but the foundation must be for the house, and the house for a dwelling-place. He who believes himself to be a neighbor to himself in the first place or primarily, is like one who regards the foundation, not the dwelling, as the end; and yet the dwelling is itself the first and the last end, and the house with its foundation is only a means to the end.

407. What it is to love the neighbor shall be explained. To love the neighbor is not alone to wish well and do good to a relative, a friend, or a good man, but also to a stranger, an enemy, or a bad man. But charity is to be exercised toward the latter in one way and toward the former in another; toward a relative or friend by direct benefits; toward an enemy or a bad man by indirect benefits, which are rendered by exhortation, discipline, punishment, and consequent amendment. This may be illustrated thus: A judge who punishes an evil-doer in accordance with law and justice, loves his neighbor; for so he makes him better, and consults the welfare of the citizens that he may not do them harm. Everyone knows that a father who chastises his children when they do wrong, loves them, and that, on the other hand, he who does not chastise them therefore, loves their evils, and this cannot be called charity. Again, if a man repels an insulting enemy, and in self-defense strikes him or delivers him to the judge in order to prevent injury to himself, and yet with a disposition to befriend the man, he acts from a charitable spirit. Wars that have as an end the defense of the country and the church, are not contrary to charity. The end in view declares whether it is charity or not.

408. Since, therefore, charity in its origin is good will, and good will has its seat in the internal man, it is plain that when anyone who has charity resists an enemy, punishes the guilty, and chastises the wicked, he does this by means of the external man; and therefore, after he has done it he returns to the charity that resides in his internal man, and then, so far as he can, and so far as is useful, he wishes him well, and from good will does good to him. Those who have genuine charity have a zeal for what is good, and that zeal may appear in the external man like anger and flaming fire; but its flame dies out and is quieted as soon as his adversary returns to reason. It is different with those who have no charity. Their zeal is anger and hatred; for by these their internal man is heated and set on fire.

409. Before the Lord came into the world scarcely anyone knew what the internal man is or what charity is, and this is why in so many places He taught brotherly love, that is, charity; and this constitutes the distinction between the Old Testament or Covenant and the New. That good ought to be done from charity to the adversary and the enemy the Lord taught in *Matthew*:

Ye have heard that it hath been said to them of old time, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that hurt you and persecute you; that ye may be sons of your Father who is in the heavens (5:43-45).

And when Peter asked Him how often he should forgive one sinning against him, whether he should do so until seven times, He replied:

I say not unto thee, until seven times, but until seventy times seven (Matt. 18:21, 22).

And I have heard from heaven that the Lord forgives to everyone his sins, and never takes vengeance nor even imputes sin, because He is love itself and good itself; nevertheless, sins are not thereby washed away, for this can be done only by repentance. For when He told Peter to forgive until seventy times seven, what will not the Lord do?

410. Since charity itself has its seat in the internal man, wherein it is willing well, and from that is in the external man, wherein it is well-doing, it follows that the internal man is to be loved, and from that the external; consequently that a man is to be loved according to the quality of the good that is in him. Therefore good itself is essentially the neighbor. This may be illustrated thus: When one selects for himself from among three or four a steward for his house, or a servant, does he not try to find out about his internal man, and choose one who is sincere and faithful, and for that reason love him? In like manner a king or magistrate from three or four would select one competent for office, and would refuse the incompetent, whatever his looks, or however favorable his speech and actions.

[2] Since, then, every man is the neighbor, and the variety of men is infinite, and everyone is to be loved as a neighbor according to his good, it is plain that there are genera and species and also degrees of love to the neighbor. And because the Lord is to be loved above all things, it follows that the degrees of love towards the neighbor are to be measured by love to the Lord, that is, by how much of the

Lord or of what is from the Lord the other possesses in himself; for thus far he possesses good, since all good is from the Lord.

[3] But as these degrees are in the internal man, and the internal man rarely manifests itself in the world, it is sufficient that the neighbor be loved according to the degrees that are known. But after death these degrees are clearly perceived; for the affections of the will and the consequent thoughts of the understanding form a spiritual sphere round about those in the spiritual world, which is felt in various ways; while in this world this spiritual sphere is absorbed by the material body, and encloses itself within a natural sphere, which then flows forth from man. That there are degrees of love towards the neighbor, is plain from the Lord's parable of the Samaritan who showed mercy to the man wounded by thieves, whom the priests and the Levite saw and passed by; and when the Lord asked which of those three seemed to have been the neighbor, He was answered,

He who showed mercy (Luke 10:30–37).

411. It is written,

Thou shalt love the Lord thy God above all things, and thy neighbor as thyself (Luke 10:27).

To love the neighbor as oneself is, not to hold him in light esteem in comparison with oneself, to deal justly with him, and not to pass evil judgments upon him. The law of charity set forth and given by the Lord is this:

All things whatsoever ye would that men should do unto you, do ye even so unto them; for this is the law and the prophets (Matt. 7:12; Luke 6:31, 32).

So do they love the neighbor who are in the love of heaven; while those who are in the love of the world love the neighbor from the world and for the sake of the world; and those who are in the love of self love the neighbor from self and for the sake of self.

[IV]

THE COLLECTIVE MAN, THAT IS, A SOCIETY
SMALLER OR GREATER, AND THE COMPOSITE MAN
FORMED OF SOCIETIES, THAT IS, ONE'S COUNTRY,
IS THE NEIGHBOR THAT IS TO BE LOVED.

412. Those who do not know what the term neighbor means in its true sense, suppose that it means nothing else than an individual man, and that loving the neighbor means conferring benefits upon him. But the neighbor and love to him have a wider meaning and a higher meaning as men are multiplied. Who cannot understand that loving many men in a congregation is loving the neighbor more than loving an individual man of a congregation? Thus, a community smaller or greater is the neighbor because it is a collective man; and from this it follows that he who loves a society loves those of whom the society consists; therefore he who wills and acts rightly towards a society consults the individuals. A society is like a single man; and those who enter into it form as it were one body, and are distinct from each other like the members of one body. When the Lord and the angels from Him look down upon the earth, they see an entire community just like a single man, with a form according to the qualities of those in it. It has been granted me to see a certain society in heaven precisely as a single man, in stature like that of a man in the world.

[2] That love towards a community is a fuller love to the neighbor than love towards a separate or individual man, is obvious from this, that dignities are measured out according to the kind of administration over communities, and honors are attached to offices according to the uses they promote. For in the world there are higher and lower offices subordinated according to their more or less universal government over communities; and the king is he whose government is the most universal; and each one has remuneration, glory, and the general love according to the extent of his duties, and the goods of use which he promotes.

[3] Nevertheless, the rulers of this age can perform uses and consult the good of society, and not love the neighbor; as those do

who perform uses and consult the good of others with reference to the world or to self, or for the sake of appearances, or that they may be thought worthy to be elevated to higher dignities. But although the character of such is not discerned in the world, it is discerned in heaven; and in consequence those who have promoted uses from love to the neighbor, are the ones placed as rulers over heavenly communities, and there enjoy splendor and honor; and yet such do not set their hearts upon these things, but upon uses. But the others, who have performed uses from love of the world and of self, are rejected.

413. The difference between love to the neighbor and the exercise of it when directed towards man as an individual, and towards the collective man or a community, is like that between the duty of a private citizen and the duty of a civil officer or a military officer, or like that between the one who traded with two talents and the one who traded with five (Matt. 25:14–30); or it is like the difference between the value of a shekel and that of a talent, or between the product from a vine and that from a vineyard, or between the product from an olive tree and that from an olive yard, or the product from a tree and that from an orchard. Moreover, love to the neighbor in man ascends more and more interiorly, and as it ascends he loves a community more than an individual, and his country more than a community. Since, then, charity consists in right willing and right doing therefrom, it follows that it ought to be exercised towards a community in much the same way as towards the individual, but in one way towards a community of good men and in another way towards a community of evil men. Towards the latter charity is to be exercised according to natural equity; towards the former according to spiritual equity. But on these two kinds of equity something will appear elsewhere.

414. One's country is more a neighbor than a single community, because it consists of many communities, and consequently love towards the country is a broader and higher love. Moreover, loving one's country is loving the public welfare. One's country is the neighbor, because it is like a parent; for one is born in it, and it has nourished him and continues to nourish him, and has protected and continues to protect him from injury. Men ought to do good to their country from a love for it, according to its needs, some of which are natural and some spiritual. Natural needs relate to civil

life and order, and spiritual needs to spiritual life and order. That one's country should be loved, not as one loves himself, but more than himself, is a law inscribed on the human heart; from which has come the well-known principle, which every just man endorses, that if the country is threatened with ruin from an enemy or any other source, it is noble to die for it, and glorious for a soldier to shed his blood for it. This is said because so great should be one's love for it. It should be known that those who love their country and render good service to it from good will, after death love the Lord's kingdom, for then that is their country; and those who love the Lord's kingdom love the Lord Himself, because the Lord is the all in all things of His kingdom.

[V]

THE CHURCH IS THE NEIGHBOR WHO IS TO BE
LOVED IN A STILL HIGHER DEGREE, AND THE
LORD'S KINGDOM IN THE HIGHEST DEGREE.

415. Since man was born for eternal life, and is introduced into it by the church, the church is to be loved as the neighbor in a higher degree, because it teaches the means which lead to eternal life and introduces man into it, leading to it by the truths of doctrine and introducing into it by goods of life. This does not mean that the priesthood should be loved in a higher degree, and the church because of the priesthood; but it means that the good and truth of the church should be loved, and the priesthood for the sake of these. The priesthood merely serves, and is to be honored so far as it serves. The church is the neighbor that is to be loved in a higher degree, thus even above one's country, for the reason also, that by his country man is initiated into civil life, but by the church into spiritual life, and by that life man is separated from a merely animal life. Moreover, civil life is a temporary life, which has an end and which is then as if it had not been; while the spiritual life is eternal, having no end; therefore of the latter may be predicated being (*esse*), but of the former non-being. The distinction is like that between the finite and the infinite, between which there is no ratio; for the eternal is the infinite as to time.

416. The Lord's kingdom is the neighbor that is to be loved in the highest degree, because the Lord's kingdom means the church throughout the world, which is called the communion of saints; also heaven is meant by it; consequently he who loves the Lord's kingdom loves all in the whole world who acknowledge the Lord and have faith in Him and charity towards the neighbor; and he loves also all in heaven. Those who love the Lord's kingdom love the Lord above all things, and are consequently in love to God more than others, because the church in the heavens and on earth is the body of the Lord, for those who are in it are in the Lord and the Lord in them. Therefore love towards the Lord's kingdom is love towards the neighbor in its fullness; for those who love the Lord's kingdom, not only love the Lord above all things, but also love the neighbor as themselves; for love to the Lord is a universal love, and consequently is in all things and singular things of spiritual life, and in all things and singular things of natural life; for that love has its seat in the highest things in man, and things highest flow into lower things and vivify them, as the will flows into all things of intention and of action therefrom, and the understanding into all things of thought and of speech therefrom. Therefore the Lord says:

Seek ye first the kingdom of God and His justice, and all these things shall be added unto you (Matt. 6:33).

That the kingdom of the heavens is the Lord's kingdom is evident from these words in *Daniel*:

Behold, there was coming with the clouds of heaven one like unto the Son of Man; and there was given Him dominion, and glory, and a kingdom; and all peoples, nations, and languages shall worship Him. His dominion is a dominion of ages, which shall not pass away, and His kingdom that which shall not be destroyed (7:13-14).

[VI]

TO LOVE THE NEIGHBOR, VIEWED IN ITSELF, IS
NOT TO LOVE THE PERSON, BUT THE GOOD THAT
IS IN THE PERSON.

417. Who does not know that a man is not a man because of his having a human face and a human body, but because of the wisdom

of his understanding and the goodness of his will? As the quality of these ascends, he becomes the more a man. At birth man is more a brute than any animal, but he becomes a man through instruction of various kinds, by receiving which his mind is formed, and from his mind and according to it man is a man. There are some beasts whose faces resemble the human face, but these enjoy no faculty of understanding or of doing anything from the understanding; but they act from the instinct which their natural love excites. The difference is that a beast expresses by sounds the affections of its love, while man speaks them as they are formulated in thought; also, a beast with his face downward looks upon the ground, while man with his face raised beholds heaven all about him. From all this it may be inferred that man is a man so far as he speaks from sound reason, and looks forward to his abode in heaven; while so far as he speaks from perverted reason, and looks only to his abode in the world, so far he is not a man. Yet even such are men potentially, though not actually; for every man enjoys the ability to understand truth and to will what is good; but so far as he has no wish to do good or understand truth, he can only counterfeit man in externals and play the ape.

418. Good is the neighbor, because good belongs to the will, and the will is the being (*esse*) of man's life. The truth of the understanding is also the neighbor, but only so far as it proceeds from the good of the will; for the good of the will takes form in the understanding, and makes itself visible there in the light of reason. That good is the neighbor is evident from all experience. Who loves a person except from the quality of his will and understanding, that is, from what is good and just in him? For example, who loves a king, a prince, a general, a governor, a consul, any magistrate or judge, except for the judgment from which they act and speak? Who loves a primate, a minister of the church, or a canon, except for his learning, his integrity of life, and his zeal for the salvation of souls? Who loves the general of an army or any officer over him, except for bravery combined with prudence? Who loves a merchant except for his honesty? Who loves a workman or a servant, except for his fidelity? Nay, who loves a tree except for its fruit, the soil except for its fertility, a precious stone except for its value? and so on. And what is remarkable, it is not only the upright man who loves what is good and just in another, the man who is not upright does so

also, because with him he is in no fear of losing reputation, honor, or wealth. But the love of good in one who is not upright, is not love of the neighbor; for he loves another interiorly only so far as he is of service to him. But loving what is good in another from the good in oneself is genuine love to the neighbor; for the goods then kiss and mutually unite with each other.

419. The man who loves good because it is good, and truth because it is truth, loves the neighbor eminently, because he loves the Lord who is good itself and truth itself. There is no love of good and love of truth from good, that is, love to the neighbor, from any other source. Love to the neighbor is thus formed from a heavenly origin. It is the same thing whether you say use or good; therefore performing uses is doing good; and according to the quantity and quality of the use in the good so far in quantity and quality the good is good.

[VII]

CHARITY AND GOOD WORKS ARE TWO DISTINCT THINGS, LIKE WILLING WELL AND DOING WELL.

420. In every man there is an internal and an external. His internal is what is called the internal man, and his external what is called the external man. But one who does not know what the internal man and the external man are, may suppose that it is the internal man that exercises thought and will, and the external that speaks and acts. These latter belong, indeed, to the external man, and the former to the internal; yet they are not what essentially constitute the external and internal man. In common perception indeed man's mind is his internal man, but the mind is itself divided into two regions; the one region which is higher and more internal is spiritual; and the other which is lower and more external is natural. The spiritual mind looks mainly to the spiritual world, and has for its objects the things that are there, either such as are in heaven or such as are in hell; for both are in the spiritual world. But the natural mind looks mainly to the natural world, and has for its objects the things that are there, whether good or evil. All of man's action and speech proceeds from the lower region of the mind directly, and

indirectly from its higher region, since the lower region of the mind is nearer to the bodily senses, and the higher region more remote from them. There is this division of the mind in man, because he was so created as to be both spiritual and natural, and thus a man and not a beast. All this makes clear that the man who looks primarily to himself and the world is an external man, because he is natural, not only in body but also in mind; while the man who looks primarily to the things of heaven and the church is an internal man, because he is spiritual both in mind and body. He is spiritual even in body, because his actions and words proceed from the higher mind, which is spiritual, through the lower, which is natural. For it is known that effects proceed from the body, and the causes that produce the effects proceed from the mind; also that the cause is everything in the effect. That the human mind is so divided is clearly evident from the fact that a man can act the part of a dissembler, a flatterer, a hypocrite, or an actor; and that he can assent to what another says and yet laugh at it; doing one from the higher mind and the other from the lower.

421. From all this it can be seen how it is to be understood that charity and good works are distinct like willing well and doing well; that is to say, formally they are distinct, as the mind, which thinks and wills, is distinct from the body through which the mind speaks and acts; while essentially they are distinct because of the distinction in the mind itself which has an inner region that is spiritual, and an outer that is natural, as said above; so that when works proceed from the spiritual mind, they proceed from its good will, which is charity; but when they proceed from the natural mind, they proceed from a good will that is not charity. For even when it appears in the external form like charity, it is not charity in the internal form. In fact, charity in external form merely presents the show of charity, but does not possess its essence. This may be illustrated by a comparison with seeds in the ground. Each seed produces a plant, whether useful or useless, according to the nature of the seed. So is it with spiritual seed, which is the truth of the church derived from the Word; from this seed doctrine is formed, useful if from genuine truths, useless if from truths falsified. It is the same with charity that springs from good will, whether the good will is for the sake of self and the world or for the sake of the neighbor in a limited or in a broad sense; if for the sake of self and the world, it is spurious charity, but if for

the sake of the neighbor, it is genuine charity. But of this more may be seen in the chapter on Faith, especially in the section where it is shown that charity is willing well, and good works are doing well from willing well (n. 374); and that charity and faith are only mental and perishable things unless they are determined to works and coexist in them when possible (n. 375–376).

[VIII]

CHARITY ITSELF IS ACTING JUSTLY AND FAITHFULLY IN THE OFFICE, BUSINESS, AND EMPLOYMENT IN WHICH A MAN IS ENGAGED, AND WITH THOSE WITH WHOM HE HAS ANY DEALINGS.

422. Charity itself is acting justly and faithfully in the office, business, and employment in which a man is engaged, because all that such a man does is of use to society, and use is good; and good in a sense abstracted from person is the neighbor. (That not a single man only, but also a lesser community, and even a man's country, is the neighbor, has been shown above.) Take, for example, a king who sets his subjects an example of well-doing, who wishes them to live according to the laws of justice, rewards those who so live, regards everyone according to his merits, protects his subjects against injury and invasion, acts the part of a father to his kingdom, and consults the general prosperity of his people; in his heart there is charity, and his deeds are good works. The priest who teaches truth from the Word, and thereby leads to good of life, and so to heaven, because he consults the good of the souls of those of his church, is eminently in the exercise of charity. The judge who judges according to law and justice, and not for reward, friendship and relationship, consults the good of society and of man as an individual; of society because it is thereby kept in obedience to law and in the fear of transgressing it; and of man as an individual because justice thereby triumphs over injustice. The merchant who acts from honesty and not from deceit, consults the good of his neighbor with whom he has business. It is the same with a common or skilled workman, if he does his work rightly and honestly, and not fraudulently and deceitfully. It is the

same with all others, as with captains and sailors, with farmers and servants.

423. This is charity itself, because charity may be defined as doing good to the neighbor daily and continually, not only to the neighbor individually, but also to the neighbor collectively; and this can be done only through what is good and just in the office, business, and employment in which a man is engaged, and with those with whom he has any dealings; for this is one's daily work, and when he is not doing it it still occupies his mind continually, and he has it in thought and intention. The man who thus practises charity, becomes more and more charity in form; for justice and fidelity form his mind, and the practice of these forms his body; and because of his form he gradually comes to will and think only such things as pertain to charity. Such at length come to be like those of whom it is said in the Word, that they have the law written on their hearts. Nor do they place merit in their works, because they do not think of merit but of duty—that it becomes a citizen so to act. But a man can by no means of himself act from spiritual justice and fidelity; for every man inherits from his parents a disposition to do what is good and just for the sake of himself and the world; but no man inherits a disposition to do it for the sake of what is good and just; consequently, only he who worships the Lord, and acts from Him when acting from himself, attains to spiritual charity, and becomes imbued with it by the practice of it.

424. There are many who act justly and faithfully in their occupation, and thus promote works of charity, and yet do not possess any charity in themselves. But in these the love of self and the world predominates, and not the love of heaven; or if, perchance, the love of heaven is present, it is beneath the former love, like a servant under his master, a common soldier under his officer, or a doorkeeper standing at the door.

[IX]

THE BENEFACIONS OF CHARITY ARE GIVING TO
THE POOR AND RELIEVING THE NEEDY, BUT WITH
PRUDENCE.

425. We must distinguish between the obligations of charity and its benefactions. By the obligations of charity those exercises of it that proceed directly from charity itself are meant. These, as has just been shown, relate primarily to one's occupation. But benefactions mean such acts of assistance as are given apart from these obligations. These are called benefactions because doing them is a matter of free choice and pleasure; and when done they are regarded by the recipient simply as benefactions, and are bestowed according to the reasons and intentions that the benefactor has in mind. In common belief charity is nothing else than giving to the poor, relieving the needy, caring for widows and orphans, contributing to the building of hospitals, infirmaries, asylums, orphans' homes, and especially of churches, and to their decorations and income. But most of these things are not properly matters of charity, but extraneous to it. Those who make charity itself to consist in such benefactions must needs claim merit for these works; and although they may profess with their lips that they do not wish them to be considered meritorious, still a belief in their merit lurks within. This is clearly evident from the conduct of such after death, when they recount their works, and demand salvation as a reward. But the origin of their works and the resulting quality of them is then inquired into, and if it is found that they proceeded from pride or a striving for reputation, or from bare generosity, or friendship, or merely natural inclination, or hypocrisy, from that origin the works are judged, for the quality of the origin is within the works. But genuine charity proceeds from those who are imbued with charity because of the justice and judgment in the works, and they do the works apart from any remuneration as an end, according to the Lord's words in *Luke* (14:12-14). They also call such things as are mentioned above, benefactions as well as duties, although they pertain to charity.

426. It is known that some who perform these benefactions which present to the world an image of charity, entertain the opinion and belief that they have practiced works of charity, and look upon them as many in popedom regard indulgences, as means whereby they are purified from sins, and that they are worthy, as if regenerated, to have heaven bestowed upon them, and yet they do not regard adultery, hatred, revenge, fraud, and in general the lusts of the flesh, in which they indulge at pleasure, as sins. But in that case what are these good works but painted pictures of angels in company with devils, or boxes made of lapis lazuli containing hydras? It is wholly otherwise when these benefactions are done by those who shun the evils above mentioned as hateful to charity. Nevertheless, these benefactions are advantageous in many ways, especially giving to the poor and to beggars; for thereby boys and girls, servants and maids, and in general all the simple-minded, are initiated into charity, for these are its externals whereby such are trained in the practice of charity, for these are its rudiments, and are then like unripe fruit. But with those who are afterwards perfected in the just cognitions concerning charity and faith, these acts become like ripe fruit, and then they look upon those former works, which were done in simplicity of heart, merely as what they owed to others.

427. At this day these benefactions are believed to be those proper acts of charity that are meant in the Word by good works, because charity is often described in the Word as giving to the poor, helping the needy, and caring for widows and orphans. But hitherto it has not been known that the Word in its letter makes mention only of the outer things of worship, even the outermost things, and that these signify spiritual things, which are internal (as may be seen above, in the chapter on the Sacred Scripture, n. 193–209). From all this it is plain, that by the poor, the needy, the widows and orphans there mentioned, such are not meant, but those who are spiritually such. That the “poor” mean those who are without cognitions of truth and good, may be seen in the *Apocalypse Revealed* (n. 209) and that “widows” mean those who are without truths and yet desire them (n. 764); and so on.

428. Those who are by nature compassionate, and do not make their natural compassion spiritual by putting it in practice in accordance with genuine charity, believe that charity consists in giving to

everyone who is poor, and relieving everyone who is in want, without first inquiring whether the poor or needy [person] is good or bad; for they say that this is not necessary, since God regards only the aid and alms. But after death these are clearly distinguished and set apart from those who have done the beneficent works of charity from prudence; for those who have done them from that blind idea of charity, then do good to bad and good alike, and with the aid of what is done for them the wicked do evil and thereby injure the good. Such benefactors are partly to blame for the injury done to the good. For doing good to an evil-doer is like giving bread to a devil, which he turns into poison; for in the hands of the devil all bread is poison, or if it is not, he turns it into poison by using good deeds as allurements to evil. It is also like handing to an enemy a sword with which he may kill some one; or like giving the shepherd's staff to a wolfish man to guide the sheep to pasture, who, after he has obtained it, drives them away from the pasture to a desert, and there slaughters them; or like giving public authority to a robber, who directs the mind (*animus*) and watches for plunder only, according to the richness and abundance of which he dispenses the laws and executes judgments.

[X]

THERE ARE DUTIES OF CHARITY, SOME PUBLIC, SOME DOMESTIC, AND SOME PRIVATE.

429. The benefactions of charity and the duties of charity are distinct, like the things done from choice and the things done from compulsion. But by the duties of charity official duties in a kingdom or state are not meant, as the duties of a minister to minister, of a judge to judge, and so on, but the duties of everyone whatever his employment may be. Thus these duties are from a different origin, and flow forth from a different will, and are therefore done from charity by those who have charity, and on the other hand from no charity by those who have no charity.

430. *The public duties of charity* are especially the payment of tribute and taxes, which ought not to be confounded with official duties. Those who are spiritual pay these with one disposition of

heart, and those who are merely natural with another. The spiritual pay them from good will, because they are collected for the preservation of their country, and for its protection and the protection of the church, also for the administration of government by officials and governors, to whom salaries and stipends must be paid from the public treasury. Those, therefore, to whom their country and also the church are the neighbor, pay their taxes willingly and cheerfully, and regard it as iniquitous to deceive or defraud. But those to whom their country and the church are not the neighbor pay them unwillingly and with resistance; and at every opportunity defraud and withhold; for to such their own household and their own flesh are the neighbor.

431. *The domestic duties of charity* are those of the husband toward the wife, and of the wife toward the husband, of fathers and mothers toward their children, and of children towards their fathers and mothers, also the duties of masters and mistresses towards servants, male and female, and of the latter towards the former. These duties, because they are the duties of education and management at home, are so numerous that if recounted they would fill a volume. To the discharge of these duties everyone is moved by a love different from that which moves him to discharge the duties of his employment; husbands and wives are moved to their duties towards each other by marriage love and according to it; parents towards their children by the love implanted in everyone, called parental love; and children towards their parents by and according to another love which is closely connected with obedience from a sense of duty. But the duties of masters and mistresses towards their servants, male and female, have their source in the love of governing, and this love is according to the state of each one's mind.

[2] But marriage love and the love of children, with the duties of these loves and the practice of these duties, do not produce love to the neighbor as the practice of the duties in one's employment does; for the love called parental love exists equally with the bad and the good, and is sometimes stronger with the bad; moreover, it exists in beasts and birds, in which no charity can be formed. It is known that it exists with bears, tigers, and serpents, as much as with sheep and goats, and with owls as much as with doves.

[3] As to the duties of parents to children in particular, they are inwardly different with those who are in charity and those who

are not, although externally they appear alike. With those who are in charity, that love is conjoined with love towards the neighbor and love to God; for by such children are loved according to their morals, virtues, good will, and qualifications for serving the public. But with those who are not in charity, there is no conjunction of charity with the love called parental love; consequently, many such parents love even wicked, immoral, and crafty children more than the good, moral, and discreet; thus they love those who are useless to the public, more than those who are useful.

432. *The private duties of charity* are also numerous, such as the payment of wages to workmen, the payment of interest, the fulfillment of contracts, the guarding of securities, and so on, some of which are duties enforced by statute law, some by common law, and some by moral law. These duties also are discharged by those who are in charity from one state of mind, and by those who are not in charity from another state of mind. Those who are in charity perform them justly and faithfully; for it is a precept of charity that everyone should act justly and faithfully toward all with whom he has any business or dealing (on which above, n. 422–425). But those who are not in charity discharge these same duties very differently.

[XI]

THE DIVERSIONS OF CHARITY ARE DINNERS, SUPPERS, AND SOCIAL GATHERINGS.

433. It is known that dinners and suppers are everywhere customary, and are given for various purposes, and that with most they are given for the sake of friendship, relationship, enjoyment, gain, and remuneration; also that they are employed for corrupting men and drawing them over to certain parties; and that among the great they are given for the sake of honor, and in kings' palaces for splendor. But dinners and suppers of charity are given only among those who are in mutual love from similarity of faith. With the Christians of the primitive church dinners and suppers had no other object; they were called Feasts, and were given both in order that they might heartily enjoy themselves, and at the same time be drawn together.

In the first state of the establishment of the church suppers signified consociation and conjunction, because evening, when they took place, signified that state. But in the second state, when the church had been established, there were dinners, for morning and day signified that state. At table they conversed on various subjects, both domestic and civil, but especially on such as pertained to the church. And because they were feasts of charity, whatever subject they talked about, charity with its delights and joys was in their speech. The spiritual sphere that prevailed at those feasts was a sphere of love to the Lord and love towards the neighbor, which cheered the mind (*animus*) of everyone, softened the tone of every voice, and from the heart communicated festivity to all the senses. For there emanates from every man a spiritual sphere, which is a sphere of his love's affection and its thought therefrom, and this interiorly affects his associates, especially at feasts. This sphere emanates both through the face and through the respiration. It is because dinners and suppers, or feasts, signified such association of minds (*animus*) that they are so frequently mentioned in the Word, and nothing else is there meant by them in the spiritual sense; and the same is meant in the highest sense by the paschal supper among the children of Israel, also by their banquet at other festivities, and by their eating together of the sacrifices near the tabernacle. Conjunction itself was then represented by the breaking and distribution of bread, and by drinking from the same cup and handing it to another.

434. As to social gatherings, they were composed in the primitive church of such as called themselves brethren in Christ; they were therefore assemblies of charity, because there was spiritual brotherhood. They were also a consolation in the adversities of the church, seasons of rejoicing on account of its increase, recreations of mind after study and labor, and at the same time opportunities for conversation on various subjects; and as they flowed from spiritual love as from a fountain, they were rational and moral from a spiritual origin. There are at this day assemblies of friendship, which regard as an end the delights of sociability, the exhilaration of the mind by conversation, the consequent expansion of the feelings (*animus*) and the liberation of imprisoned thoughts, and thus the rekindling of the sensual faculties and the renewal of their state. But there are no longer gatherings of charity; for the Lord says,

In the end of the age (that is, at the end of the church), iniquity will be multiplied and charity will grow cold (Matt. 24:12).

This is because the church has not yet acknowledged the Lord God the Savior as the God of heaven and earth, and gone to Him directly, from whom alone genuine charity goes forth and flows in. But social gatherings where friendship emulating charity does not bring minds (*animus*) together, are nothing but pretenses of friendship, deceptive attestations of mutual love, seductive insinuations into favor, and sacrifices offered to the delights of the body, especially the sensual, whereby people are carried away like ships by sails and favoring currents, while sycophants and hypocrites stand in the stem and hold the helm.

[XII]

THE FIRST THING OF CHARITY IS TO PUT AWAY EVILS; AND THE SECOND IS TO DO GOODS THAT ARE OF USE TO THE NEIGHBOR.

435. In the doctrine of charity this holds the first place, that the first thing of charity is not to do evil to the neighbor; and to do good to him holds the second place. This tenet is like a door to the doctrine of charity. It is admitted that evil is firmly seated in every man's will from his birth; and as all evil has relation to man both nearly and remotely, and also to society and one's country, it follows that inherited evil is evil against the neighbor in every degree. A man may see from reason itself, that so far as the evil resident in the will is not put away, the good that he does is impregnated with that evil; for evil is then inside the good, like a kernel in its shell or like marrow in a bone; therefore although the good that is done by such a man appears to be good, still intrinsically it is not good; for it is like a healthy-looking shell containing a worm-eaten kernel, or like a white almond rotten within, with streaks of rottenness extending even to the surface.

[2] Willing evil and doing right are two essentially opposite things; for evil belongs to hatred towards the neighbor and good belongs to love towards the neighbor, or evil is the neighbor's enemy and good is his friend. These two cannot exist in the same mind,

that is, evil in the internal man and good in the external; if they do, the good in the external is like a wound superficially healed, within which there is putrid matter. Man is then like a tree with a decayed root, which still produces fruit that outwardly looks like well-flavored and useful fruit, but is inwardly offensive and useless. He is also like rejected scoria, which, being bright on the surface and beautifully colored, may be sold for precious stones; in a word, he is like an owl's egg, which men are made to believe to be a dove's egg.

[3] Man ought to know that the good that a man does by means of his body proceeds from his spirit, or out of his internal man, the internal man being the spirit which lives after death. Therefore when the man [above described] casts off the body which formed his external man, all there is of him is in evils and takes delight in them, and is averse to good as something inimical to his life.

[4] That until evil has been put away man cannot do good that is good in itself the Lord teaches in many places:

Men do not gather the grape from thorns or figs from thistles. A corrupt tree cannot bring forth good fruit (Matt. 7:16–18).

Woe unto you, scribes and Pharisees, for ye cleanse the outside of the cup and the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside of them may become clean also (Matt. 23:25–26).

And in *Isaiah*:

Wash you, put away the evil of your doings, cease to do evil, learn to do well, seek judgment. Then although your sins have been as scarlet, they shall become as white as snow; although they have been red like crimson, they shall be as wool (1:16–18).

436. This may be further illustrated by the following comparisons: One cannot visit another who keeps a leopard and a panther shut up in his chamber (living safely with them himself because he feeds them), until these wild beasts have been removed. Who, when invited to the table of a king and queen, does not, before he goes, wash his hands and face? Who does not purify ores by fire and separate the dross before he obtains pure gold and silver? Who does not separate the tares from the wheat, before putting the wheat into his granary? Who does not prepare raw food by cooking it before it is made eatable and placed upon the table? Who does not beat the worms from the foliage of the trees in his garden, so that the leaves may not be devoured and the fruit thereby destroyed? Who loves

and seeks to marry a maiden who is full of disease, and covered with pimples and blotches, however she may paint her face, dress finely, and labor by the charms of her conversation to affect him with the enticements of love? Man himself ought to purify himself from evils [and not wait for the Lord to do this without his cooperation, see n. 331]. Otherwise he would be like a servant, going to his master, with his face and clothes befouled with soot or dung, and saying, "Master, wash me." Would not his master answer him, "You foolish servant, what are you saying? See, here are water, soap, and a towel; have you not hands of your own and the power to use them? Wash yourself." And so the Lord God will say, "These means of purification are from Me; and your ability to will and do are also from Me; therefore use these My gifts and endowments as your own, and you will be purified."

437. At the present day it is believed that charity is simply doing good, and that then one does not do evil; consequently that the first thing of charity is to do good, and the second not to do evil. But it is wholly the reverse; the first thing of charity is to put away evil, and the second to do good; for it is a universal law in the spiritual world and from that in the natural world also, that so far as one does not will evil he wills good; thus that so far as he turns away from hell from which all evil ascends, so far he turns towards heaven from which all good descends; consequently also, that so far as anyone rejects the devil he is accepted by the Lord. One cannot stand with his head vibrating between the two, and pray to both at once; for of such the Lord says:

I know thy works, that thou art neither cold nor hot; would that thou wert cold or hot. So because thou art lukewarm, and neither cold nor hot, I will spit thee out of My mouth (Apoc. 3:15–16).

Who can skirmish with his troop between two armies, favoring both? Who can be evilly disposed towards the neighbor, and at the same time well disposed towards him? Does not evil then lie hidden in the good? Although the evil that so hides itself does not appear in the man's acts, it manifests itself in many things when they are reflected upon rightly. The Lord says:

No servant can serve two masters. . . . Ye cannot serve God and mammon (Luke 16:13).

438. But no one is able to purify himself from evils by his own power and his own abilities; yet neither can it be done without the power and abilities of man as if these were his own. If these were not as if they were his own, no man would be able to fight against the flesh and its lusts, which everyone is commanded to do; he would not even be able to think of any combat, thus his mind (*animus*) would be opened to evils of every sort, and would be restrained from them as deeds only by the laws of justice established in the world, and their penalties; and thus he would be inwardly like a tiger, a leopard, or a serpent, which never reflect at all upon the cruel delights of their loves. From this it is clear that as man, in contrast with wild beasts, is rational, he ought to resist evils by the power and abilities given him by the Lord, which in every sense appear to him to be his own; and this appearance has been granted by the Lord to every man for the sake of regeneration, imputation, conjunction, and salvation.

[XIII]

IN THE EXERCISES OF CHARITY MAN DOES NOT
PLACE MERIT IN WORKS SO LONG AS HE BELIEVES
THAT ALL GOOD IS FROM THE LORD.

439. To ascribe merit to works that are done for the sake of salvation is harmful because evils lie concealed in so doing of which the doer is wholly ignorant. There also lies hid in it a denial of God's influx and operation in man; also a confidence in one's own power in matters of salvation; faith in oneself and not in God; self-justification; salvation by one's own abilities; a reducing of Divine grace and mercy to nought; a rejection of reformation and regeneration by Divine means; especially a limitation of the merit and justice of the Lord God the Savior, which such claim for themselves; together with a continual looking for reward, which they regard as the first and last end; a submersion and extinction of love to the Lord and love towards the neighbor; a total ignorance and lack of perception of the delight of heavenly love as being without merit, and a sense only of self-love. For those who put rewards in the first place and salvation in the second, and who value salvation for the sake of the reward, invert order and immerse the interior desires of

the mind in what is their own (*proprium*), and defile them in the body with the evils of the flesh. This is why the good that claims merit appears to the angels as rust, and the good that does not claim merit as purple. That good ought not to be done for the sake of reward, the Lord teaches in *Luke*:

If ye do good to them who do good to you, what thank have ye? But rather love ye your enemies, and do good, and lend, hoping for nothing again; and then your reward shall be great, and ye shall be sons of the Most High; for He is kind unto the unthankful and the evil (6:33–35).

And that man cannot do good that in itself is good, except from the Lord, He teaches in *John*:

Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye except ye abide in Me; for apart from Me ye can do nothing (15:4, 5).

And again,

A man can receive nothing, except it be given him from heaven (3:27).

440. But to think about getting into heaven, and that good ought to be done for that reason, is not to regard reward as an end and to ascribe merit to works; for thus do those also think who love the neighbor as themselves and God above all things; so thinking from faith in the Lord's words,

That their reward should be great in the heavens (Matt. 5:11, 12; 6:1; 10:41, 42; Luke 6:23, 35; 14:12–14; John 4:36);

That those who have done good shall possess as an inheritance a kingdom prepared from the foundation of the world (Matt. 25:34);

That everyone is rewarded according to his works (Matt. 16:27; John 5:29; Apoc. 14:13; 20:12, 13; Jer. 25:14; 32:19; Hosea 4:9; Zech. 1:6; and elsewhere).

Such do not trust to reward on the ground of their merit, but have faith in the promise from grace. With such the delight of doing good to the neighbor is their reward. This is the delight of the angels in heaven, and it is a spiritual delight which is eternal, and immeasurably exceeds all natural delight. Those who are in this delight are unwilling to hear of merit, for they love to do, and in doing they perceive blessedness. They are sad when it is believed that they work for the sake of recompense. They are like those who do good to friends for the sake of friendship, to brethren for the sake of brotherhood, to wife and children for the sake of wife and children, and to their country for their country's sake; thus from friendship

and love. Those who do acts of kindness also say and give evidence that they are doing this not on their own behalf, but on behalf of the others.

441. It is wholly different with those who regard reward as the essential end in their works. These are like such as form friendships for the sake of gain, and who make presents, perform services, and profess love seemingly from the heart, but when they fail to obtain what they hoped for, they turn about, renounce their friendship, and devote themselves to the enemies of their former friends and to those who hate them. They are also like nurses who suckle infants merely for wages, and in presence of their parents kiss and fondle them; but as soon as they cease to be fed with delicacies and rewarded just as they wish, they turn against the infants, treat them harshly, beat them, and laugh at their cries.

[2] They are also like those whose regard for their country springs from love of self and the world, and who say that they are willing to give their property and their lives for it; and yet, if they do not acquire honors and riches as rewards, they speak ill of their country, and connect themselves with its enemies. They are also like shepherds who care for sheep merely for hire, and if the hire is not given when they wish it, drive the sheep with their crook from the pasture to the desert. Like these again are priests who discharge the duties of their office solely for the sake of the emoluments attached to them, and who, evidently, regard as of little account the salvation of the souls over whom they have been placed as guides.

[3] It is the same with magistrates who look only to the dignity of their office and its revenues; and when they do right, it is not for the sake of the public good, but for the sake of the delight in the love of self and the world, which delight they breathe in as the only good. It is the same with all the rest; the end in view carries every point, and the mediate causes pertaining to the function are renounced if they do not promote the end.

[4] And the same is true of those who demand reward on the ground of merit in matters of salvation. Such after death confidently demand heaven; but when it has been found that they have no love to God or love towards the neighbor, they are sent back to those who can instruct them concerning charity and faith; and if they repudiate their instructions, they are sent away to their like, among whom are some who are enraged against God because they do not

obtain rewards, and who call faith a mere figment of reason. Such are meant in the Word by “hirelings,” who were allotted service of the lowest kind in the outer courts of the temple. At a distance they appear to be splitting wood.

442. It must be well understood that charity and faith in the Lord are closely conjoined, consequently, such as the faith is such is the charity. That the Lord, charity, and faith make one, like life, will, and understanding [in man], and if they are divided each perishes like a pearl reduced to powder, may be seen above (n. 362, 363); and that charity and faith are together in good works (n. 373–377). From this it follows that such as faith is, such is charity, and that such as charity and faith are together, such are works. If then there is a faith that all the good that a man does as if of himself is from the Lord, man is the instrumental cause of that good, and the Lord the principal cause, which two causes appear to man to be one, and yet the principal cause is the all in all of the instrumental cause. From this it follows that when a man believes that all good that is good in itself is from the Lord, he does not ascribe merit to works; and in the degree in which this faith is perfected in man, the fantasy about merit is taken away from him by the Lord. In this state man enters fully into the exercise of charity with no anxiety about merit, and at length perceives the spiritual delight of charity, and then begins to be averse to merit as a something harmful to his life. The sense of merit is easily washed away by the Lord with those who become imbued with charity by acting justly and faithfully in the work, business, or function in which they are engaged, and towards all with whom they have any dealings (see above, n. 422–424). But the sense of merit is removed with difficulty from those who believe that charity is acquired by giving alms and relieving the needy; for when they do these things, in their minds they desire reward, at first openly and then secretly, and draw to themselves merit.

[XIV]

WHEN MORAL LIFE IS AT THE SAME TIME SPIRITUAL, IT IS CHARITY.

443. Every man is taught by his parents and teachers to live

morally, that is, to act the part of a good citizen, to discharge the duties of an honorable life (which relate to the various virtues that are the essentials of an honorable life), and to bring them forth through the formalities of an honorable life, which are called proprieties; and as he advances in years he is taught to add to these what is rational, and thereby to perfect what is moral in his life. For in children, even to early youth, moral life is natural, and becomes afterwards more and more rational. Anyone who reflects well upon it can see that a moral life is the same as a life of charity, and that this is to act rightly towards the neighbor, and to so regulate the life as to preserve it from contamination by evils; this follows from what has been shown above (n. 435–438). And yet, in the first period of life, a moral life is a life of charity in outermosts, that is, it is merely the outer and foremost part of it, not the inner part.

[2] For there are four periods of life through which man passes from infancy to old age; the *first* is when he acts from others according to instructions; the *second*, when he acts from himself, under the guidance of the understanding; the *third*, when the will acts upon the understanding, and the understanding regulates the will; and the *fourth*, when he acts from confirmed principle and deliberate purpose. But these periods of life are the periods of the life of a man's spirit, not in like manner of his body; for the body can act morally and speak rationally while its spirit is willing and thinking opposite things. That this is the nature of the natural man is obvious in the case of pretenders, flatterers, liars, and hypocrites. These evidently enjoy a double mind, that is, their minds are divided into two discordant minds. It is otherwise with those who will rightly and think rationally, and consequently act rightly and talk rationally. These are meant in the Word by the "simple in spirit;" they are called simple, because they are not double-minded.

[3] From all this it can be seen what is meant specifically by the external man; also that, from the morality of the external man, no one can form any conclusion as to the morality of the internal, since this may be turned in an opposite direction, and may hide itself as a tortoise hides its head within its shell, or as a serpent hides its head in its coil. For such a so-called moral man is like a robber in a city and in a forest, acting the part of a moral person in the city, but of a plunderer in the forest. It is wholly otherwise with those

who are moral inwardly or in the spirit, which they become through regeneration by the Lord. These are meant by the spiritually-moral.

444. Moral life, when it is also spiritual, is a life of charity, because the practices of a moral life and of charity are the same; for charity is willing rightly towards the neighbor, and consequently acting rightly towards him; and this is also moral life. The spiritual law is this law of the Lord:

All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets (Matt. 7:12).

This same law is the universal law of moral life. But to recount all the works of charity, and to compare them with the works of moral life, would fill many pages; let the six commandments of the second table of the Decalogue serve for illustration. It is evident to everyone that these are precepts of moral life. That they include everything relating to love to the neighbor, may be seen above (n. 329–331). That charity is the fulfilling of all these precepts, is evident from the following in *Paul*:

Love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. Charity worketh no ill to his neighbor; charity is the fulfilling of the law (Rom. 13:8–10).

He who thinks from the external man only, cannot but wonder that the seven commandments of the second table were promulgated by Jehovah on Mount Sinai with so great a miracle; when yet these same precepts, in all the kingdoms of the world, consequently also in Egypt whence the children of Israel had lately come, were the precepts of the law of civil justice, for without them no kingdom can continue to exist. But they were promulgated by Jehovah, and were, moreover, written by His finger on tables of stone, in order that they might be not only the precepts of civil society, and therefore of natural-moral life, but also the precepts of heavenly society, and therefore of spiritual-moral life; so that acting contrary to them would be not only acting in opposition to men, but also to God.

445. Viewing moral life in its essence, it can be seen that it is a life that is in accordance both with human laws and with Divine laws; therefore he who lives in accordance with these two laws as one law is a truly moral man, and his life is charity. Anyone, if he will,

can understand from external moral life the nature of charity. Only transfer external moral life, such as prevails in civil communities, over into the internal man, so that in its will and thought there may be a likeness and conformity to the acts in the external, and you will see charity in its true image.

[XV]

A FRIENDSHIP OF LOVE, CONTRACTED WITH A
MAN WITHOUT REGARD TO HIS SPIRITUAL
QUALITY, IS DETRIMENTAL AFTER DEATH.

446. A friendship of love means interior friendship, which is such that not only is the man's external man loved but his internal also, and this without scrutiny into the quality of his internal or spirit, that is, into his mind's affections, as to whether these spring from love towards the neighbor and love to God, and are thus adapted to association with angels of heaven, or whether they spring from a love opposed to the neighbor and a love opposed to God, and are thus adapted to association with devils. Such friendship is contracted in many instances from various causes and for various purposes. It is distinct from external friendship, which relates only to the person and exists for the sake of various bodily and sensual delights, and for the sake of mutual interaction in various ways. This kind of friendship may be formed with anyone, even with the clown who jokes at the table of a nobleman. This is called friendship simply; but the former is called the friendship of love, because friendship is natural conjunction, while love is spiritual conjunction.

447. That the friendship of love is detrimental after death, can be seen from the state of heaven, of hell, and of man's spirit in relation to them. As to the state of heaven, it is divided into innumerable societies according to all the varieties of affections of the love of good; while hell, on the other hand, is divided according to all the varieties of affections of the love of evil; and after death, man, who is then a spirit, is at once adjudged, according to his life in the world, to the society where his ruling love prevails—to some heavenly society, if love to God and love towards the neighbor has formed the head of his loves, and to some infernal society, if love of self and the world has

formed the head of his loves. Immediately after his entrance into the spiritual world, which is effected through the death of the material body and its rejection to the sepulchre, man for some time undergoes a preparation for the society to which he has been adjudged, which preparation is effected by the rejection of such loves as are not in accord with his chief love. Thus one is then separated from another, friend from friend, dependent from patron, also parent from children, and brother from brother; and each one of these is connected with those interiorly like himself, with whom he is to live to eternity a life in common with them and yet properly his own. Nevertheless, during the first period of the preparation they all come together, and converse in a friendly way, as in the world. But little by little they are separated, and in ways they are not sensible of.

448. But those who in the world have contracted with each other friendships of love cannot be separated like others in accordance with order, and adjudged to societies correspondent to their lives; for they are bound together interiorly as to the spirit, nor can they be torn apart, because they are like scions ingrafted into branches; consequently, if one as to his interiors is in heaven, and the other as to his interiors in hell, they stick together much as a sheep tied to a wolf, or a goose to a fox, or a dove to a hawk; and he whose interiors are in hell breathes his infernalism into the other whose interiors are in heaven. For among the cognitions known in heaven is this, that evils may be breathed into the good, but not goods into the evil; and for this reason that everyone is in evils by birth; and in consequence, the interiors of the good, who are thus joined fast to the evil, are closed, and both are thrust down to hell, where the good spirit suffers severely, but finally, after a lapse of time, he is released, and only then begins his preparation for heaven.

It has been granted me to see spirits so bound together, especially brothers and relatives, also patrons and their dependents, and many with flatterers, the two having contrary affections and diverse inclinations. I have seen some who were like kids with leopards, who were kissing each other and swearing to maintain their former friendship; and I then perceived that the good were absorbing the delights of the evil, holding each other by the hand and entering caves where crowds of the evil appeared in their hideous forms, although to themselves, owing to the illusions of phantasy, they seemed lovely. But after a while I heard from the good cries of fear, as if they were in

snares, and from the evil rejoicings, like those of enemies over spoils; besides other sad scenes; and I was told that when the good had been released they were prepared for heaven by means of reformation, but not so easily as others.

449. It is wholly different with those who love the good in another, that is, who love justice, judgment, sincerity, and benevolence arising from charity, and especially with those who love faith in the Lord and love to Him. Because these love the things within man apart from the things without, when they do not discover the same things in the person after death, they at once withdraw from the friendship and are associated by the Lord with those who are in like good. It should be said that no one is able to explore the interiors of the mind of those with whom he associates or deals; and this is not necessary; only let him guard against a friendship of love with anyone. External friendship for the sake of various uses does no harm.

[XVI]

THERE IS SPURIOUS CHARITY, HYPOCRITICAL
CHARITY, AND DEAD CHARITY.

450. There is no genuine, that is, living charity, except that which makes one with faith, and the two look conjointly to the Lord; for these three, the Lord, charity, and faith, are the three essentials of salvation, and when they make one, charity is charity, and faith is faith; and the Lord is in them and they are in the Lord (see above, n. 363–367, and n. 368–372). On the other hand, when these three are not conjoined, charity is either spurious, or hypocritical, or dead. In Christianity since its establishment there have been various heresies, even down to the present day, in the singulars of which these three essentials, God, charity, and faith, have been and still are acknowledged; for apart from these three, there is no religion. As to charity in particular, it may be joined to any heretical belief, as with that of the Socinians, the Enthusiasts, the Jews, and even to the faith of idolaters; and they may all believe it to be charity, since it appears like it in the external form. Nevertheless, the quality of

charity is changed in accordance with the faith to which it is joined, as may be seen in the chapter on Faith.

451. All charity that is not conjoined with faith in one God in whom is a Divine trinity, is *spurious* like the charity of the present church, the faith of which is a faith in successive order in three persons of the same Divinity, Father, Son, and Holy Spirit; and being a faith in three persons, each one of whom is a self-subsistent God, it is a faith in three Gods. To such a faith charity may be joined (as has been done by its supporters), but never can be conjoined; and the charity that is only joined to faith is merely natural, and not spiritual, and is therefore a spurious charity. The same is true of the charity of many other heresies, as the charity of those who deny a Divine trinity and thus approach God the Father only, or the Holy Spirit only, or both of these apart from God the Savior. To the faith of such, charity cannot be conjoined, or when conjoined or joined to it it is a spurious charity. It is called spurious, because it is like the offspring of an illegitimate bed, or like the son of Hagar born to Abraham, who was cast out of the house (Gen. 21:10). Such charity is like fruit upon a tree where it has not grown, but has been fastened to it with a needle; and it is like a carriage to which horses are fastened only by the reins in the driver's hands, and when they spring forward, they drag the driver from his seat, and leave the carriage behind.

452. But *hypocritical* charity is the charity of those who in their churches and private dwellings humble themselves almost to the floor before God, devoutly pour forth long prayers, put on a holy expression of countenance, kiss images of the cross and the bones of the dead, and kneel beside sepulchres and there with their mouths mutter words of holy veneration for God, and yet in their heart they are thinking of being themselves worshiped and seeking to be adored as divinities. It is such as these whom the Lord describes in the following words:

When thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. And when thou prayest, thou shalt not be as the hypocrites, who love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men (Matt. 6:2,5).

Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven before men; for ye enter not in yourselves, neither do

ye suffer those to enter who wish to enter. Woe unto you, hypocrites! for ye compass sea and land to make one proselyte and when he is made, ye make him twofold more a son of hell than yourselves. Woe unto you, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are filled with extortion and excess (Matt. 23:13, 15, 25).

Well hath Isaiah prophesied of you, hypocrites, saying, This people honoreth Me with their lips, but their heart is far from Me (Mark 7:6).

Woe unto you, hypocrites! for ye are as graves which appear not, and the men that walk over them know it not (Luke 11:44).

Beside other passages. Such are like flesh without blood, like crows and parrots taught to repeat the words of a psalm, and like birds taught to sing the tune of a sacred hymn; and the sound of their voice is like that of a bird-catcher's whistle.

453. But *dead* charity is the charity of those whose faith is dead; since the charity is such as the faith is. That they make one, has been shown in the chapter on Faith. That the faith of those who are without works is dead, appears from the *Epistle of James* (2:17, 20). Furthermore, faith is dead in those who do not believe in God; but believe in living and dead men, and who worship images as holy in themselves, as the gentiles formerly did. The offerings of those who are in such a faith, which for the sake of salvation they bestow upon their miracle-working images, as they call them, including these offerings among works of charity, are precisely like the gold and silver that are put in the urns and monuments of the dead; they are even like the meat given to Cerberus, or the fee paid to Charon for ferriage to the Elysian fields. But the charity of those who believe that there is no God, but only nature instead, is neither spurious, hypocritical, nor dead; it is no charity at all, because it is not joined to any faith, and cannot be called charity, since the quality of charity is determined by faith. Such charity, viewed from heaven, is like bread made of ashes, a cake made of fishes' scales, or fruit made of wax.

[XVII]

THE FRIENDSHIP OF LOVE AMONG THE EVIL IS INTESTINE HATRED OF EACH OTHER.

454. It has been shown above that every man has an internal and an external, and that his internal is called the internal man

and his external the external man. To this may be added, that the internal man is in the spiritual world, and the external in the natural world. Man was so created in order that he might be associated with spirits and angels in their world, and might thereby be able to think analytically, and after death be transferred from his own world to another. By the spiritual world both heaven and hell are meant. As the internal man is in company with spirits and angels in their world, and the external man with men, it is evident that man can be affiliated both with the spirits of hell and with the angels of heaven. By this capacity and power man is distinguished from beasts. Man is essentially (*in se*) such as he is in his internal man, not such as he is in his external, for the internal man is his spirit, and this acts through the external. The material body with which his spirit is clothed in the natural world, is an accessory for the sake of procreation and for the sake of the formation of the internal man; for the internal man is formed in the natural body as a tree in the soil, or as seed in fruit. More on the internal and external man may be seen above (n. 401).

455a. But what the evil man is as to his internal man, and what the good man is as to his, may be seen from the following brief description of hell and heaven, for the evil man's internal is conjoined with the devils in hell, and the good man's with angels in heaven. Hell from its loves is in the delights of all evils, that is, in the delights of hatred, revenge, murder, plunder and theft, of railing and blasphemy, of denial of God and profanation of the Word. Such delights lurk in lusts upon which man does not reflect. These lusts blaze in these delights like lighted torches; and are what is meant in the Word by infernal fire. But the delights of heaven are the delights of love towards the neighbor and of love to God.

[2] Inasmuch as the delights of hell are opposite to the delights of heaven, there is between them a great interspace, into which the delights of heaven flow from above, and those of hell from beneath. While man is living in the world he is in the middle of this interspace, in order that he may be in equilibrium, and thus in a state of freedom to turn either to heaven or to hell. This interspace is what is meant by "the great gulf fixed" between those who are in heaven and those who are in hell (Luke 16:26).

[3] From this it can be seen what the friendship of love is among the evil, namely, that in their external man it is posturing and mimicry and pretenses of morality, in order that they may spread

their nets and discover opportunities for gratifying their loves' delights, with which their internal man is on fire. Nothing but fear of the law and consequent fears for their reputation and life withholds them and restrains their actions. Consequently their friendship is like a spider in sugar, a viper in bread, a young crocodile in a cake of honey, or a snake in the grass.

[4] Such is the friendship of the evil with everyone. But among those confirmed in evil, such as thieves, robbers, and pirates, friendship is intimate so long as they are with one mind bent on acquiring plunder; for they then embrace each other like brothers, enjoy themselves with feasting, singing, and dancing, and conspire to destroy others; yet each one within himself regards his companion as one enemy regards another; this, too, is what a cunning robber sees and fears in his fellow. Evidently, therefore, among such there is no friendship, but intestine hatred.

455b. . Any man who has not openly connected himself with evildoers and committed robberies, but has led a civil moral life for the sake of various uses as ends, and yet has not curbed the lust residing in his internal man, may suppose that his friendship is not of such a nature. Nevertheless, from many exemplifications in the spiritual world, it has been granted me to know with certainty that it is such, in different degrees, with all who have rejected faith and despised the holy things of the church, regarding those as nothing to them, but only for the common herd. In some of these the delights of infernal love have lain hidden like fire in smoldering logs covered with bark; in some like coals under ashes; in some like waxen torches that blaze up when fire is applied to them; and in others in other ways. Such is every man who has rejected from his heart the things of religion. The internal man of such is in hell; but being ignorant of this because of their pretended morality in externals so long as they live in the world they acknowledge no one as their neighbor except themselves and their own children; they regard others either with contempt—and then they are like cats lying in wait for birds in their nests—or with hatred, and then they are like wolves when they see dogs that they may devour. These statements are made to show from its opposite what charity is.

[XVIII]

THE CONJUNCTION OF LOVE TO GOD AND LOVE
TOWARDS THE NEIGHBOR

456. It is known that the Law promulgated from Mount Sinai was written upon two tables, one of which related to God and the other to men; that in the hands of Moses they were one table, the writing on the right side of which related to God, and that on the left to men; and that when so presented to the eyes of men the writing on both sides was seen at the same time, thus one side was in view of the other, like Jehovah talking to Moses and Moses to Jehovah, face to face, as it is written. This was done in order that the tables so united might represent the conjunction of God with men, and the reciprocal conjunction of men with God; and this is why the written law was called a *Covenant* and a *Testimony*, “covenant” signifying conjunction, and “testimony” life according to the compact. These two tables so united exhibit the conjunction of love to God with love towards the neighbor. The first table includes all things pertaining to love to God, which are, primarily, that man should acknowledge the one God, the Divinity of His Human, and the holiness of the Word, and that God is to be worshiped through the holy things that proceed from Him. That this table includes these things is evident from the explanation, in chapter five, of the commandments of the Decalogue. The second table includes all things pertaining to love towards the neighbor, its first five commandments all things pertaining to action, which are called works, and the last two all things pertaining to the will, thus to charity in its origin; for in these it is said, “Thou shalt not covet,” and when man does not covet what belongs to his neighbor, he wishes well to him. That the ten commandments of the Decalogue contain all things pertaining to love to God and all things pertaining to love towards the neighbor, may be seen above (n. 329–331); where it is also shown that there is a conjunction of the two tables in those who are in charity.

457. It is different with those who merely worship God, and do not at the same time do good works from charity. These are like those who violate covenants. It is different again with those who

divide God into three and worship each one separately; and still different with those who do not approach God in His Human; these are such

As enter not by the door, but climb up some other way (John 10:1,9).

It is also different with those who from confirmation deny the Lord's Divinity. With all of these there is no conjunction with God, and therefore no salvation; and their charity is nothing but spurious charity, and this does not effect conjunction by the face, but by the side or back.

[2] How conjunction is effected shall be told in a few words. With every man God flows into man's cognitions of Him with acknowledgment of Him, and at the same time flows in with His love towards men. The man who receives in the former way only, and not in the latter, receives that influx in the understanding and not in the will, and remains in cognitions of God without an interior acknowledgment of God; and his state is like that of a garden in winter. But the man who receives in both ways, receives the influx in the will and from that in the understanding, thus in the whole mind, and he has an interior acknowledgment of God which vivifies in him the cognitions of God; and his state is like that of a garden in spring.

[3] Conjunction is effected by charity, because God loves every man, and as He cannot do good to man immediately, but only mediately through men, He inspires men with His own love, as He inspires parents with love for their children; and the man who receives that love has conjunction with God, and from God's love loves his neighbor; and in him God's love is within man's love towards the neighbor, and produces in him the will and the ability.

[4] Moreover, as man does nothing that is good unless it appears to him that the ability, the will, and the doing are from himself, this appearance is granted him; and when he does good from freedom as if of himself, it is imputed to him, and is accepted as the reciprocation by which conjunction is effected. This is like active and passive, and that cooperation of the passive which is effected from the active in the passive. It is also like will in doing, and like thought in words, the soul operating from the inmost into both. It is also like endeavor in motion; and like the prolific in seed, which from the interior operates in the juices through which the tree grows

even to fruit, and through fruit produces new seed. It is also like light in precious stones which is reflected according to the texture of the parts, producing various colors, belonging apparently to the stones, but in fact to the light.

458. This makes clear the origin and the nature of the conjunction of love to God and love towards the neighbor, as being the influx of God's love for men, the reception of which by man and his cooperation therewith being love towards the neighbor. In a word, conjunction is effected in accordance with this saying of the Lord:

At that day ye shall know that I am in My Father, and ye in Me, and I in you (John 14:20).

Also according to this,

He that hath My commandments and keepeth them, he it is that loveth Me, and I will love him, and will manifest Myself unto him; and We will make abode with him (John 14:21-23).

All of the Lord's commandments have relation to love towards the neighbor, and in a word they are not doing evil to the neighbor, but doing good to him. That those who do this love God and God loves them, is in accordance with these words of the Lord. Because such is the conjunction of these two loves, *John* says:

He that keepeth the commandments of Jesus Christ abideth in Him and He in him. If a man say, I love God, but hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, That he who loveth God should love his brother also (1 John 3:24; 4:20, 21).

459. To this the following Memorable Relations shall be added. First:

I saw at a distance five gymnasia, each encompassed by a different kind of light; the first by a flame colored light, the second by a yellow light, the third by a white light, the fourth by a light intermediate between that of noon and evening, the fifth was hardly visible, standing as if shrouded by the shades of evening. And on the roads I saw some on horseback, some in carriages, some walking, and some running and hurrying towards the first gymnasium, which was enveloped in the flamy light.

Seeing this, I was seized and impelled by a strong desire to go there and to hear what was under discussion. Therefore I quickly got ready and joined company with those hastening to the first gymnasium, and entered with them; and behold! there was a large assembly, part of which moved off to the right and part to the left, to seat themselves on benches near the walls. Before me I saw a low pulpit, in which stood one who filled the office of president, having a staff in his hand, a cap on his head, and a robe tinted with the flame-colored light of the gymnasium.

[2] When the people had assembled, he spoke aloud and said, "Brethren, you will today discuss the question, *What is charity?* Each one of you can understand that charity is spiritual in its essence, and natural in its practices."

Immediately one of those on the first bench on the left, on which those who were reputed wise were sitting, arose and beginning to speak, said, "It is my opinion *that charity is morality inspired by faith.*" This he corroborated thus: "Who does not know that charity follows faith, as a waiting-maid follows her mistress, and that the man who has faith obeys the law, and thus practises charity so spontaneously that he is unaware that it is the law and charity according to which he is living? For if he did this knowingly, and at the same time thought of salvation as his end, he would pollute holy faith with his selfhood (*proprium*) and thus impair its efficacy. Is not this in accordance with the dogma of our church?" And he looked towards those sitting beside him, among whom were some of the regular clergy, and they nodded assent.

[3] "But what," he said, "is spontaneous charity but morality into which everyone is initiated from infancy, and which is therefore in itself natural, but becomes spiritual when inspired by faith? Who, from the moral life of men, can distinguish whether they have faith or not, for every man lives morally? But God alone, who implants and seals faith, recognizes and distinguishes. I therefore assert that charity is morality inspired by faith; and that such morality, owing to the faith in its bosom, is saving, while all other morality brings no salvation, because it claims merit. Thus all those who mix together charity and faith, that is, all who conjoin them inwardly instead of connecting them outwardly, lose their oil; for to mix and join these together would be like putting into the carriage with a primate the

servant who stands behind, or like introducing the porter into the dining-hall, and seating him at the table with a nobleman.”

[4] After this another rose up from the first bench on the right, and said, “It is my opinion *that charity is piety inspired by commiseration*. This opinion I corroborate as follows: That nothing has such effect in propitiating God as piety arising from a humble heart; and piety prays unceasingly for God to bestow faith and charity; and the Lord says:

Ask, and it shall be given you (Matt. 7:7);

and because both are given, they are both in that piety. I say that charity is piety inspired by commiseration; for all devout piety commiserates, for piety so moves the heart of man that he groans, and what is that but commiseration? This indeed recedes after we have prayed, but it comes back when we pray again; and when it returns there is piety in it, and thus there is piety in charity. Our priests ascribe all things that promote salvation to faith, and nothing to charity. What then remains but piety praying fervently for both? When I have read the Word I have been able to see nothing else than that faith and charity are the two means of salvation. But when I have consulted the ministers of the church I have heard that faith is the only means, and that charity is nothing. And then it has seemed to me that I was on the sea, in a ship that was drifting between two rocks; and when I feared that the ship would be broken to pieces, I betook myself to a boat and sailed away. My boat is piety; and piety, moreover, is profitable for all things.”

[5] After him another, from the second bench on the right, arose and said, “It is my opinion *that charity is doing good to everyone, virtuous and vicious alike*; and this opinion I corroborate as follows: What is charity but goodness of heart? And a good heart wishes good to everyone, to the virtuous and the vicious alike. And the Lord has said, that good ought to be done even to our enemies. Therefore, when you withhold charity from anyone, does not charity on that side become null, and thus like a man who has lost one foot, and goes hopping on the other? A vicious man is a man equally with a virtuous one, and charity regards a man as a man; if he is vicious, what is that to me? It is with charity as with the heat of the sun, which vivifies beasts, both fierce and gentle, wolves as well as sheep, and causes trees to grow, both good and bad, and the thorns

as well as the vine." So saying he took in his hand a fresh grape, and said, "It is with charity as it is with this grape; divide it, and all its contents run out." He divided it, and out they ran.

[6] After this speech another from the second bench on the left, arose and said, "It is my opinion *that charity is to serve by every means one's relatives and friends*, which I corroborate thus: Who does not know that charity begins with oneself, since everyone is neighbor to himself? Therefore charity goes forth from oneself through grades of nearness first to brother and sister, and from these to kinsmen and relatives; and thus the progression of charity is self-limited. Those who are beyond its limits are strangers, and strangers are not interiorly recognized, and thus are as aliens to the internal man. But those related by blood and birth are joined together by nature, and friends by custom, which is a second nature, and these become the neighbor in that way. Charity unites also another to itself from within, and so from without, and those not united from within may be called companions merely. Do not all birds recognize their own kindred, not by their plumage but by the sound they make, and when they are near, by the sphere of life exhaled from their bodies? This affection for kindred and consequent conjunction is called in birds instinct; while the same affection in men, when it is for those nearest to them, is truly an instinct of human nature. What except blood causes homogeneity? This a man's mind, which is also his spirit, feels, and, as it were, smells. In this homogeneity and consequent sympathy the essence of charity consists. But heterogeneity, on the contrary, from which antipathy springs, is, as it were, not blood, and therefore not charity. And as habit is second nature, and this also causes homogeneity, it follows that charity is also doing good to one's friends. When one comes from the sea into some port and finds that it is a foreign country, the language and customs of whose inhabitants he is unacquainted with, is he not, as it were, out of himself, feeling none of the joy of love toward them? But if he finds himself in his own country with whose language and customs he is familiar, he is, as it were, within himself, and then feels a joy arising from love, which is the joy of charity."

[7] Then from the third bench on the right another arose, and speaking with a loud voice, said: "It is my opinion *that charity is giving alms to the poor, and assisting the needy*. This surely is charity, for the Divine Word so teaches, the statements of which admit

of no contradiction. What is giving to the rich and the possessors of abundance but vain glory, in which there is no charity but only a looking for return? And in this there can be no genuine affection of love towards the neighbor, but only spurious affection, which is effective on earth but not in heaven. Therefore want and poverty ought to be relieved, because into this no idea of recompense enters. In the city where I lived, and where I knew who were virtuous and who were not, I observed that all of the virtuous, when they saw a beggar in the street, would stop and give him alms; while the non-virtuous, seeing a beggar beside them, would pass him by as if blind to his presence and deaf to his voice. And who does not know that the virtuous have charity, and the non-virtuous have not? He who gives to the poor and relieves the needy, is like a shepherd who leads hungry and thirsty sheep to pasture and water; while he who gives only to those who are rich and possess abundance, is like one who devotes himself to the prosperous or presses food and drink upon those who are intoxicated.”

[8] After him arose another, from the third bench on the left, and said: “It is my opinion *that charity is building hospitals, infirmaries, orphans’ homes, and asylums, and supporting them by contributions*. This I corroborate by the fact that such beneficences and aids are public, and are many leagues beyond private benefactions; consequently charity becomes richer and more replete with good, as the good is multiplied by the number aided, and the reward hoped for from the promises of the Word become more abundant, for as one ploughs and sows, so he reaps. Is not this giving to the poor and relieving the needy in an eminent degree? Does not one thereby secure worldly fame and praises in the humble voice of gratitude from those helped? Does not this exalt the heart, and with it the affection that is called charity, even to the highest point? The rich, who do not walk the streets, but ride, cannot notice and hand pennies to those sitting at the sides of the streets by the wall of the houses; but they make their contributions of such a kind as to serve many at once. But lesser [persons] who walk the streets and have not stores of wealth, may do otherwise.”

[9] Hearing this, another from the same bench quickly drowned the voice of the first with his louder voice, saying: “Let not the rich, however, exalt the munificence and excellence of their charity over the pittance that one poor man gives to another; for we know that

everyone in what he does acts according to what is suitable to his person, whether he is a king or a magistrate, a commander or an attendant. For charity, viewed in itself, is not estimated by the excellence of the person, and consequently of the gift, but by the amplitude of the affection that prompts it; so that a menial giving one penny may do so from a larger charity than the great man who gives or bequeaths an immense sum. This is in accordance with these words:

Jesus saw the rich men casting their gifts into the treasury; He saw also a certain poor widow casting in thither two mites and He said, of a truth I say unto you, that this poor widow hath cast in more than they all (Luke 21:1-3).

[10] After these one arose from the fourth bench on the left, and said: "It is my opinion *that charity is to endow churches, and to do good to their ministers*; which I confirm by this, that he who does so considers in his mind (*animus*) what is holy and acts from what is holy in his own mind, and moreover, that this sanctifies his gifts. Charity demands this, because it is in itself holy. Is not all worship in churches holy? For the Lord says,

Where two or three are gathered together in My name, there am I in the midst of them (Matt. 18:20);

and the priests His servants conduct the worship. From this I conclude that the gifts which are bestowed upon ministers and churches are superior to those bestowed upon others and for other objects. Moreover, there is given to a minister the power to bless, whereby he also sanctifies those gifts; and after that there is nothing that expands and rejoices the mind more than to look upon one's gifts as so many holy shrines."

[11] Then one from the fourth bench on the right arose and spoke as follows: "It is my opinion *that the old Christian brotherhood is charity*. This I confirm by the fact that every church that worships the true God begins in charity the same as the early Christian church did. Because charity unites minds and makes one out of many, the members of that church called themselves brethren—but brethren in Jesus Christ their God. But because they were then surrounded by barbarous nations whom they feared, they established a community of property, which enabled them to enjoy themselves together in harmony, and at the same time conversed together daily

at their meetings about the Lord God their Savior Jesus Christ, and at their dinners and suppers about charity; hence their brotherhood. But after those times, when schisms began to spring up, and finally the abominable Arian heresy arose, which with many swept away the idea of the Divinity of the Lord's Human, charity decayed and their brotherhood was dissolved. It is true that all who worship the Lord in truth and keep His commandments are brethren (Matt. 23:8), but brethren in spirit; and as it is unknown at this day what any man is in spirit, for men to call each other brethren is of no account. A brotherhood of faith alone, and still less a brotherhood of faith in any other God than the Lord God the Savior, is not a brotherhood, because in that faith there is no charity, which is what makes brotherhood. I therefore conclude that the old Christian brotherhood was charity. But that was, and now is not; yet I prophesy that it will return."

When he had said this, a flame-colored light appeared through the eastern window, and tinged his cheeks, at the sight of which the assembly were amazed.

[12] Finally one arose from the fifth bench on the left, and asked permission to add his contribution to the remarks of the last speaker. When this had been granted, he said, "It is my opinion *that charity is to forgive everyone his trespasses*. This opinion I have drawn from the customary saying of those who approach the Holy Supper; for some then say to their friends, 'Forgive me what I have done amiss;' thinking that they have thus discharged all the duties of charity. But I have thought in my own mind that this is nothing but a painted picture of charity, not the real form of its essence; for this is said both by those who do not forgive, and by those who do not adhere to charity with any endeavor; and such are not included in the Prayer which the Lord Himself taught, Father, forgive us our trespasses, as we forgive those who trespass against us. For trespasses are like ulcers, within which, if they are not opened and healed, diseased matter collects, which infects the neighboring parts, and creeping about like a serpent, turns the blood everywhere into such matter. It is the same with trespasses against the neighbor, which, unless removed by repentance and by a life according to the Lord's commandments, remain and devour; while those who, without repentance, merely pray to God to forgive their sins, are like the inhabitants of a city, who, being infected with a contagious disease,

go to the chief magistrate and say, Sir, heal us; and he would answer, How can I heal you? Go to a physician, find out what medicines you need, get them for yourselves from an apothecary and take them, and your health will be restored. So the Lord will say to those who pray for the forgiveness of their sins without actual repentance. Open the Word, and read what I have spoken in *Isaiah*:

Ah, sinful nation, laden with iniquity. When ye spread forth your hands, I hide Mine eyes from you; yea, when ye make many prayers, I do not hear. Wash you, put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well, and then shall your sins be removed and forgiven" (Isa. 1:4, 15–18).

[13] When all this had taken place, I raised my hand, and asked them to permit me, although a stranger, to offer my opinion also. The president proposed this, and consent being given, I spoke as follows: "It is my opinion *that charity is to act with judgment from a love of justice in every employment and office, but from a love derived from no other source than the Lord God the Savior.* All that I have heard from those sitting upon the benches, both on the right and on the left, are eminent examples of charity; but, as the president of this assembly stated, at first, charity in its origin is spiritual, but in its flowing forth is natural; and natural charity, if it is inwardly spiritual, appears to the angels transparent like a diamond; but if not inwardly spiritual, and therefore purely natural, it appears to the angels like a pearl that resembles the eye of a cooked fish.

[14] It is not for me to say, whether the eminent examples of charity which you have presented in order, are inspired by spiritual charity or not; but I can say what the spiritual that ought to be in them, must be, that they may be natural forms of spiritual charity. The spiritual itself of these is this, that they be done with judgment from a love of justice; that is, that in the exercise of charity man should see clearly whether he is acting from justice, and this he sees from judgment. For a man may do evil by deeds of beneficence; and by what appear to be evil deeds he may do good. For example: One who gives to a needy robber the means wherewith to buy a sword, by a beneficent act is doing evil; although the robber in begging the money did not tell what he would do with it. So again, if one rescues a robber from prison and shows him the way to a forest, saying to himself, It is not my fault that he commits robbery; I have

given succor to the *man*. Take as another example, one who feeds an idler, and prevents his being compelled to work, saying to him, Go into a chamber in my house, and lie in bed; why should you weary yourself? Such a one favors idleness. Or again, take one who promotes relatives and friends with dishonest inclinations to offices of honor, wherein they can plot many kinds of mischief. Who cannot see that such works of charity do not proceed from any love of justice combined with judgment?

[15] On the other hand, a man may do good through what appear to be evil deeds. Take as an example a judge who acquits an evil-doer because he sheds tears, pours out words of piety, and begs the judge to pardon him because he is his neighbor; when nevertheless a judge performs a work of charity when he decrees the man's punishment according to the law; for he thus guards against the man's doing further evil and being a pest to society, which is the neighbor in a higher degree, and he prevents also the scandal of an unjust judgment. Who does not know also, that it is good for servants to be chastised by their masters, or children by their parents, when they do wrong? The same is true of those in hell, all of whom are in the love of doing evil. They are kept shut up in prisons, and when they do evil are punished, which the Lord permits for the sake of their amendment. This is so because the Lord is justice itself, and does whatever He does from judgment itself.

[16] From all this it can be seen clearly, why, as just said, spiritual charity is done with judgment from a love of justice, and yet from a love derived from no other source than the Lord God the Savior. This is because all good of charity is from the Lord; for He says,

He that abideth in Me and I in him, the same beareth much fruit; for apart from Me ye can do nothing (John 15:5).

Also that He has all power in heaven and on earth (Matt. 28:18); and all love of justice with judgment is from no other source than the God of heaven, who is justice itself, and the source of all man's judgment (Jer. 23:5; 33:15).

[17] From all this we may conclude that all that has been said about charity from the benches on the right and left, namely, That charity is morality inspired by faith; That it is piety inspired by commiseration; That it is doing good alike to the virtuous and the

vicious; That it is to serve by every means one's relatives and friends; That it is giving to the poor and assisting the needy; That it is building infirmaries and supporting them by contributions; That it is endowing churches and doing good to their ministers; That it is the old Christian brotherhood; That it is to forgive everyone his trespasses; all these are eminent examples of charity when they are done with judgment from a love of justice. Otherwise they are not charity, but are merely like brooks separated from their fountains, or like branches torn from their tree; because genuine charity is to believe in the Lord and to act justly and rightly in every employment and office. Therefore he who from the Lord loves justice and practises it with judgment, is charity in its image and likeness."

[18] When this had been said there was silence, such as comes to those who from their internal man, but not as yet in the external, see and acknowledge that something is true. This I perceived from their faces. But I was then suddenly removed out of their sight, returning from the spirit into my material body; for the natural man, because of his being clothed with a material body, is not visible to any spiritual man, that is, to a spirit or angel, nor they to him.

460. Second Memorable Relation:

Once when looking about in the spiritual world I heard something like the gnashing of teeth, also a kind of beating, and mingled with these a grating sound, and I asked what they were.

The angels who were with me said: "They are fraternities, which are called by us debating clubs, where they dispute with each other. Their disputations sound at a distance in this way, but near at hand their disputations only are heard."

Drawing near, I saw huts built of reeds plastered together with mud. I wished to look in through a window (not being permitted to enter through the door, because light would then flow in from heaven and produce confusion), but there was no window. But just then a window was made suddenly on the right side, and then I heard them complaining that they were in darkness. Presently a window was made on the left side, that on the right being closed, and then the darkness was gradually dispelled, and they appeared to themselves to be in their proper light. Afterward I was permitted to enter by the door and listen.

In the center there was a table, and benches round about; yet to me they all seemed to be standing on the benches and disputing bitterly with each other about faith and charity; one party maintained that faith is the essential of the church, and the other, charity.

Those who made faith the essential thing, said: "By faith do we not deal with God, and by charity with man? Therefore is not faith heavenly, and charity earthly? Is it not by means of heavenly things that we are saved, and not by means of earthly things? Again, cannot God bestow faith from heaven, because it is heavenly, and must not man acquire charity for himself, because it is earthly? And what man acquires for himself does not pertain to the church, and thus is not saving. Therefore can anyone be justified before God by the works that are called the works of charity? Believe us, that we are not only justified but also sanctified by faith alone if our faith is not defiled by a sense of merit arising from works of charity;" and so on.

[2] But those who made charity the essential of the church sharply refuted these arguments, saying: "Charity is saving, and not faith. Does not God hold all men dear, and desire the good of all? How can God effect this good except through men? Does God merely give us the power to talk to men about matters of faith, and not the power to do for them what charity requires? Do you not see that your saying that charity is earthly is absurd? Charity is heavenly, and because you do not do the good of charity, your faith is earthly. How do you receive your faith except like stocks or stones? You say, by hearing the Word. But how can the Word operate merely by being heard, and how upon a stock or a stone? It may be that you are quickened, yourselves being wholly unconscious of it. But what is the quickening, except that you are able to say that faith alone justifies and saves? And what faith is, and what kind of faith is saving, you do not know."

[3] Then one arose who by the angel conversing with me was called a syncretist. He took off his cap and placed it on the table, but hastily put it on his head again, because he was bald. He said: "Listen to me; you are all wrong. It is true that faith is spiritual, and charity is moral, but still they are conjoined; and they are conjoined by means of the Word, and thus by means of the Holy Spirit, and by their effect which may be called obedience, although man has no more part whatever in it because when faith is brought in man

knows no more about it than a statue. I have long meditated on these subjects, and I have at length discovered that man may accept from God a faith that is spiritual, but he can no more be moved by God to a charity that is spiritual than a stock.”

[4] When this was said those who were in faith alone applauded, but those who were in charity hissed; and these, being indignant, said; “Listen, friend; you do not know that there is spiritual moral life and merely natural moral life—spiritual moral life with those who do good from God and yet as if of themselves, and merely natural moral life with those who do good from hell, and yet as if of themselves.”

[5] I said that the disputation sounded like the gnashing of teeth, also like a kind of beating mingled with a grating sound. The disputation that sounded like the gnashing of teeth was from those who made faith the one only essential of the church; the beating was from those who made charity the one only essential; and the mingled grating sound was from the syncretist. The tones of their voices were so heard at a distance, because they had all when in the other world been given to disputation, and had not shunned any evil, and therefore had not done any good that was from a spiritual source. Moreover, they were wholly ignorant that the all of faith is truth and the all of charity is good; that truth without good is not truth in spirit, and that good without truth is not good in spirit; and thus that each constitutes the other.

461. Third Memorable Relation

I was once carried away in spirit to the southern quarter of the spiritual world, and into a certain paradise there; and I saw that this paradise excelled all that I had before surveyed. This was because a garden signifies intelligence, and because all those who are pre-eminent in intelligence are conveyed to the south. The garden of Eden, in which were Adam and his wife, has no other significance; so their expulsion therefrom involved expulsion from intelligence, and thus also from integrity of life. While I was walking in this southern paradise, I noticed certain [persons] sitting under a laurel eating figs. I turned to them and asked them for some figs, which they gave me; and lo, in my hand the figs became grapes.

As I wondered at this, an angelic spirit who stood near me said, “The figs became grapes in your hand because figs by correspondence signify the goods of charity and of faith therefrom in the natural or

external man, while grapes signify the goods of charity and of faith therefrom in the spiritual or internal man; and this has happened to you because you love spiritual things; for in our world all things occur and come forth, and are also changed, in accordance with correspondences.”

[2] Then suddenly there came upon me a desire to know how man can do good from God, and yet do it altogether as if of himself. I therefore asked those who were eating the figs how they understood the matter.

They said that they could understand it only in this way, that God effects this inwardly in man and through man when he is ignorant of it; because if man were conscious of it, and in that state were to do good, he would do only apparent good, which inwardly is evil. “For all that goes forth from man goes forth from his own (*proprium*), and this is evil from birth; and how can good from God and evil from man be conjoined, and thus conjointly go forth into act? What is man’s own (*proprium*) in matters pertaining to salvation constantly breathes forth a sense of merit, and so far as it does this, it detracts from the Lord His own merit; and this is the height of injustice and impiety. In a word, if the good which God works in man, were to inflow into man’s willing and thence into his doing, the good would assuredly be defiled and also profaned, and this God never permits. Man can think, indeed, that the good he does is from God, and can say that it is essentially God’s; but still that it is so we do not comprehend.”

[3] Then I opened my mind and said, “You do not comprehend this because you think from appearance, and thought confirmed from appearance is fallacy. To you there is such appearance and consequent fallacy because you believe everything that a man thinks and wills and does and says therefrom, is in himself, and consequently from himself, when in fact there is no part of them in him except the state to receive what inflows. Man is not life in himself, but an organ receptive of life. The Lord is life in Himself, as He says in *John*:

As the Father hath life in Himself, so hath He given to the Son to have life in Himself (5:26; besides elsewhere, as in John 11:25; 14:6, 19).

[4] “There are two things that constitute life, namely, love and wisdom, or what is the same thing, the good of love and the truth of

wisdom. These flow in from God, and are received by man as if they were his; and because they are so felt by man they go forth from man as if they were his. Their being so felt by man is the Lord's gift, to the end that what flows in may affect man, and so be received and remain. But inasmuch as all evil likewise flows in, not from God but from hell, and is received with delight (because man is such an organ by birth), so good is received from God only in proportion as evil is removed by man as if of himself; and this is done by repentance coupled with faith in the Lord.

[5] That love and wisdom, charity and faith, or, more generally speaking, the good of love and charity, and the truth of wisdom and faith, flow in, and that what flows in appears in man to be wholly his own, and thus goes forth from his own, all this can clearly be seen from the sense of sight, of hearing, of smell, of taste, and of touch. All things that are felt in the organs of those senses flow into those organs from without and are felt within them. It is the same in the organs of the internal senses, with the sole difference that spiritual things, which are not manifest, flow into the former. In a word, man is an organ receptive of life from God; consequently, so far as he refrains from evil, he is a recipient of good. The power to refrain from evil the Lord gives to every man, because He gives him the power to will and to understand; and whatever man does from his will in accord with his understanding, or, what is the same, from freedom of will in accord with reason of the understanding, is permanent. It is by means of this that the Lord brings man into a state of conjunction with Himself, and in that state reforms, regenerates, and saves him.

[6] "The life that flows into man is life that goes forth from the Lord, which life is also called the Spirit of God, and in the Word the Holy Spirit, and this life is said to enlighten and vivify man, and even to work in him. But his life is varied and modified according to the organization induced by means of his love. You may also know that all the good of love and charity, and all the truth of wisdom and faith flow in, and are not in man [originally]. This may be known from the fact that he who thinks that there is anything of the kind in man by creation must needs conclude at last that God has infused Himself into man, and thus that men are partly gods; and yet those who so think from faith become devils, and with us smell like corpses.

[7] "Furthermore, what is man's action but the mind acting? For what the mind wills and thinks it does and says by means of its

organ the body; so when the mind is led by the Lord, action and speech are also led by Him; and these are by Him when man believes in Him. If this were not so, explain, if you can, why the Lord, in thousands of places in His Word, has commanded man to love his neighbor, to perform the good works of charity, to bear fruit like a tree, and to keep the commandments, and all this that he may be saved. And again, why He has said that man shall be judged according to his deeds or works, those who do good to heaven and life, and those who do evil to hell and death. How could the Lord have said such things, if all that goes forth from man must need be a matter of merit, and therefore evil? Be it known to you, then, that if the mind is charity, the action is charity also; but if the mind is faith alone, which is faith separate from spiritual charity, the action also is that faith."

[8] Hearing this, those sitting under the laurel said, "That you have spoken justly we comprehend, and yet do not comprehend."

I replied, "You comprehend that I have spoken justly from the general perception that man has from the influx of light from heaven when he hears any truth; but your failure to comprehend is from one's own perception that man has from the influx of light from the world. In wise men these two kinds of perception, internal and external, or spiritual and natural, make one. You also can make them one if you look to the Lord and put away evils."

Because they understood this, I plucked some twigs from a vine and handed them to them, saying, "Do you believe that this is of me, or of the Lord?"

They said that it was from me, but of the Lord. And lo, the twigs put forth grapes in their hands.

But as I withdrew I saw under a green olive tree around which a vine had entwined itself, a cedar table on which there was a book. I looked and lo, it was a book written by me, entitled *Arcana Coelestia* and I said that it was fully shown in that book that man is not life but an organ receptive of life; also that life cannot be created and when so created be in man, any more than light in the eye.

462. Fourth Memorable Relation:

Looking toward the seashore in the spiritual world, I saw a splendid dockyard. I went near and looked into it, and behold, there were large and small vessels, and in them merchandise of every kind, and

on benches there were sitting boys and girls distributing the merchandise to all who wanted it.

And they said, "We are waiting to see our beautiful tortoises, which will soon rise up out of the sea to us."

And behold, I saw both large and small tortoises, on the shells and scales of which sat young tortoises looking toward the surrounding islands. The paternal tortoises had two heads, a large one covered over with a shell like the shells on their bodies, which gave them a reddish hue, and a small one, such as tortoises have; this they drew back into the forepart of the body, and also, in some unseen way, inserted into the larger head.

But I kept my eyes on the large red head; and I saw that it had a face like the face of a man, and it talked with the boys and girls on the seats and licked their hands. Then the boys and girls patted them, and gave them food and dainties, and also costly things, such as silk for clothing, thyine-wood for tables, purple for decorations, and scarlet for coloring.

[2] Seeing these things, I desired to know what they represented, as I knew that all things that appear in the spiritual world are correspondences, and represent the spiritual things pertaining to affection and to thought therefrom.

They then spoke to me from heaven and said, "You yourself know what the dockyard represents, and the ships, and the boys and girls that are on them; but you do not know what the tortoises signify." And they said, "The tortoises represent such of the clergy there as altogether separate faith from charity and its good works, affirming in themselves, that there is clearly no conjunction of these, but that the Holy Spirit, through man's faith in God the Father on account of the merit of the Son, enters into man, and purifies his interiors even to his own will; out of which they make a sort of oval plane; and they claim that when the operation of the Holy Spirit comes near this plane, it bends itself around it towards the left and does not touch it at all; so that the inner or higher part of man's nature is for God, and the outer or lower part for man; consequently nothing that man does, whether good or evil, is apparent to God—not the good, because this is a matter of merit, nor the evil, because it is evil, for if either of these were to appear to God, man would perish because of it. And this being so, man is at liberty to will and

think and say and do whatever he pleases, provided he is discreet before the world.”

[3] I asked whether they also asserted that man is permitted to think of God as not omnipresent and omniscient.

They answered from heaven that this is permitted, for the reason that in a man who has acquired faith, and has been purified and justified thereby, God does not look at anything pertaining to his thought and will, and that he still retains in his inner bosom, or in the higher region of his mind or nature, the faith that he had received in the act of faith, it being sometimes possible for that act to return without man’s being conscious of it. “These are the things represented by the small head, which they draw into the forepart of the body, and insert into the larger head when they are talking with the laity, for with them they do not talk from the small head, but from the large one, which in appearance is provided in front with a human face; and with them they talk from the Word about love, charity, good works, the commandments of the Decalogue, and repentance, selecting from the Word almost everything that is there said on these subjects. But in so doing they insert the small head into the large one, and from this they understand inwardly in themselves that none of these things are to be done for the sake of God and salvation, but only for the sake of public and private good.

[4] And inasmuch as they talk about these subjects from the Word, especially about the *Gospel*, the operation of the Holy Spirit, and salvation, in a pleasing and elegant manner, they seem to their hearers to be handsome men and the wisest in all the world. This is why, as you saw, costly and precious things were given them by the boys and girls who sat upon the benches in the vessels; also why you saw them represented as tortoises. In your world they are but little distinguished from others, except by this, that they imagine themselves the wisest of men, and laugh at others, even at those who entertain a like doctrine of faith but are not in these mysteries. They carry with them on their clothing a certain mark by which they make themselves distinguishable from others.”

[5] He who was talking to me said, “I will not tell you what their sentiments are respecting other matters of faith, such as election, freedom of choice, baptism, and the holy supper, which are of such a nature that they do not divulge them; but we in heaven know what they are. But because they are such in the world, and because

no one is allowed after death to think one thing and say another, and therefore they can then do no otherwise than speak from the insanities of their thoughts, they are regarded as insane and are expelled from societies, and finally sent down to the bottomless pit spoken of in *Apocalypse* (9:2). There they become corporeal spirits, and look like the mummies of the Egyptians. For a callousness has been induced upon the interiors of their minds, owing to the barrier they had interposed when they were in the world. The infernal society composed of them borders upon the infernal society from the Machiavelians, and they pass indiscriminately from one to the other, and call each other fellow-members. But they go back because there is a difference between them, arising from the fact that there has been with them some religious principle respecting the act of justification by faith, while the Machiavelians have no religious principle at all."

[6] After I had seen them expelled from societies and collected together to be cast down, I saw a vessel flying in the air with seven sails, and therein officers and sailors dressed in purple clothing and having splendid laurels on their caps, and shouting, "Lo, we are in heaven; we are purple-robed doctors of the highest degree, since of all the wise men among the clergy in Europe we are the heads."

I wondered what this meant, and was told that they were images of pride and of the visionary thoughts called fantasies, which spring from those who before appeared as tortoises, but these had now been cast out of the societies as insane and gathered into one body and now stood together in one place.

I then desired to speak with them, and therefore went to the place where they were standing and saluted them, and said, "Are you those who have separated the internals of men from their externals, and who have separated the operation of the Holy Spirit, as being in faith, from its cooperation with man outside of faith, and thus you have separated God from man? Have you not thus not only removed charity itself and the works of charity from faith, as many others of the learned clergy have done, but also faith itself from man as to its manifestation before God?"

[7] But I pray you, which do you prefer, that I should speak to you on this matter from reason, or from Holy Scripture?"

They said, "Speak first from reason."

And I spoke as follows, "How can the internal man and external man be separated? Who does not see or cannot see from common

perception, that all of man's interiors go forth and are continued into his exteriors, and even into his outermosts, in order to work out their effects and produce their works? Are not internals for the sake of externals, that they may terminate in them and find permanence in them, and so come forth, nearly the same as a column rests upon its base? You can see that unless there were a continuation and thus a conjunction, outermosts would dissolve and pass away like bubbles in the air. Who can deny that the interior operations of God in man are myriads of myriads and of these man knows nothing? And what need is there of his knowing about them, provided he knows about the outermosts, in which, with his thought and will, he is together with God?

[8] But this shall be illustrated by an example. Does man understand the interior operations of his speech, as how the lungs draw in the air, and fill the little vessels with it, and the bronchial tubes, and the lobes; how they send out the air into the trachea, and there turn it into sound; how that sound is modified in the glottis with the aid of the larynx; and how the tongue then articulates it, and the lips complete the articulation that it may become speech? Do not all these interior operations, of which man knows nothing, exist for the sake of the outermost, which is that man may have power to speak? Remove or separate one of these internals from its continuity with the outermosts, and could man speak any more than a stock?

[9] Take another example. The two hands are the outermosts of man. Do not the interiors, which are continued thither, come from the head through the neck, also through the chest, the shoulders, the arms, and the forearms? And there are the innumerable muscular textures, innumerable battalions of motor fibers, innumerable combinations of nerves and blood-vessels, and the many bony articulations with their ligaments and membranes. What does a man know about these things? And yet the working of his hands is from all and singular of them. Suppose that these interior parts were to turn back to the right or left near the elbow, instead of continuing onward, would not the hand drop down from the forearm and rot like something torn away from the body and deprived of life? If you will believe it, it would be with the hand as it would be with the body if the man were beheaded. It would be precisely the same with the human mind and its two lives, the will and the understanding,

if the Divine operations, which are those of faith and charity, were to cease half way and not pass by a continuous course even to the man himself. Clearly man would then be not merely a brute, but a rotten stick. All this is in accordance with reason.

[10] Furthermore, if you will listen, it is also in accordance with the Sacred Scripture. Does not the Lord say,

Abide in Me, and I in you. I am the Vine and ye are the branches. He that abideth in Me, and I in him, the same beareth much fruit (John 15:4, 5).

Is not the fruit the good works which the Lord does through man, and man does of himself from the Lord? The Lord also says,

That He stands at the door and knocks, and that He comes in to him that opens, and sups with him, and he with Him (Apoc. 3:20).

Does not the Lord give pounds and talents to man to trade with and profit by, and as man profits by them, does He not give him eternal life? (Matt. 25:14–30; Luke 19:13–26).

And again:

That He gives wages to every man according to the labor done in His vineyard (Matt. 20:1–16).

These are but a few passages. Pages might be filled from the Word on this subject, that man ought to bear fruit like a tree, to do according to the commandments, to love God and the neighbor, and so forth.

[11] But I am aware that your own intelligence is unable to hold to anything such as it is in itself, that is in common with these things from the Word, for although you give utterance to it, your ideas pervert it. And you cannot do otherwise, because you remove from man everything belonging to God as to communication and conjunction. What then remains but to remove all that pertains to worship also?"

Afterward these spirits appeared to me in the light of heaven, which discloses and manifests the character of everyone. And they did not then appear as they did before, in a ship in the air, as if in heaven; neither were they clad in purple robes and crowned with laurel, but in a sandy place, in garments of rags, and girt about the loins with network like fishers' nets, through which their nakedness was visible. And then they were sent down to the society bordering on that of the Machiavellians.

CHAPTER VIII

FREEDOM OF CHOICE

I.

463. Before the doctrine of the New Church respecting freedom of choice can be properly set forth, it is necessary to premise what the present church teaches on that subject in its dogmatic books, for unless this is done a man who has sound sense and religion may believe that it is not worth while to write anything new about it. For he would say to himself, "Who does not know that man has freedom of choice in spiritual things? Otherwise, why should priests preach that men should believe in God, should be converted, should live according to the precepts in the Word, should fight against the lusts of the flesh, and should make themselves new creatures?" and so on. Thus he cannot but think within himself that all this would be mere empty words, if there were no freedom of choice in matters of salvation, and that to deny it would be folly, because contrary to common sense. Nevertheless that the present church stands opposed to freedom of choice and banishes it from its temples, may be seen from the following extracts from the book called the *Formula Concordiae*, which the evangelical churches swear allegiance to. That a like teaching and therefore a like belief respecting freedom of choice prevails with the Reformed, and likewise throughout the entire Christian world, and thus in Germany, Sweden, Denmark, England and Holland, is evident from their dogmatic books. The extracts that follow are taken from the *Formula Concordiae*, the Leipsic edition of 1756.

464.

(i.) "The doctors of the Augsburg Confession assert, that owing to the fall of our first parents, man is so thoroughly corrupt, that in spiritual matters, which have regard to our conversion and salvation, he is by nature blind, and neither understands nor is able to understand the Word of God when preached, but regards it as a foolish thing, and never of himself draws nigh unto God; but is

rather an enemy of God, and so remains until by the power of the Holy Spirit, operative through the Word preached and heard, out of pure grace, without any co-operation of his own he is converted, gifted with faith, regenerated and renewed" (page 665).

[2] (ii.) "We believe that in spiritual and Divine things, the understanding, heart, and will of the man who has not been born again, are wholly unable, by his own natural powers, to understand, believe, embrace, think, will, begin, finish, act, operate or co-operate; but that as to good he is utterly corrupt and dead, so that in his nature since the fall, before his regeneration, there does not remain the least spark of spiritual power by which he can prepare himself for the grace of God, or grasp it when offered, or adapt himself to it, and of himself be capable of receiving it. Neither can he by his own powers contribute in any way to his own conversion, either in the whole or the half or the smallest part, or act, operate, or co-operate from himself, or as if from himself; but he is a servant of sin and a slave to Satan, by whom he is moved. Consequently his natural freedom of choice, by reason of his corrupted powers and his depraved nature, is active and efficient only in those things that are displeasing to God and opposed to Him" (page 656).

[3] (iii.) "In civil and natural matters man is diligent and intelligent, but in spiritual and Divine matters, which look to the soul's salvation, he is like a stock or a stone, or like the pillar of salt into which Lot's wife was turned, which have not the use of eyes or mouth or any of the senses" (page 661).

[4] (iv.) "Man, however, has the power of locomotion, or of controlling his external members, also the ability to hear the Gospel, and in some measure meditate on it; and yet in his secret thoughts he despises it as a foolish thing, and is unable to believe it; and in this respect he is worse than a stock, unless the Holy Spirit is efficacious in him, enkindling and producing in him faith and other virtues pleasing to God, and also obedience" (page 662).

[5] (v.) "In one sense it may be said that man is not a stone or a stock. A stone or a stock does not resist, neither does it understand or feel what takes place in itself, as man by his will resists God until he has been converted to God. So it is true that before

conversion man is a rational creature, endowed with understanding, get not in Divine things; and with a will, yet not such as wills any saving good. Nevertheless, he is unable to contribute anything to his own salvation, and in this respect is worse than a stock or a stone" (pages 672, 673).

[6] (vi.) "The whole of conversion is the operation, gift, and work of the Holy Spirit alone, who effects and operates it by his own virtue and power through the Word, in the understanding, heart, and will of man as in a passive subject, where the man does nothing, but is purely passive. Nevertheless, this is not done in the same way as a statue is formed from stone, or a seal is impressed upon wax, since the wax has neither knowledge (*notitia*) nor will" (page 681).

[7] (vii.) "According to the sayings of some of the fathers and later doctors, 'God draws only the willing;' therefore in conversion man's will does something. But this statement is not conformable to sound doctrine, for it confirms a false opinion respecting the powers of human choice in conversion" (page 582).

[8] (viii.) "In external worldly affairs, which are subject to reason, there is still left to man some share of understanding, ability, and faculty; although these wretched remnants are exceedingly feeble; and moreover, insignificant as they are, they are so poisoned and contaminated by hereditary disease, that in the sight of God they are worthless" (page 641):

[9] (ix.) "In conversion, whereby from being a child of wrath man becomes a child of grace, he does not co-operate with the Holy Spirit, since his conversion is the work exclusively and wholly of the spirit" (pages 219, 579 and following; 663 and following; Appendix, page 143). "Nevertheless, the man who is born anew through the power of the Holy Spirit may co-operate, although much infirmity accompanies his co-operation; and he works well so far and so long as he is led, ruled, and guided by the Holy Spirit. Nevertheless, he does not cooperate with the Holy Spirit in the same way as two horses together draw a carriage" (page 674).

[10] (x.) "Original sin is not some wrong that is actually perpetrated, but it is inmosty inherent and fixed in man's nature, substance and essence. It is the fountain of all actual sins, such as depraved thoughts and conversation, and evil deeds" (page 577).

“This hereditary disease, by which man’s whole nature has been corrupted, is a horrible sin, and is indeed the beginning and head of all sins, from which as a source and fountain all transgressions flow forth” (page 640). “By this sin, as if by a spiritual leprosy, even throughout the inmost parts and deepest recesses of the heart, all of man’s nature is in the sight of God wholly infected and corrupted; and on account of this corruption the person of man is by the law of God accused and damned, so that we are by nature children of wrath and bondsmen of death and damnation, unless by the gift of Christ’s merit we are delivered and preserved from these evils” (page 639). “For this reason there is a total want or deprivation of the original justice or image of God created in connection with man in Paradise, and this is the source of the impotence, folly, and stupidity which render man utterly incompetent in all Divine and spiritual things. In the place of the lost image of God in man, there is the inmost, vilest, deepest inscrutable, and ineffable corruption of his whole nature and of all his powers (especially of the higher and chief faculties of the soul), in mind, understanding, heart, and will” (page 640).

465. These are the precepts, dogmas, and canons of the present church respecting man’s freedom of choice in spiritual and in natural things, as also respecting original sin. They are here presented in order that the precepts, dogmas, and canons of the New Church on these subjects may be seen more clearly; for from the two formulas so contrasted the truth appears in the light, just as when an ugly face is placed beside a handsome one in a picture, the two being seen at the same time, the beauty of one and the ugliness of the other are clearly displayed to the eye. The canons of the New Church here follow.

[II]

THE PLACING OF TWO TREES IN THE GARDEN OF
EDEN, ONE OF LIFE, AND THE OTHER OF THE
KNOWLEDGE OF GOOD AND EVIL, SIGNIFIES THAT
FREEDOM OF CHOICE IN THINGS SPIRITUAL HAS
BEEN GIVEN TO MAN.

466. It is believed by many that by Adam and Eve in the book of *Moses* the first created men are not meant, and in proof of this, arguments respecting Pre-adamites have been brought forward, drawn from the computations and chronologies of some heathen nations, and from the saying of Cain, Adam's firstborn, to Jehovah:

I shall be a fugitive and a wanderer in the earth, so that whosoever findeth me shall slay me. Therefore Jehovah set a sign upon Cain, lest any finding him should slay him (Gen. 4:14, 15).

Afterwards Cain went out from the presence of Jehovah, and dwelt in the land of Nod, and builded a city (Gen. 4:16, 17).

From this it is claimed that the earth was inhabited before the time of Adam. But that by Adam and his wife the Most Ancient church on this earth is meant has been abundantly shown in the *Arcana Coelestia* published by me at London; and in that work it is also shown that "the garden of Eden" means the wisdom of the men of that church; "the tree of life," the Lord in man and man in the Lord; "the tree of the knowledge (*scientia*) of good and evil," man not in the Lord but in what is his own (*proprium*) (as he is who believes that he does everything, even good, of himself); and that "eating" from that tree means the appropriation of evil.

467. "The garden of Eden" in the Word does not mean a garden, but intelligence, nor does "tree" mean any tree, but man. That "the garden of Eden" signifies intelligence and wisdom, can be seen from the following passages:

In thy wisdom and thine intelligence thou hast made to thyself wealth (Ezek. 28:4).

Also in what follows:

Full of wisdom, thou has been in Eden the garden of God, every precious stone was thy covering (Ezek. 28:12, 13).

This is said of the prince and king of Tyre, of whom wisdom is predicated, because “Tyre” in the Word signifies the church in respect to cognitions of truth and good through which comes wisdom; “the precious stones” which were his covering, also signify cognitions of truth and good; for the prince and the king of Tyre were not in the garden of Eden.

[2] And again in *Ezekiel*:

Asshur a cedar in Lebanon. The cedars in the garden of God have not hidden it. No tree in the garden of God was like unto it in its beauty. All the trees of Eden in the garden of God envied it (31:3, 8, 9).

And again:

To whom art thou thus become like in glory and in greatness among the trees of Eden? (verse 18).

This is said of Assyria, because in the Word it signifies rationality and intelligence therefrom.

[3] In *Isaiah*:

Jehovah shall comfort Zion, He will turn her desert into Eden, and her wilderness into the garden of Jehovah (51:3).

Here “Zion” means the church, and “Eden” and “the garden of Jehovah” mean wisdom and intelligence. In the *Apocalypse*:

To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God (2:7).

In the midst of the street, and on either side of the river, there will be the tree of life (22:2).

[4] From these passages it is clear that “the garden of Eden” in which Adam is said to have been placed, means intelligence and wisdom, because like things are said of Tyre, Assyria, and Zion. Elsewhere in the Word “garden” signifies intelligence (as in *Isaiah* 58:11; 61:11; *Jer.* 31:12; *Amos* 9:14; *Num.* 24:6). This spiritual meaning of a garden derives its cause from representations in the spiritual world, where paradises are seen wherever the angels are in intelligence and wisdom; the very intelligence and wisdom which they possess from the Lord cause such things to be present about them; and this comes from correspondence, for all things that exist in the spiritual world are correspondences.

468. That “tree” signifies man, can be seen from the following passages in the Word:

And all the trees of the field shall know that I Jehovah humble the high tree, exalt the low tree, dry up the green tree, and make the dry tree to bud (Ezek. 17:24).

Blessed is the man whose delight is in the law. He shall be like a tree planted by the streams of waters, that bringeth forth its fruits in its season (Ps. 1:1-3; Jer. 17:3).

Praise Jehovah, fruitful trees (Ps. 148:7, 9).

The trees of Jehovah are full (Ps. 104:16).

The axe is laid unto the root of the tree; every tree that bringeth not forth good fruit shall be hewn down (Matt. 3:10; 7:16-21).

Either make the tree good and the fruit good, or else make the tree corrupt [and the fruit corrupt]; for the tree is known by its fruit (Matt. 12:33; Luke 6:43, 44).

I will kindle a fire that shall devour every green tree and every dry tree (Ezek. 20:47).

Because "tree" signifies man, it was a statute

That the fruit of a tree not serviceable for food in the land of Canaan should be as uncircumcised (Lev. 19:23, 24).

Because an olive tree signifies a man of the heavenly church, it is said:

Of the two witnesses who prophesied, that they were two olive trees standing near the God of the whole earth (Apoc. 11:4; also Zech. 4:3, 11, 12).

And in *David*:

I am like a green olive tree in the house of God (Ps. 52:3).

And in *Jeremiah*:

Jehovah called thy name, a green olive tree, fair and of goodly fruit (Jer. 11:16, 17);

besides other passages which are not here presented on account of their great number.

469. At this day anyone who is inwardly wise is able to see or divine that what is written of Adam and his wife involves spiritual things, which no one has heretofore known, because the spiritual sense of the Word has not been disclosed until now. Who cannot readily see that Jehovah could not have planted two trees in the garden, and one of them for a stumbling-block, except for the sake of some spiritual representation? Again, does it square with Divine justice that because they both ate of that tree they were accursed, and that this curse clings to every man that comes after them, thus

that the whole human race was damned for the fault of one man, in which there was no evil arising from lust of the flesh or iniquity of heart? Why did not Jehovah in the first place restrain man from eating of the tree, since He was present and saw the consequences? And why did He not hurl the serpent into Hades before he had persuaded them? But, my friend, God did not do this, because He would thus have deprived man of his freedom of choice, from which man is man, and not a beast. When this is known it is very evident that by these two trees, one of life and the other of death, man's freedom of choice in spiritual things is represented. Moreover, inherited evil is not from that source, but from parents, by whom an inclination to the evil in which they themselves have been is transmitted to their children. The truth of this is clearly seen by anyone who carefully studies the manners, dispositions (*animus*), and faces of the children, and even of the households that have descended from one father. Nevertheless, it depends on each one in a family whether he will accede to or withdraw from inherited evil, since everyone is left to his own choice. But the particular significance of the tree of life and the tree of the knowledge (*scientia*) of good and evil has been fully explained in the Memorable Relation recorded above (n. 48), which see.

[III]

MAN IS NOT LIFE, BUT A RECEPTACLE OF LIFE FROM GOD.

470. It is generally believed that life is in man as his own, thus that he is not only a receptacle of life, but is also life. This general belief is from its so appearing, since man lives; that is, feels, thinks, speaks, and acts, wholly as if from himself. Wherefore the statement that man is a receptacle of life, and not life, must needs seem like something unheard of, or like a paradox, because it is opposed to the appearance, and thus to sensual thought. The cause of the fallacious belief that man is also life itself, consequently that life was created in man and afterward generated by parents, I have adduced from the appearance; but the reason why the fallacy is drawn from the appearance, is that most men at the present day are natural, and but few are spiritual, and the natural man judges from appearances

and their fallacies, which are diametrically opposed to the truth that man is not life but only a receptacle of life.

[2] That man is not life but a receptacle of life from God can be seen from these evident proofs, that all created things are in themselves finite, and that man, being finite, could have been created only from things finite. Therefore it is said in the book of Creation, that Adam was made from the earth and its dust, from which he was also named, for "Adam" means the earth's soil; and it is a fact that every man consists only of such things as are in the earth, and from the earth in the atmospheres. Those things that are in the atmospheres from the earth man absorbs by means of his lungs and the pores of his whole body, and the grosser elements he absorbs by means of food composed of earthy substances.

[3] But in regard to man's spirit, that also is created from finite things. What is man's spirit but a receptacle of the life of the mind? The finite things of which it is composed are spiritual substances, which are in the spiritual world, and are also brought together in our earth and hidden therein. Unless they were therein along with material things no seed could be impregnated from things inmost, and then grow in a wonderful manner undeviatingly from the first shoot even to fruit and to new seed. Neither could any worms be procreated from effluvia from the earth and exhalations from vegetable matters, with which the atmospheres are impregnated.

[4] Who can think rationally that the infinite can create anything but finite things, and that man, being finite, is anything but a form which the infinite can vivify from the life in itself? And this is what is meant by these words:

Jehovah God formed man, the dust of the ground, and breathed into his nostrils the breath of lives (Gen. 2:7).

God, because He is infinite, is Life in Himself. This He cannot create and then transfer into man, for that would be to make man God. That this was done was the insane idea of the serpent or the devil, and from him of Adam and Eve; for the serpent said:

In the day ye eat of the fruit of this tree your eyes shall be opened, and ye shall be as God (Gen. 3:5).

[5] This dire persuasion, that God transfused and transferred Himself into men, was held by the men of the Most Ancient church at its end, when it was consummated. This I have heard from their

own mouths; and on account of that horrible belief that they were consequently gods, they lie deeply hidden in a cavern near to which no one can approach without being seized by an inward dizziness which causes him to fall. That the Most Ancient church is meant and described by Adam and his wife, has been made known in the preceding section.

471. Who does not see, when he is able to think from reason elevated above the sensual things of the body, that life is not creatable? For what is life but the inmost activity of the love and wisdom that are in God and are God, which life, indeed, may be called the essential living force? He who sees this can also see that this life cannot be transferred into any man, except in connection with love and wisdom. Who denies or can deny that every good of love and every truth of wisdom is solely from God, and that so far as man receives these from God he lives from God, and is said to be born of God, that is, regenerated? On the other hand, so far as one does not receive love and wisdom, or what is the same, charity and faith, he does not receive from God the life that is life in itself, but life from hell, and this is no other than inverted life which is called spiritual death.

472. From the foregoing it can be perceived and concluded that the following things are not creatable, namely: (1) The infinite is not. (2) Love and wisdom are not. (3) Consequently life is not. (4) Light and heat are not. (5) Even activity itself viewed in itself is not. But organs receptive of these are creatable and have been created. These statements may be illustrated by the following comparisons: Light is not creatable, but its organ, the eye, is; sound, which is an activity of the atmosphere, is not creatable, but its organ, the ear, is; neither is heat, which is the primary active principle, for the reception of which all things in the three kingdoms of nature have been created, and according to this reception are acted upon, but do not act.

[2] It is from the order of creation, that wherever there are actives there are also passives, and that these two should join themselves together as a one. If actives were creatable as passives are there would have been no need of the sun, and heat and light from it, but all created things would have permanent existence without these. But if these should be taken away the created universe would lapse into chaos.

[3] The sun itself of this world consists of created substances, the activity of which produces fire. These things are presented for the sake of illustration. It would be the same with man, if spiritual light, which in its essence is wisdom, and spiritual heat, which in its essence is love, did not flow into man and were not received by him. The entire man is nothing but a form organized to receive light and heat, both from the natural world and from the spiritual world, for these two worlds correspond to each other. If it were denied that man is a form receptive of love and wisdom from God, influx would also be denied, and thus that all good is from God. Conjunction with God would also be denied, and consequently, that man can be an abode and temple of God would be an expression devoid of meaning.

473. But man does not know this from any light of reason, for that light is obscured by fallacies that arise from the appearances pertaining to the external bodily senses, and that are believed in. Man has no other feeling than that he lives from his own life, because the instrumental feels the principal to be its own, and is unable therefore to distinguish between the principal and the instrumental, for these two causes act together as one cause, according to a theory known in the learned world. The principal cause is life, and the instrumental cause is man's mind. The appearance is also that beasts possess life created within them, but this is a similar fallacy; for beasts are organs created to receive light and heat both from the natural world and from the spiritual world. For each species is a form of some natural love, and receives light and heat from the spirit world mediately through heaven and hell; the gentle beasts through heaven, and the fierce through hell. Man alone receives light and heat, that is, wisdom and love, immediately from the Lord. This is the difference.

474. That the Lord is Life in Himself, thus Life itself, He teaches in *John*:

The Word was with God, and God was the Word; in Him was life, and the life was the light of men (John 1:1,4).

Again:

As the Father hath life in Himself, so hath He given to the Son to have life in Himself (5:26).

And again:

I am the Way, the Truth, and the Life (14:6).

And again:

He that followeth Me shall have the light of life (8:12).

[IV]

SO LONG AS MAN LIVES IN THE WORLD, HE IS
KEPT MIDWAY BETWEEN HEAVEN AND HELL, AND
IS THERE IN SPIRITUAL EQUILIBRIUM, WHICH IS
FREEDOM OF CHOICE.

475. In order to know what freedom of choice is and the nature of it, it is necessary to know its origin. Especially from a recognition of its origin it can be known, not only that there is such a thing as freedom of choice, but also what it is. Its origin is in the spiritual world, where man's mind is kept by the Lord. Man's mind is his spirit, which lives after death; and his spirit is constantly in company with its like in the spiritual world, and at the same time by means of the material body with which it is enveloped, it is with men in the natural world. Man does not know that in respect to his mind he is in the midst of spirits, for the reason that the spirits with whom he is in company in the spiritual world, think and speak spiritually, while his own spirit thinks and speaks naturally so long as he is in the material body; and the natural man cannot understand or perceive spiritual thought and speech, nor the reverse. This is why spirits cannot be seen. But when the spirit of man is in company with spirits in their world, he is also in spiritual thought and speech with them, because his mind is interiorly spiritual but exteriorly natural; therefore by means of his interiors he communicates with spirits, while by means of his exteriors he communicates with men. By such communication man has a perception of things, and thinks about them analytically. If it were not for such communication, man would have no more thought or other thought than a beast, and if all connection with spirits were taken away from him, he would instantly die.

[2] But to make it comprehensible how man can be kept midway between heaven and hell and thereby in spiritual equilibrium from which he has freedom of choice, it shall be briefly explained. The spiritual world consists of heaven and hell; heaven then is overhead,

and hell is beneath the feet, not, however, in the center of the globe inhabited by men, but below the lands of the spiritual world, which are also of spiritual origin, and therefore not extended [spatially], but with an appearance of extension.

[3] Between heaven and hell there is a great interspace, which to those who are there appears like a complete orb. Into this interspace, evil exhales from hell in all abundance; while from heaven, on the other hand, good flows into it, also in all abundance. It was of this interspace that Abraham said to the rich man in hell:

Between us and you there is a great gulf fixed; so that they who would pass from hence to you cannot, neither can they who are there cross over to us (Luke 16:26).

Every man, as to his spirit, is in the midst of this interspace, solely for this reason, that he may be in freedom of choice.

[4] Because this interspace is so large and because it appears to those who are there like a vast orb, it is called the *World of Spirits*. Moreover, it is full of spirits, because every man after death first goes there, and is there prepared either for heaven or for hell. There he is among spirits, in company with them, as formerly he was among men in the world. There is no purgatory there; that is a fiction invented by the Roman Catholics. But that world has been treated of particularly in the work on Heaven and Hell (London, 1758, n. 421–535).

476. Every man from infancy even to old age is changing his locality or situation in that world. When an infant he is kept in the eastern quarter towards the northern part; when a child, as he learns the first lessons of religion, he moves gradually from the north towards the south; when a youth, as he begins to exercise his own thoughts, he is borne southward; and afterwards when he judges for himself and becomes his own master, he is borne into the southern quarter towards the east, according to his growth in such things as have regard interiorly to God and love to the neighbor. But if he inclines to evil and imbibes it, he advances towards the west. For all in the spiritual world have their abodes according to the quarters; in the east are those who are in good from the Lord, because the sun, in the midst of which is the Lord, is in that quarter; in the north are those who are in ignorance; in the south, those who are in intelligence; and in the west, those who are in evil. Man himself

is not kept as to his body in that interspace or middle region, but only as to his spirit; and as his spirit changes its state by advancing towards good or towards evil, so is it transferred to localities or situations in this quarter or in that, and comes into association with those who dwell there. But it must be understood that the Lord does not transfer man to this or that place, but man transfers himself in different ways. If he chooses good, he together with the Lord, or rather the Lord together with him, transfers his spirit towards the east. But if man chooses evil, he together with the devil, or rather the devil together with him, transfers his spirit towards the west. It must be noticed that where the term *heaven* is here used, the Lord also is meant, because the Lord is the all in all things of heaven; and where the term devil is used, hell also is meant, because all who are there are devils.

477. Man is kept in this great interspace, and midway therein continually, for the sole purpose that he may have freedom of choice in spiritual things, for this is a spiritual equilibrium, because it is an equilibrium between heaven and hell, thus between good and evil. All who are in that great interspace are, as to their interiors, conjoined either with the angels of heaven or with the devils of hell; or at the present day either with the angels of Michael or with the angels of the dragon. After death every man betakes himself to his own in that interspace and associates himself with those who are in a love similar to his own, for love conjoins everyone there with his like, and causes him to breathe out his soul freely, and to continue in his previous state of life. But the externals that do not make one with his internals are then gradually put off, and when this has been done the good man is raised up to heaven, and the evil man betakes himself to hell, each to such as he is at one with as to his ruling love.

478. This spiritual equilibrium, which is freedom of choice, may be illustrated by various forms of natural equilibrium. It is like the equilibrium of a man bound about his body or at his arms between two men (*vir*) of equal strength, one of whom draws the man between them to the right, and the other to the left, so that the man in the middle can freely turn this way or that as if unrestrained by any force; and if he turns toward the right he draws the man (*vir*) on his left forcibly toward him, even bringing him to the ground. It would be the same with anyone not resisting, even if bound between three

men (*vir*) on his right, and the same number on his left, of equal power; also if bound between camels or horses.

[2] Spiritual equilibrium, which is freedom of choice, may be compared to a balance, in each scale of which equal weights are placed; but if a slight weight is then added to either scale, the tongue of the scale begins to vibrate. It is similar with a pole or large beam balanced on its support. All things and singular things within man, as the heart, the lungs, the stomach, the liver, the pancreas, the spleen, the intestines, and the rest, are in such a state of equilibrium; and for this reason each is able to discharge its functions in perfect quiet. It is the same with all the muscles; if they were without such equilibrium all action and reaction would cease, and man would no longer act as a man. Since, then, all things of the body are in such equilibrium, so are all things of the brain, and consequently all things of the mind therein, which relate to the will and understanding.

[3] There is a freedom also belonging to beasts, birds, fishes and insects; but these are impelled by their bodily senses, prompted by appetite and pleasure. Man would not be unlike these if his freedom to do were equal to his freedom to think. He, too, would then be impelled by his bodily senses, prompted by lust and pleasure. It is otherwise with one who heartily accepts the spiritual things of the church, and by means of them restrains his freedom of choice. Such a man is led by the Lord away from lusts and evil pleasures and his connate avidity for them, and acquires an affection for what is good, and turns away from evil. He is then transferred by the Lord nearer to the east, and at the same time to the south of the spiritual world, and is introduced into heavenly freedom, which is freedom indeed.

[V]

IT IS CLEARLY MANIFEST FROM THAT PERMISSION
OF EVIL IN WHICH EVERYONE'S INTERNAL MAN IS
THAT MAN HAS FREEDOM OF CHOICE IN
SPIRITUAL THINGS.

479. That man has freedom of choice in spiritual things must first be confirmed by generals and afterward by particulars which everyone will acknowledge at first hearing. The generals are: (1)

That the wisest of mankind, Adam and his wife, suffered themselves to be seduced by a serpent. (2) That their first son Cain slew his brother Abel, and Jehovah God did not hinder them by speaking to them, but only by a curse after the deed. (3) That the Israelitish nation worshiped a golden calf in the desert, and yet Jehovah saw this from Mount Sinai, and did not prevent it. (4) That David numbered the people, and a plague was therefore sent upon them, by which so many thousands of men perished; and that God, not before but after the deed, sent Gad the prophet to David, and denounced punishment upon him. (5) That Solomon was permitted to establish idolatrous forms of worship. (6) And many kings after him were permitted to profane the temple and the holy things of the church, and at length that nation was permitted to crucify the Lord. (7) That Mohammed was permitted to establish a religion in many respects not conformable to Sacred Scripture. (8) That the Christian religion is divided into many sects, and each into heresies. (9) That there are so many of the impious in Christendom, and even a glorying in impieties, as also machinations and wiles even against the pious, just, and sincere. (10) That injustice sometimes triumphs over justice in law and business. (11) That even the impious are exalted to honors, and become leaders in church and state. (12) That wars are permitted, the slaughter of so many men, and the plundering of so many cities, nations, and families; and so on. Can anyone deduce such things from any other source than the possession of freedom of choice by every man? The permission of evil known throughout the world has no other origin. That the laws of permission are also laws of Divine Providence may be seen in the work on *The Divine Providence* (Amsterdam, 1764, n. 234–274), where the foregoing examples are explained.

480. The particulars which prove that man has freedom of choice as much in spiritual things as in natural things, are innumerable. Let anyone, if he wishes, give attention to himself, and see whether he cannot, seventy times a day, or three hundred times a week, think of God, the Lord, the Holy Spirit, and Divine things, which are called the spiritual things of the church; and let him see whether in this he feels any compulsion, whether he is moved to think so by any pleasure, or even by any lust, and this whether he has faith or not. Consider also, in whatever state you may be, whether you are able to think about anything without freedom of choice, either in

your conversation, or in your prayers to God, or in preaching, or even in listening. Does not freedom of choice carry every point in these actions? And still further, without freedom of choice in singulars, even to the most singular, you could no more breathe than a statue; for respiration follows thought and speech therefrom in every step. I say, no more than a statue, rather no more than a beast, because a beast breathes from a natural freedom of choice, but man from a freedom of choice both in things natural and in things spiritual; for a man is not born like a beast. A beast is born with all the ideas that are attendant upon its natural love in matters pertaining to nutrition and propagation; but a man is born destitute of connate ideas, having only the capacity to know, understand, and become wise, and an inclination to love both himself and the world, and also the neighbor and God. This is why it is said that if freedom of choice were taken from man in all the singulars of his volition and thought, he could no more breathe than a statue, and why it is not said, no more than a beast.

481. No one denies that man has freedom of choice in natural things. But this a man has from his freedom of choice in spiritual things; for, as has been shown already, the Lord flows into every man from above or within with the Divine good and truth, and thereby breathes into man a life distinct from the life of beasts, and gives him the power and the will to receive the Divine good and Divine truth and to act from these; and this He never takes away from any. From this it follows that it is the unceasing will of the Lord that man should receive truth and do good, and thus become spiritual, and for this he was born; and to become spiritual without freedom of choice in spiritual things is as impossible as it is to thrust a camel through the eye of a sewing needle, or to touch a star in the sky with the hand. That the ability to understand truth and to will it is given to every man, even to devils, and is never taken away, has been shown me by living experience. On one occasion one of those who were in hell was brought up into the world of spirits, and was there asked by angels from heaven whether he could understand the things they said to him, which were Divine spiritual things; and he said that he could. He was then asked why he did not accept such things; and he replied that he did not wish for them because he did not love them. He was then told that he could wish for them. He was astonished at this, and said that he could not. Therefore the

angels breathed into his understanding the glory of reputation with its pleasantness, receiving which he did wish for them and even loved them. But presently he was sent back into his former state, in which he was a plunderer, an adulterer, and a calumniator of his neighbor; and then he no longer understood those things because he did not wish to do so. From this it is clear that man is man by virtue of his freedom of choice in spiritual things, and that without it he would be like a stock, or a stone, or the statue of Lot's wife.

482. That man would have no freedom of choice in civil, moral, and natural things, if he had none in spiritual things, is evident from this, that spiritual things, which are called theological, have their seat in the highest region of his mind, like the soul in the body. They have their seat there because there is the door through which the Lord enters into man. Beneath these are things civil, moral, and natural, which in man receive all their life from the spiritual things that have their abode above them. And because life from the highest regions flows in from the Lord, and man's life is an ability to think and will freely, and to speak and act therefrom, it follows that his freedom of choice in political and natural affairs is from that source and no other. From that spiritual freedom man has a perception of what is good and true, and of what is just and right in civil matters; and this perception is the understanding itself in its essence.

[2] Man's freedom of choice in spiritual things is comparatively like the air in the lungs, which is inhaled, retained, and expelled in accordance with all the changes of his thought; and without that freedom he would be worse than one laboring under a nightmare, angina, or asthma. It is also like the blood in the heart; if this began to fail the heart would first palpitate, and then after a few convulsive movements, would cease to beat altogether. It may also be compared to a body in motion, which keeps moving (*fertur*) as long as there is endeavor in it; and both [motion and endeavor] cease at the same time. So also is it with the freedom of choice which man's will possesses. Both of these, freedom of choice and the will, may be called the living endeavor in man, for when volition ceases, action ceases, and when freedom of choice ceases volition ceases.

[3] If man were deprived of spiritual freedom, it would be comparatively as if the wheels were taken from machinery, the fans from a windmill, or the sails from a vessel. It would even be as with one who in dying sends forth his last breath; for the life of man's spirit

consists in his freedom of choice in spiritual things. The angels weep when they but hear it said that this freedom of choice is denied by many ministers of the church at this day; and they call this denial madness upon madness.

[VI]

WITHOUT FREEDOM OF CHOICE IN SPIRITUAL
THINGS THE WORD WOULD BE OF NO USE, AND
CONSEQUENTLY THE CHURCH WOULD BE
NOTHING.

483. It is known throughout the Christian world that in the broadest sense the Word means the law, or the book of the laws, in accordance with which man must live to obtain eternal life. And what is there more frequently taught in it than that man should do good and not evil, and should believe in God and not in idols? And it is full of commands and exhortations to do these things, and of blessings and promises of reward for those who do them, and of curses and threats for those who do not. To what purpose is this, if man has no freedom of choice in spiritual things, that is, in such things as relate to salvation and eternal life? Would it not be void of meaning, and subserve no use? And if man were to cling to the idea that he has no power and no liberty in spiritual things, and thus were to be separated from any power of will in spiritual matters, would the Sacred Scriptures then seem to him to be anything more than a blank sheet without a syllable upon it, or like a sheet upon which a whole inkstand had been emptied, or like mere curves and dots without any letters, therefore like an empty volume?

[2] To confirm this from the Word ought not to be necessary, but as the churches of today have poured themselves forth in mental inanities respecting spiritual things, and to confirm these have brought forth passages from the Word which have been falsely interpreted, it may be well to present others which command man to do and to believe. Such are the following:

The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof (Matt. 21:43).

Bring forth fruits worthy of repentance. And even now the axe is laid unto the root of the tree; every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire (Luke 3:8,9).

Jesus said, Why call ye Me Lord, Lord, and do not the things that I say? Everyone who cometh to Me, and heareth My words, and doeth them, is like a man building a house upon a rock. But he that heareth and doeth not, is like unto a man that built a house upon the ground without a foundation (Luke 6:46-49).

Jesus said, My mother and My brethren are those who hear the Word of God and do it (Luke 8:21).

We know that God heareth not sinners; but if one worship God, and do His will, him He heareth (John 9:31).

If ye know these things, blessed are ye if ye do them (John 13:17).

He that hath My commandments and doeth them, he it is that loveth Me; and I will love him (John 14:21).

Herein is My Father glorified, that ye bear much fruit (John 15:8).

Ye are My friends if ye do whatsoever I command you; I have chosen you, that ye should bear fruit, and that your fruit should remain (John 15:14, 16).

Make the tree good, the tree is known by its fruit (Matt. 12:33).

Bring forth fruits worthy of repentance (Matt. 3:8).

He that is sown upon good ground this is he that heareth the Word, and beareth fruit (Matt. 13:23).

He that reapeth receiveth reward, and gathereth fruit unto life eternal (John 4:36).

Wash you, make you clean, put away the evil of your doings; learn to do good (Isa. 1:16, 17).

The Son of man shall come in the glory of His Father, and then He shall render unto everyone according to his deeds (Matt. 16:27).

And shall come forth, they that have done goods, unto the resurrection of life (John 5:29).

Their works do follow with them (Apoc. 14:13).

Behold, I come quickly; and My reward is with Me, to give to every man according to his work (Apoc. 22:12).

Jehovah whose eyes are open to give everyone according to his ways. According to our doings, hath He dealt with us (Jer. 32:19; Zech. 1:6).

[3] The Lord teaches the same in His parables, many of which imply that those who do good will be accepted while those who do evil will be rejected,

As in the parable of the workmen in the vineyard (Matt. 21:33-44).

Of the talents and pounds given to trade with (Matt. 25:14-31; Luke 19:13-25).

So also of Faith; Jesus said,

Whosoever believeth in Me shall never die, but shall live (John 11:25, 26).

This is the will of the Father, that everyone who believeth in the Son may have eternal life (John 6:40).

He that believeth on the Son hath eternal life but he that believeth not the Son shall not see life; but the wrath of God abideth on him (John 3:36).

For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life (John 3:16.)

And again:

Thou shalt love the Lord thy God with thy heart, and with all thy soul, and with all thy mind; and thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets (Matt. 22:37–40).

But these are only a very few of such passages in the Word, and they are like a few cups of water from the sea.

484. Who does not see the emptiness (I do not wish to say the foolishness) of the extracts quoted above (n. 464) from the ecclesiastical work entitled *Formula Concordiae*, when he has read them, together with some passages quoted here and elsewhere from the Word? Would he not think to himself: If it were as there taught, that man has no freedom of choice in spiritual things, what but an idle word would religion be, which is doing good? And what is the church apart from religion but like a bark about a stick which is fit for nothing but to be burned? And he would think, moreover, If there is no church because no religion, what are heaven and hell but the fables of ministers and rulers of the church to ensnare the people, and elevate themselves to higher honors? And this is the source of that detestable saying on the lips of many: Who can do good, or acquire faith of himself? Consequently they disregard these things, and live like pagans.

But my friend, shun evil and do good and believe in the Lord from all your heart and in all your soul, and the Lord will love you, and will give you a love of doing and faith to believe. Then from love you will do good, and from faith, which is trust, you will believe; and if you persevere in so doing, a reciprocal conjunction will be effected, which will be perpetual, and this is salvation itself and eternal life. If man from the powers given him should fail to do good, and from his mind should fail to believe in the Lord, what would he be but

a wilderness and a desert, or altogether like dry ground, which does not receive the rain, but throws it off or like a sandy plain where there are sheep without pasture? And he would be like a dried-up fountain, or like stagnant water therein, its course being obstructed; or like an abode where there is neither harvest nor water, where, unless he quickly fled from the place and sought a habitable abode elsewhere, he would perish with hunger and thirst.

[VII]

WITHOUT FREEDOM OF CHOICE IN SPIRITUAL
THINGS, THERE WOULD BE NOTHING IN MAN
WHEREBY HE COULD IN TURN CONJOIN HIMSELF
WITH THE LORD; CONSEQUENTLY THERE WOULD
BE NO IMPUTATION, BUT MERE PREDESTINATION,
WHICH IS DETESTABLE.

485. That without freedom of choice in spiritual things there would be neither charity nor faith in any man, still less a conjunction of the two, has been fully shown in the chapter on Faith. From this it follows, that without freedom of choice in spiritual things there would be nothing in man whereby the Lord could conjoin Himself to him, and yet, without reciprocal conjunction, no reformation or regeneration, and thus no salvation is possible. That without a reciprocal conjunction of man with the Lord, and of the Lord with man, there would be no imputation, is an irrefragable consequence. The conclusions that follow from confirming the idea that there is any imputation of good and evil without freedom of choice in spiritual things, are numerous, and in the latter part of this work, where it treats of the heresies, paradoxes, and contradictions flowing from the faith of the present day, which imputes to man the merit and justice of the Lord God the Savior, these preposterous conclusions will be exposed.

486. Predestination is an offspring of the faith of the present church, for it is born from a belief in man's absolute impotence, with no power of choice in spiritual things; it is born from this doctrine and also from the belief in man's conversion as being a dead thing, in that he is like a stock, and has therefore no conscious knowledge

(*conscientia sciat*) whether he is a stock vivified by grace or not. For it is said that election is of the mere grace of God, exclusive of all human action, whether it proceed from the powers of nature or of reason, and that it takes place where and when God wills, thus from His good pleasure. The works that follow faith as evidences thereof, resemble, to a reflecting mind, the works of the flesh; and the spirit which produces them does not make evident their origin, but effects them out of grace or good pleasure, like faith itself.

[2] From all this it is clear that the dogma of the present church respecting predestination has come forth from this belief like a shoot from its seed; and I may say that it has flowed forth out of it as an almost inevitable consequence. This consequence was first reached by the Predestinarians, then by Gottschalk, afterwards by Calvin and his disciples, and was at length firmly established by the Synod of Dort, and from that was carried forth into the church as the palladium of religion, or rather as the head of Gorgon or Medusa engraved on the shield of Pallas by the Supralapsarians and Infra-Lapsarians.

[3] But what more pernicious thing could have been devised, or could anything more cruel be believed of God, than that some of the human race are damned by predestination? For would it not be a cruel creed, that the Lord, who is love itself and mercy itself, should desire a multitude to be born for hell, or that myriads of myriads should be born doomed, that is, devils and satans; also that from His Divine wisdom, which is infinite, He should not have provided and does not provide, that those who live well and acknowledge God should not be cast into eternal fire and torment? He is ever the Lord, the Creator and Savior of all, and He alone leads all, and desires not the death of any. Therefore, what more infamous thing could be believed or thought than that whole nations and peoples should, under His auspices and oversight, be handed over by predestination to the devil as his prey, to satisfy his voracity? But this is an offspring of the faith of the present church; the faith of the New Church abhors it as a monster.

487. I had thought that such senseless doctrine never could have been sanctioned by any Christian, much less have found utterance and a public promulgation; and yet this was done by many chosen men of the clergy at the Synod of Dort, in Holland, and the creed was afterward elegantly written and given to the public; and because

of this and to remove my doubts, some of those who aided in framing the decrees of that synod were sent to me.

When they appeared standing near me, I said, "Who from any sound reason can reach the conclusion that predestination is true doctrine? Can it be that any but cruel ideas of God and shameful ideas of religion should flow from it? When anyone has engraved predestination on his heart by means of confirmations must he not think of all that pertains to the church as destitute of meaning, and the same of the Word? And must he not think of God, who has predestined to hell so many myriads of men, as a tyrant?"

[2] At these remarks they looked at me with a satanic expression, and said, "We were among those chosen to form the Synod of Dort, and we then confirmed ourselves and have since continued to do so still more in many ideas respecting God, the Word, and religion, which we have not dared to make public; but when we have spoken on these subjects and taught them, we have twisted and woven a web of various colored threads, and over it strewed feathers borrowed from the wings of peacocks." But because they still wished to do the same, the angels, by power given them by the Lord, closed the externals of their minds and opened the internals, and from these they were compelled to speak. And then they said, "Our faith, which we have formed by conclusions, one following from another, was and still is as follows:

[3] (1) "That there is no Word of Jehovah God, but some windy afflatus from the mouths of the prophets. This we have thought, because the Word predestines all to heaven, and teaches that man alone is in fault if he does not walk in the ways that lead thither. (2) That religion exists because it is necessary; but it is like a strong wind bearing a fragrant odor for the vulgar; therefore that it ought to be taught by ministers, both small and great, and from the Word too, because the Word is accepted. This we have thought, because where there is predestination there religion is a nullity. (3) That the civil laws of justice are religion; but predestination is not determined by a life in accord with those laws, but by the pure good pleasure of God, as with a king in whose mere glance there is absolute power. (4) The all that the church teaches ought to be exploded as vanity, and rejected as rubbish, except *that there is a God*. (5) That spiritual things, which are so cried up, are nothing but ethereal substances beneath the sun, which induce upon man, if they penetrate deeply

into him, vertigo and stupor, and make him a detestable monster in the sight of God.” (6) When they were asked about faith (from which they deduced predestination), whether they believed it to be spiritual, they said that it was effected according to predestination, but when it is given men were like stocks. From this they are indeed vivified, but not spiritually.

[4] After these horrible sayings they wished to go away; but I said to them, “Wait a little longer, and I will read you something from *Isaiah*;” and I read the following:

Rejoice not, O Philistia, all of thee, because the rod that smiteth thee is broken; for out of the serpent’s root hath gone forth a cockatrice, whose fruit shall be a fiery flying serpent (14:29).

And this I explained by the spiritual sense, showing that “Philistia” means the church separate from charity; that the “cockatrice” that had gone forth from the serpent’s root means its doctrine of three Gods and of imputative faith applied to each singly; and that its “fruit,” which is a fiery flying serpent, means no imputation of good and evil, but immediate mercy, whether man lives well or ill.

[5] Hearing this, they said, “It may be so; but from that volume which you call the Holy Word select something on predestination.” And I opened the book, and in the same *Prophet* I came upon the following passage, which suited the purpose:

They hatched viper’s eggs and wove the spider’s web; he that eateth of their eggs dieth: and when one is crushed it breaketh out into a viper (Isa. 59:5).

Hearing this, they could not endure the explanation; but some of those who had been sent to me (there were five) hurried away into a cave, round about which appeared a dusky burning, a sign that they had neither faith nor charity. Evidently, therefore, the decree of that synod respecting predestination is not only an insane but a cruel heresy; and ought, therefore, to be so rooted out from the brain that not a single vestige of it shall be left.

488. The inhuman belief that God predestinates man to hell, may be likened to the inhumanity of fathers among certain barbarous races, who cast their sucklings and infants into the streets; or to the inhumanity of some warriors who throw their slain into forests to be devoured by wild beasts. It may also be likened to the cruelty of a tyrant, who divides a people he has subdued into classes, giving

some of them to the hangman, throwing some into the depths of the sea, and some into the fire. It may also be likened to the fury of some wild beasts, which devour their own young; and also to the madness of dogs that fly at the reflection of themselves in a mirror.

[VIII]

IF THERE WERE NO FREEDOM OF CHOICE IN
SPIRITUAL THINGS, GOD WOULD BE THE CAUSE OF
EVILS AND THUS THERE WOULD BE NO
IMPUTATION.

489. That God is the cause of evil follows from the prevailing belief, which was first hatched by those who held council in the city of Nice. There was concocted and established the still persistent heresy, that there were from eternity three Divine persons, each one a God by Himself. This egg being hatched, the adherents of the belief must needs approach each Person singly as God. They compiled a creed that imputed to men the merit or justice of the Lord God the Savior; and that no man might share with the Lord in that merit, they took away from man all freedom of choice in spiritual things, and decreed the utmost impotence as to that faith. And as they deduced everything spiritual pertaining to the church from that faith alone, they asserted a like impotence with reference to everything that the church teaches concerning salvation. Hence sprung, one after another, direful heresies based upon that faith and man's impotence in spiritual things, and also that most pernicious heresy, predestination, which was treated of in the preceding section; all of which imply that God is the cause of evil, or that He created both good and evil. But, my friend, put faith in no council, but in the Lord's Word, which is above councils. What have not Roman Catholic councils produced? Or that of Dort, from which came forth that terrible viper, predestination? It may be thought that giving to man freedom of choice in spiritual things was the mediate cause of evil; consequently, that if such freedom of choice had not been given him, he could not have transgressed. But, my friend, pause here, and consider whether any man could have been so created as to be a man without freedom of choice in spiritual things. If deprived of

that, he would be no longer a man but only a statue. What is freedom of choice but the power to will and do, and to think and speak to all appearance as if of oneself? Because this power was given to man in order that he might live as a man, two trees were placed in the garden of Eden, the tree of life and the tree of the Knowledge (*scientia*) of good and evil; and this signifies that because of the freedom given him, man is able to eat of the fruit of the tree of life or of the fruit of the tree of knowledge of good and evil.

490. That everything that God created was good, appears from the first chapter of *Genesis* where it is said (verses 10, 12, 18, 21, 25), "God saw that it was good;" and finally (in verse 31), that "God saw everything that He had made, and behold it was very good;" also from man's primeval state in paradise. But that evil has its origin in man, is plain from Adam's state succeeding the fall, or after it, in that he was expelled from paradise. From this it is clear that unless freedom of choice in spiritual things had been given to man, not man, but God would have been the cause of evil, and thus God would have been the creator both of good and of evil. But to think that God created evil is abominable. Because God gave man freedom of choice in spiritual things He did not create evil, neither does He ever inspire any evil into man, for the reason that He is good itself, and in that good is omnipresent, continually urging and importuning to be received; and even when not received, He does not withdraw; for if He were to withdraw, man would instantly die, nay, would lapse into non-entity; for man's life, and the subsistence of all things of which he consists, are from God. God did not create evil, but evil was introduced by man himself, since man turns the good which is continually flowing in from God into evil, whereby he turns himself away from God and toward himself; and when this is done, delight in good remains, but then becomes delight in evil; for unless a delight seemingly similar remained, man could not continue to live; since delight constitutes the life of his love. Nevertheless these two kinds of delight are diametrically opposite to each other; but man does not know this so long as he lives in the world; but he will know it after death and will have a clear perception of it, for then delight of the love of good is turned into heavenly blessedness, while delight of the love of evil is turned into infernal horror. From the foregoing it is evident that every man was predestined to heaven, and no one to hell; but that man gives himself over to hell by the abuse

of his freedom of choice in spiritual things, whereby he embraces such things as exhale from hell. For, as before said, every man is kept midway between heaven and hell, that he may be in a state of equilibrium between good and evil, and consequently in freedom of choice in spiritual things.

491. That God has implanted freedom not only in man, but also in every beast, and an analogue of it even in things inanimate, enabling each to receive it according to its nature, as He also provides what is good for them all; but that the objects themselves turn the good into evil, may be illustrated by comparisons. The atmosphere gives to every man the ability to breathe, and in like manner to every beast tame or wild, also to every bird, the owl and dove alike; it also gives the ability to fly, and yet it is not the atmosphere that causes its gifts to be received by creatures of contrary genius and nature. The ocean furnishes in itself an abode and also offers nourishment, to every fish; but the ocean does not cause one fish there to devour another; or the crocodile to turn its food into poison with which it kills men. The sun provides heat and light for all things; but objects, such as the various vegetable productions of the earth, receive these diversely, a good tree and a good shrub in one way, and the thorn and thistle in another; or a harmless herb in one way, and a poisonous herb in another. The rain falls from the higher region of the atmosphere upon all parts of the earth; and the earth administers the waters therefrom to every shrub, herb, and grass, and each one of them takes to itself according to its need. This is what is called an analogue of freedom of choice, because they drink in the rain freely through their little mouths, pores, and ducts, which stand open in the warm seasons, the earth merely supplying the fluids and elements, and the plants partaking of them from a certain kind of hunger and thirst. The like is true of men, in that the Lord flows into every man with spiritual heat, which in its essence is good of love, and with spiritual light, which in its essence is the truth of wisdom; but man receives these according to whether he turns towards God or towards self. Therefore the Lord, in teaching about love towards the neighbor, says:

That ye may be the children of the Father, who maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust (Matt. 5:45).

And elsewhere He says:

That He desires the salvation of all.

492. To the foregoing I add this Memorable Relation:

Several times I have heard expressions respecting good of charity made to descend from heaven, which passed through the world of spirits and penetrated into hell, even to its depths; and in their progress these expressions were turned into such as were directly contrary to good of charity, and finally into expressions of hatred of the neighbor; a sign that everything that goes forth from the Lord is good, and that it is turned into evil by the spirits in hell. The same was done with certain truths of faith, which in their progress were turned into the opposite falsities. For it is the recipient form itself that turns whatever enters into it into what is in accord with itself.

[IX]

EVERYTHING SPIRITUAL OF THE CHURCH THAT
ENTERS INTO MAN IN FREEDOM, AND IS RECEIVED
WITH FREEDOM, REMAINS; BUT NOT THE REVERSE.

493. That which is received by man with freedom remains in him, because freedom belongs to his will; and because it belongs to his will it also belongs to his love. That the will is the receptacle of love has been shown elsewhere. That everything belonging to love is free, and also is of the will everyone understands when it is said, "This I will, because I love it," and on the other hand, "Because I love this I will it." But man's will is two-fold, interior and exterior, that is, it belongs to the internal and to the external man; therefore a deceiver may act and talk before the world in one way and with his familiar friends in another way. Before the world he acts and talks from the will of his external man, but with his familiar friends from the will of his internal man; but the will here meant is that of the internal man, where his ruling love dwells. From these few remarks it is clear that the interior will is the man himself, for in it is the very being and essence of his life; while the understanding is the form thereof whereby the will renders its love visible. Everything that man loves and wills from love is free; for whatever proceeds from the love of the internal will is his life's delight; and because this is

the being of his life, it is also his very own (*proprium*); and this is why that which is received with the freedom of this will, remains, for it adds itself to what is his own (*proprium*). On the contrary, anything that is introduced into man when he is not in freedom is not thus received. But of this in what follows.

494. But it must be well understood that the spiritual things of the Word and church which man imbibes from love, and which his understanding confirms are what remain in him, but not so things civil and political; because spiritual things ascend into the highest region of the mind, and there take form. This is because the Lord's entrance into man with Divine truths and goods is there, and that region is like a temple in which He resides. But because things civil and political belong to the world, they occupy the lower regions of the mind, and some of them become there like little buildings around that temple, and some like vestibules through which there is entrance. Another reason why the spiritual things of the church dwell in the highest region of the mind, is that they belong to the soul, and have regard to its eternal life; and the soul is in things highest, and derives its nourishment from no other than spiritual food. This is why the Lord calls Himself "Bread," for He says:

I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever (John 6:51).

That region is also the seat of man's love, which is the source of his happiness after death; and there too his freedom of choice in spiritual things chiefly resides, and from this descends all the freedom that man possesses in natural things; and such being the origin of this freedom it enters into all forms of freedom of choice in natural things, and by means of these the ruling love, which occupies the highest region, takes on whatever is conducive to its own ends. The communication between these is like that between a spring and the waters that flow from it, or like the communication between the prolific principle itself of a seed and all things and singular things of the tree, especially the fruit, in which it renews itself. But when anyone denies freedom of choice in spiritual things, and thus rejects it, he makes for himself another fountain, and opens a channel from that; and this changes spiritual freedom into merely natural and finally into infernal, freedom. And infernal freedom becomes like the

prolific principle of a seed, freely traversing the trunk and branches to the fruit, which owing to its origin is inwardly rotten.

495. All freedom that is from the Lord is freedom indeed, but that which is from hell, and in man therefrom, is bondage. Yet to one who is in infernal freedom spiritual freedom must needs appear like bondage, because the two are opposite. But all who are in spiritual freedom not only know, but also see, that infernal freedom is bondage; and the angels therefore turn away from that freedom as from a cadaverous stench, while infernal spirits draw it in like an aromatic odor. It is known from the Lord's Word that worship from freedom is truly worship, and that spontaneity is pleasing to the Lord; therefore it is said in *David*:

I will freely sacrifice unto God (Ps. 54:6).

And again:

The willing ones of the people are gathered together, even the people of the God of Abraham (Ps. 47:9).

Therefore there were free will offerings among the children of Israel; their sacred worship consisted chiefly of sacrifices, and because of God's pleasure in what is spontaneous, it was commanded:

That every man (*vir*) whose heart impelled him, and everyone whose willing spirit moved him, should bring an offering to Jehovah for the work of the tabernacle (Ex. 35:5, 21, 29).

And the Lord says:

If ye abide in My Word, ye are truly My disciples; and ye shall know the truth, and the truth shall make you free. If therefore the Son shall make you free, ye shall be truly free. But everyone that committeth sin is the servant of sin (John 8:31–36).

496. That which a man receives with freedom remains, because his will accepts it and appropriates it, and because it enters his love, and the love acknowledges it as its own, and by means of it is formed. This shall be illustrated by comparisons, in which, because they are taken from natural things, heat will be substituted for love. It is well known that by means of heat, and according to the amount of it, the doors are opened in every plant, and as these are opened the plant inwardly returns into the form of its nature, spontaneously partakes of its proper nutriment, retains what is suitable, and grows. It is the same with a beast; all that it selects and eats from the love of nutrition which is called appetite, is added to its body, and thus

remains. That which is suitable is continually added to the body, because all its components are perpetually renewed. This is known to be so, although by few.

[2] Also with beasts heat opens all parts of the body, and causes their natural love to act freely. This is why in spring and summer they enter and return into the instinct of propagating and rearing their young, which they do from the utmost freedom, because to do so belongs to the ruling love implanted in them by creation for the sake of preserving the universe in the state in which it was created.

[3] The freedom of love may be illustrated by this freedom induced by heat, because love produces heat, as is evident from its effects, for man is enkindled, heated, and inflamed as love is exalted to zeal, or to a blaze of anger. The heat of the blood or the vital heat of men, and of animals in general, is from no other source. It is because of this correspondence that it is by heat that the bodily parts are adapted to receive freely those things to which the love aspires.

[4] In such equilibrium and consequent freedom are all things that are within man. In such freedom the heart propels its blood upward and downward alike, the mesentery distributes its chyle, the liver does its work for the blood, the kidneys secrete, the glands filter and so on. If this equilibrium were to suffer the member would sicken, and would labor under a paralysis or loss of strength; and herein equilibrium and freedom are one. There is not a substance in the created universe that does not tend to equilibrium, in order that it may be in freedom.

[X]

MAN'S WILL AND UNDERSTANDING ARE IN THIS
FREEDOM OF CHOICE; NEVERTHELESS IN BOTH
WORLDS, THE SPIRITUAL AND THE NATURAL, THE
DOING OF EVIL IS RESTRAINED BY LAWS; BECAUSE
OTHERWISE SOCIETY IN BOTH WORLDS WOULD
PERISH.

497. Every man can know that he has freedom of choice in spiritual things merely by observing his own thought. Is not any

man able to think in freedom about God, the Trinity, charity and the neighbor, faith and its operation, and about the Word and all its teachings, and, when he has studied theology, about the particulars of these subjects? And who cannot think and even draw conclusions, and teach and write, either for or against these things? If man were deprived of this freedom for a single moment, could he continue to think; would not his tongue be dumb, and his hand powerless? Therefore, my friend, you may if you choose, by merely observing your own thought, reject and detest that absurd and hurtful heresy, which at this day has induced upon Christendom a lethargy respecting the heavenly doctrine of charity and faith, and of salvation thereby, and eternal life.

[2] The reasons why this freedom of choice resides in man's will and understanding are the following: (1) Because these two faculties must first be instructed and reformed, and then by means of these the two faculties of the external man, which cause him to speak and act. (2) Because these two faculties of the internal man constitute his spirit which lives after death, and which is subject only to Divine law, the primary thing of which is, that man should think of the law, should practice and obey it of himself, although from the Lord.

[3] (3) Because, as to his spirit, man is midway between heaven and hell, thus between good and evil, and therefore in equilibrium, and in consequence of this he has freedom of choice in spiritual things (on which equilibrium see above, n. 475 seq.). But so long as man lives in the world, he is as to his spirit in equilibrium between heaven and the world, and then he is scarcely aware that so far as he withdraws from heaven and draws nearer to the world, he draws near to hell. He is aware of this and yet not aware, in order that even in this respect he may be in freedom, and may be reformed.

[4] (4) Because these two, the will and the understanding, are the two receptacles of the Lord, the will the receptacle of love and charity, the understanding the receptacle of wisdom and faith; and each single one (*singula*) of these is made active by the Lord while man is in complete freedom, in order that there may be a mutual and reciprocal conjunction between them, whereby salvation is effected. (5) Because all the judgment that is effected in man after death is in accord with the use he has made of freedom of choice in spiritual things.

498. The conclusion from all this is that freedom of choice itself in spiritual things resides in the soul of man in all perfection, and from that it flows, like a stream into a fountain, into his mind, into the two parts of it, which are the will and the understanding, and through these into the bodily senses, and into speech and actions. For in man there are three degrees of life, the soul, the mind, and the sentient body; and all that is included in the higher degree is more perfect than that which is in a lower degree. It is this freedom of man, through which, in which, and with which, the Lord is present in him, and unceasingly urgent to be received; but He in no way sets aside or takes away this freedom, since, as said above, whatever man does in spiritual things, that is not done from freedom, does not endure. It may therefore be said that the Lord's abode in man is this freedom of man which is in his soul.

[2] It is evident without explanation that the doing of evil, in both the spiritual and the natural world, is restrained by laws, since otherwise society would everywhere cease to exist. Nevertheless, it must be made clear that without such external bonds, not only would society cease to exist, but the whole human race would perish. For man is enticed by two loves, the love of ruling over all, and the love of possessing the wealth of all. These loves, if uncurbed, rush onward to infinity. The hereditary evils into which man is born have arisen principally from these two loves; nor was the sin of Adam any other than a desire to become as God, which evil the serpent infused into him, as it is written; therefore in the curse pronounced upon him it is said:

That the earth should bring forth the thorn and the thistle to him (Gen. 3:5, 18);

which means all evil and falsity therefrom. All who are enslaved by these loves, look upon themselves as the one only object, in which and for which all others exist. Such have no pity, no fear of God, no love for the neighbor; consequently they are unmerciful, inhuman and cruel, and are possessed by an infernal cupidity and greed for robbing and plundering, and by craft and cunning in working out their purposes. Such evils are not innate in the beasts of the earth; these do not slaughter and devour each other, except from the love of satisfying their hunger or defending themselves. Therefore a wicked

man, viewed with reference to these loves, is more inhuman, fiercer, and worse than any beast.

[3] That man is inwardly such, is manifest in seditious disturbances when the bonds of law are loosed, and also in massacres and pillaging, when the signal is given to soldiers that they are free to satiate their fury upon the conquered or besieged; from which scarcely anyone desists until the drum beats the order to do so. From all this it is clear that if no fear of legal penalties restrained men, not only society, but the whole human race, would be destroyed. But none of these evils can be removed except by the true use of freedom of choice in spiritual things, and this is done by directing the mind (*animus*) to reflection upon the state of life after death.

499. But this shall be still further illustrated by comparisons, as follows: Without some kind of freedom of choice in all created things, both animate and inanimate, no creation could have taken place; for without freedom of choice in natural things for beasts there would be no choice of food conducive to their nourishment, and no propagation and preservation of offspring; thus, no beasts. If the fishes of the sea and the shellfish at its bottom, had no such freedom, there would be no fish or shellfish. In like manner, unless this freedom were in every insect, there would be no silk-worm yielding silk, no bee furnishing wax and honey, no butterfly sporting with its consort in the air, feeding on the juices of flowers, and representing, after he has shed his *exuviae* as a worm, the happy state of man in the heavenly realm.

[2] Unless there were something analogous to freedom of choice in the earth's soil, in the seed sown in it, in all parts of the tree that has grown out of it, and in its fruit, and again in the new seed, there would be no plant life. Unless there were something analogous to freedom of choice in every metal, and in every stone both precious and common, there would be no metal or stone, or even a grain of sand; for even this freely absorbs the ether, emits its natural exhalations, throws off its worn-out elements and restores itself with new. From this there is a magnetic sphere about the magnet, an iron sphere about iron, a coppery one about copper, a silver sphere about silver, a golden one about gold, a stony sphere about stone, a nitrous sphere about niter, a sulfur sphere about sulfur, and a different sphere about every particle of dust. From this sphere the inmost of every seed is impregnated, and its prolific principle vegetates; for without such an exhalation from every least particle of the earth's

dust, there would be no beginning of germination and no continuance of it. How could the earth, except by what is exhaled from it, penetrate with dust and water to the inmost center of a grain sown in it, as into a grain of mustard seed, for example:

Which is less than all seeds, but when it is grown, it is greater than herbs, and becometh a tree? (Matt. 13:32; Mark. 4:30-32).

[3] Since freedom has been thus implanted in all created subjects, in each according to its nature, why should not freedom of choice have been implanted in man according to his nature, that he may become spiritual? This is the reason that free will in spiritual things is given to man, from the womb to the last hour of his life in the world, and afterward to eternity.

[XI]

IF MEN HAD NOT FREEDOM OF CHOICE IN
SPIRITUAL THINGS, ALL THE INHABITANTS OF THE
WORLD MIGHT IN ONE DAY BE LED TO BELIEVE
IN THE LORD; BUT THIS CANNOT BE DONE,
BECAUSE THAT WHICH IS NOT RECEIVED BY MAN
WITH FREEDOM OF CHOICE DOES NOT REMAIN.

500. That God could, in one day, if freedom of choice in spiritual things had not been given to man, lead all the inhabitants of the world to believe in Him, follows as a true conclusion from the Divine omnipotence when not rightly understood. Those who do not understand the Divine omnipotence, may suppose either that there is no such thing as order, or that God can act contrary to order as well as according to it; when yet, without order, no creation was possible. The primary thing of order is for man to be an image of God, consequently, that he be continually perfecting in love and wisdom, and thus becoming that image more and more. To this end God is working continually in man; but this would be in vain, for it would be impossible, if man were destitute of freedom of choice in spiritual things, whereby he could turn to God and reciprocally conjoin himself with God. For there is an order from which and according to which the whole universe, with all things and singular things in it, was created; and because all creation was effected from that order

and according to it God is called Order itself. Thus it is the same whether we say, acting contrary to order, or acting contrary to God. God Himself, even, cannot act contrary to His own Divine order, since this would be to act contrary to His very Self; and therefore He leads every man according to that order which is Himself, guiding the wandering and the fallen into it, and the resisting toward it. If man could have been created without freedom of choice in spiritual things, what would have been more easy for an omnipotent God than to lead all the inhabitants of the world to believe in the Lord? Could He not have implanted this faith in everyone, both without means and by means, without means by His absolute power and its irresistible operation, which is unceasing in its efforts to save man; or by means, through torments brought upon man's conscience, or through mortal convulsions of the body and awful threats of death, if he did not receive that faith; or still further, by the opening of hell and the presence of devils therefrom holding frightful torches in their hands, or by calling forth therefrom the dead whom they had known, in the forms of fearful specters? But to all this there is a reply in the words of Abraham to the rich man in hell,

If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead (Luke 16:31).

501. It is asked at the present day, why miracles do not take place as formerly; for it is believed that if they were to occur, there would come from everyone a hearty acknowledgment. But miracles are not now wrought as formerly because they compel [belief] and take away man's freedom of choice in spiritual things, and make man natural instead of spiritual. Everyone in the Christian world, since the Lord's coming, has the ability to become spiritual, and he becomes spiritual solely from the Lord through the Word; but the capacity to become so would perish if man were led to believe through miracles, because, as just said, miracles compel and deprive man of freedom of choice in spiritual things; and everything that is compulsory in such matters betakes itself to the natural man, and closes the door, as it were, to the spiritual man, which is the truly internal man, depriving it of all power to see any truth in clear light, with the result that man then reasons about spiritual things from the natural man alone, which sees everything truly spiritual inversely.

[2] But before the Lord's coming miracles were wrought because the men of the church were then natural men, to whom spiritual things, which belong to an internal church, could not be disclosed; for if these had been disclosed they would have been profaned. Therefore all their worship consisted in rituals which represented and signified the internal things of the church; and they could be led to observe these rituals only by means of miracles; and not even, indeed, by means of miracles, because those representatives had in them a spiritual internal, as is evident from the children of Israel in the desert, who, although they had seen so many miracles in Egypt, and afterward that greatest of miracles upon Mount Sinai, still, after Moses' absence for a month, danced around a golden calf, and shouted that it had led them out of Egypt. In the land of Canaan they acted in a like manner, although they witnessed the great miracles wrought by Elijah and Elisha, and finally the truly Divine miracles by the Lord.

[3] Miracles are not wrought at the present day, especially for the reason that the church has deprived man of all freedom of choice. This it has done by decreeing that man is unable to contribute anything whatever toward the acquisition of faith or toward conversion, or in general toward salvation (see above, n. 464). The man who accepts this belief becomes more and more natural; and the natural man, as said above, looks at everything spiritual inversely, and consequently thinks in opposition to it. In this case the higher region of the man's mind, where freedom of choice in spiritual things has its primary seat, is thereby closed up, and the spiritual things which miracles seemingly confirm occupy the lower region of the mind, which is merely natural, and the falsities respecting faith, conversion, and salvation, thus remain above this region, and in consequence it comes to pass that satans have their abode above and angels below, like hawks above chickens. Then after a little while the satans break down their bars, and rush forth with fury upon the spiritual things which hold a place below them, not only denying these, but also blaspheming and profaning them; and the result is that the latter state of man becomes worse than the former.

502. The man who by means of falsities respecting the spiritual things of the church has become natural, must needs think of the Divine omnipotence as superior to order, and thus of a Divine omnipotence without order, in consequence of which he would fall into the following insane thoughts: Why the Lord's advent into the

world, and why was redemption effected in that way, when by His omnipotence God could have accomplished the same thing out of heaven as well as upon the earth? Why might He not by redemption have saved the whole human race without an exception? How is it that the devil has since been able to prevail over the Redeemer in man? Why is there a hell? Could not God have blotted out hell by His omnipotence, and cannot He now do so, or else deliver all men from it, and make them angels of heaven? Why a last judgment? Cannot God transfer all the goats from His left to His right, and make them sheep? Why did He cast down the angels of the dragon and the dragon himself from heaven, instead of changing them into angels of Michael? Why does He not to all of these impart faith and impute His Son's justice, and thus forgive their sins, and justify, and sanctify them? Why does He not cause the beasts of the field, the birds of the air, and the fishes of the sea to talk, give them intelligence, and introduce them along with men into heaven? Why did He not, or does He not, make the whole world a paradise, with no tree of the knowledge (*scientia*) of good and evil and no serpent in it; and where all the hills would flow with generous wine and produce gold and silver naturally, so that all might live therein with jubilee and song, and thus in perpetual festivity and joy, as images of God? Would not such things be worthy of an omnipotent God? Besides other like questions. But, my friend, this is all idle talk. The Divine omnipotence is not without order; God is Himself Order; and all things were created from order, in order, and for order, because they were created from God. There is an order into which man was created, namely, that blessing or curse depends for him upon his freedom of choice in spiritual things; for, as said above, it is impossible to create a man without freedom of choice, nor even a beast, a bird, or a fish. But beasts have only a natural freedom of choice, while man has not only natural freedom of choice but also spiritual freedom of choice.

503. To the foregoing these Memorable Relations shall be added: First:

I heard that an assembly was convoked, which was to deliberate on man's freedom of choice in spiritual things. This was in the spiritual world. There were present learned men from every quarter,

who had thought upon that subject in the world in which they had formerly lived, also many who had been present at the greater and smaller councils both before and after that of Nice. They were assembled in a kind of circular temple like the temple at Rome called the Pantheon, which was formerly consecrated to the worship of all the gods, and afterward dedicated by the Papal chair to the worship of all the holy martyrs.

In this temple near the walls were what seemed to be altars, but near them were low benches, and upon these the assembly reclined, resting their elbows on the altars, as upon so many tables. No president was appointed to act as primate among them, but each single one (*singuli*), when the desire seized him, rushed forth into their midst, poured out what he had at heart, and delivered his opinion; and what I wondered at, all who were in the assembly were full of proofs of man's utter impotence in spiritual things, and ridiculed the idea of freedom of choice in such matters.

[2] As soon as they had all come together one of them sprang up suddenly into the midst, and with a loud voice harangued them as follows: "Man has no more freedom of choice in spiritual things than Lot's wife had after she had been turned into a pillar of salt. If man had any more freedom of choice than that, he would surely of himself arrogate to himself the faith of our church, which faith is, that God the Father bestows faith gratuitously to whom He will and when He will, out of His entire freedom and good pleasure. This good pleasure and gratuitousness would be impossible to God, if man from any freedom or good pleasure could arrogate that faith to himself, and thus indeed, our faith, which is like a star shining before us night and day, would be dissipated like a meteor in the air."

[3] After him another sprang up from his bench and said, "Man has no more freedom of choice in spiritual things than a beast, or even a dog; for if he had, he would do good of himself, when yet all good is from God, and man can take to himself nothing that is not given him from heaven."

After him another sprang up from his seat into the middle space and raised his voice, saying, "Man has no more freedom of choice in spiritual things, not even in the discernment of them, than an owl has in the day time, or even a chicken still hidden in the shell; in these things he is as wholly blind as a mole; for if he were lynx-eyed in his clear perception of matters of faith, salvation, and eternal life,

he would still believe that he could regenerate and save himself, and would endeavor to do so, and thus would profane his thoughts and deeds by adding merit to merit.”

Again another ran out into the middle space and delivered this speech: “The man who imagines himself to be able, since Adam’s fall, to will or understand anything spiritual is insane, and becomes a maniac, since he would then believe himself to be a little god or a kind of deity, possessing a share of the Divine power in his own right.”

[4] After him another rushed panting to the middle space carrying under his arm a book called the *Formula Concordiae*, by the orthodoxy of which, as he called it, the Evangelicals now swear. This he opened, and from it read the following: “Man is wholly corrupt and dead to good, so that in his nature since the fall, before regeneration, there does not remain or abide even a spark of spiritual power, whereby he is able to be prepared for the grace of God, or to apprehend it when offered, or from and by himself to be receptive of it, or in spiritual things to understand, believe, embrace, think, will, begin, finish, act, operate, co-operate, or apply or adapt himself to receive grace, or to do anything of himself toward his conversion, either in the half or in the smallest part. And in spiritual things, which regard the salvation of the soul, man is like the pillar of salt into which Lot’s wife was turned, or like a lifeless stock or stone, having no use of eyes, or mouth, or any of the senses. Nevertheless, he has the power of locomotion, or of directing his external members, to attend public meetings, and hear the Word and the Gospel.” this is found in my edition, on pages 656, 658, 661–663, 671–673.

After this they all crowded together and together exclaimed, “This is true orthodoxy.”

[5] I stood near and listened intently to all that had been said; and my spirit being aroused, I asked with a loud voice, “If you make man in spiritual things a pillar of salt, a beast, blind, and irrational, what is your theology? Is not all things and singular things of that spiritual?”

To this, after a period of silence, they replied: “In our whole theology there is nothing spiritual whatever that the reason comprehends. The only thing spiritual in it is our faith; but that we keep strictly closed up, that no one may look into it; and we have

taken care that not a single ray of spirituality shall escape therefrom and appear before the understanding. Moreover, man does not contribute thereto the least particle from any choice of his own. Charity also we have removed from everything spiritual, and have made it merely moral; likewise the Decalogue. Respecting justification, the forgiveness of sins, regeneration, and salvation thereby, we teach nothing spiritual; we say that these are wrought by faith, but how, we are utterly ignorant. In place of repentance, we have put contrition, and lest this should be believed to be spiritual, we have removed it from faith, even as to any least touch. Respecting redemption we have adopted none but purely natural ideas, which are, that God the Father included the whole human race in a sentence of damnation, and that His Son took that damnation upon Himself, suffered Himself to be hanged upon a cross, and thus moved His Father to compassion; besides other like ideas, in which you will find nothing spiritual, but only what is natural.”

[6] But at this my former indignation continued, and I said, “If man had no freedom of choice in spiritual things, what would he be but a brute? Is it not by means of that that he is above brute beasts? Without that, what is the church but the black face of a fuller, with a white speck only in his eyes? Without it, what is the Word but an unmeaning volume? What is more frequently declared and commanded therein, than that man should love God and should love the neighbor, and should also believe; and again, that he has life and salvation in the measure of his love and faith? Is there any man who has not the ability to understand and do what is commanded in the Word and in the Decalogue? How could God have given such precepts and commandments to men without an ability to do them?”

[7] Tell any rustic whose mind has not been blocked up by fallacies in theological matters, that he has no more ability to understand and will in matters of faith and charity, and of salvation therefrom, than a stock or a stone and no ability to adapt or conform himself to them; will he not most heartily laugh at you and say, ‘What can be more irrational? What then have I to do with the priest and his preaching? What is a church more than a stable? And what is worship more than ploughing? What madness to speak so! It is folly upon folly. Who denies that all good is from God? Is it not given to man to do good of himself from God? It is the same with believing.’”

Hearing this they all cried out, "We spoke from orthodoxy in an orthodox way; but you from rustic notions in a rustic way."

Then suddenly lightning fell from heaven, and lest it should consume them, they rushed out in troops and fled away, each to his own home.

504. Second Memorable Relation:

I was once in that interior spiritual sight in which the angels of the superior heaven are, but I was then in the world of spirits. And I saw two spirits not far away, standing apart from each other; and I perceived that one of them loved good and truth, and was thereby in conjunction with heaven, while the other loved evil and falsity, and was thereby in conjunction with hell. I approached and called them; and from their tones and their replies, I gathered that one could perceive truths as well as the other, could acknowledge them when perceived, could thus think from the understanding, and direct his intellectual faculties as he pleased, and his voluntary faculties as he wished; consequently that they were in like freedom of choice in rational matters. I observed, moreover, that from that freedom there appeared in their minds a lucidity extending from their first sight, which was that of perception, to their last, which was that of the eye.

[2] But when the one who loved evil and falsity was left to his own thought, I noticed that a kind of smoke arose from hell, and extinguished that lucidity which was above the memory, so that there was a thick darkness in him there like that of midnight; and also that the smoke ignited and burned like a flame, which illuminated the region of his mind below the memory, and this caused him to think enormous falsities arising from the evils of the love of self. But when the other, who loved good and truth, was left to himself, I saw, as it were, a gentle flame flowing down from heaven, which illuminated the region of his mind above the memory, and also the region below it even to the eye; also that the light (*lumen*) from that flame shone brighter and brighter, in proportion as from the love of good he had a perception and thought of the truth.

From seeing this, it was made clear to me that every man, good and evil alike, has spiritual freedom of choice, but that hell sometimes extinguishes it in the wicked, while heaven exalts and enkindles it in the good.

[3] Afterward I talked with both of them, first with the one who loved evil and falsity, and when, after a few words about his lot, I mentioned freedom of choice, he fired up, and said, "What madness it is to believe that man has freedom of choice in spiritual things! What man can acquire faith of himself, or do good of himself? Does not the priesthood of today teach from the Word that no man can receive anything unless it be given him from heaven? And the Lord Christ said to His disciples, 'Apart from Me ye can do nothing.' To which I will add, that no man can move hand or foot to do any good, or move his tongue to speak any truth from good. Therefore the church by her wise men has concluded that man can no more will, understand or think anything spiritual, or even adapt himself to willing, understanding, or thinking truth, than a statue, a stock or a stone; and therefore it is God who according to His good pleasure inspires faith, to whom alone belongs most free and unlimited power; and this faith, without any labor or power of ours, under the operation of the Holy Spirit, produces all that the unlearned ascribe to man."

[4] I then talked with the other, who loved good and truth; and when, after a few remarks about his lot, I mentioned freedom of choice, he said, "What madness it is to deny man's freedom of choice in spiritual things! Who is not able to will and do good, and think and speak what is true of himself from the Word, thus from the Lord who is the Word? For He has said, 'Make the fruit good,' and 'Believe in the right,' and 'Love one another,' and 'Love God,' and also, 'Whosoever heareth My precepts and doeth them, loveth Me, and I will love him;' besides thousands of like sayings throughout the Word. What then is the Word good for, if man has no power to will and think, and from that to do and say what is there commanded? Without that power in man, what would religion in the church be but like a wrecked vessel lying at the bottom of the sea, with the captain standing on the very top of the mast and crying out, 'I can do nothing;' while he sees the crew in the small boats with sails spread and sailing away? Was there not given to Adam the freedom to eat of the tree of life, and also of the tree of the knowledge (*scientia*) of good and evil? And because from his freedom he ate of this latter tree, smoke from the serpent, that is, from hell, entered his mind, on account of which he was cast out of Paradise and cursed. And still he did not lose his freedom of choice, for we read that the way

to the tree of life was guarded by a cherub, and unless this had been done, he might still have wished to eat of it.”

[5] At these remarks the other, who loved evil and falsity, said, “What I have heard, I pass by; what I before advance I still adhere to. But who does not know that God alone is alive and thus active, while man is of himself dead and therefore merely passive? How can a being who is in himself dead and merely passive take to himself anything living and active?”

To this I replied, “Man is an organ of life, and God alone is life; and God pours His life into the organ and into the singulars of it; as the sun pours its heat into a tree and the singulars of it. It is also God’s gift that man should feel that life in himself as if it were his own, and it is God’s will that he should so feel it, in order that man as if of himself may live in accordance with the laws of order, which are as numerous as the precepts of the Word, and thus may dispose himself for the reception of God’s love. Nevertheless, God perpetually holds with his finger the perpendicular above the scales, and moderates man’s freedom of choice, but never violates it by compulsion.

[6] A tree cannot receive anything that the heat of the sun brings to it through its roots, unless it grows warm and is heated in the singular fibers; nor can the elements rise up through its roots, unless the singular fibers give out heat from that which it has received, and thus contribute to the passage of those elements. Man does likewise from the heat of life that he receives from God; but unlike a tree, man feels the heat as his own, and yet it is not his own; and while so far as he believes that it is his and not God’s, he receives the light of life, he does not receive the heat of love from God, but the heat of love from hell; and this being gross obstructs and closes the purer branchlets of the organism, as impure blood clogs the capillary vessels of the body. Thus man from being spiritual makes himself merely natural.

[7] Man’s freedom of choice is from this, that any life in himself is felt as his own, and that God leaves him so to feel in order that a conjunction may be effected between them, which is not possible unless it is reciprocal; and it becomes reciprocal when man acts from freedom altogether as if of himself. If God had not left this to man, he would not be man, neither would he have eternal life; for reciprocal conjunction with God is the cause that man is man, and

not a beast, and also that he lives after death to eternity. This is the effect of freedom of choice in spiritual things.”

[8] After hearing this, the evil spirit removed to a distance, and then I saw upon a certain tree a flying serpent, such as is called a fiery serpent, which held out to somebody fruit from the tree. I then drew near in spirit to the place, and instead of the serpent a monstrous man was seen there, his face so covered with beard that only his nose was visible; and instead of the tree there was a burning stump, near which stood the man whose mind the smoke had formerly entered, and who had afterwards rejected the idea of freedom of choice in spiritual things. And just then a similar smoke came out of the stump, and enveloped them both; and as they were thus taken out of my sight, I went away. But the other spirit, who loved good and truth, and held that man has freedom of choice in spiritual things, accompanied me home.

505. Third Memorable Relation:

I once heard a grating sound like that of two mill-stones grinding on each other; I approached the sound and it ceased.

Then I saw a narrow gate leading obliquely downward to a kind of vaulted house, in which were several chambers containing cells, and in each cell sat two [persons], who were collecting from the Word proofs of justification by faith alone; one collecting the proofs, and the other writing them down, and this by turns.

I approached one cell, which was near the door, and asked, “What are you collecting and writing?”

They said, “Concerning the Act of Justification, or Faith in Act, which is faith itself justifying, vivifying and saving, and is the chief doctrine of the church in our part of Christendom.

I then said to him, “Tell me some sign of that act, when that faith is brought into the heart and soul of man.”

He replied, “The sign of that act appears at the moment that man is overcome by conviction that he is damned, and when in that state of contrition he thinks of Christ as having taken away the condemnation of the law, and lays hold upon this merit of Christ with confidence, and with it in his thought approaches God the Father and prays.”

[2] Then I said, “Thus is the act accomplished, and that is the moment of its accomplishment. But,” I asked, “How am I to understand what is said of this act, namely, that nothing pertaining

to man concurs in it, any more than if he were a stock or a stone; and in respect to the act man is incapable of beginning, willing, understanding, thinking, operating, co-operating, or applying and adapting himself thereto? Tell me how this agrees with your remarks, that the act takes place when man thinks of the claims of the law, of its condemnation having been taken away by Christ, of the trust with which he lays hold on that merit of Christ's, and with it in his thought, approaches God the Father and prays? Is not all this done by man?"

He answered, "It is not done by man actively, but passively."

[3] I answered, "How can any man think, trust and pray passively? Take away from man activity and operation, and do you not also take away receptivity, thus everything, and with everything the act itself? What does your act then become but a purely ideal thing, such as is called an entity of reason? I hope that you do not believe with some, that such an act takes place in the predestined only, who know nothing whatever of the infusion of faith into them. They may throw dice, and in that way determine whether faith has been infused into them or not. Therefore, my friend, believe that man with regard to faith and charity is active of himself from the Lord, and without this activity of man, your act of faith, which you have called the chief doctrine of the church in Christendom, is nothing more than the statue of Lot's wife composed of mere salt, which tinkles when scratched by a scribe's pen or fingernail (Luke 17:32). This I have said, because as to that act of faith you make yourselves like statues."

When I said this, he picked up his candlestick, intending to throw it with all his might in my face; but the light going out suddenly, he struck the forehead of his companion, and I went away laughing.

506. "Fourth Memorable Relation:

There appeared in the spiritual world two flocks, one of goats and the other of sheep. I wondered who they were, as I knew that the animals seen in the spiritual world were not animals, but correspondences of the affections, and the thoughts therefrom, of those who are there. I therefore drew nearer, and as I approached, the animal forms vanished, and in place of them men were seen; and it became manifest that those who formed the flock of goats were such as had confirmed themselves in the doctrine of justification by faith

alone, while those who made up the flock of sheep were those who believed that charity and faith are one, as good and truth are one.

[2] I then spoke with those who appeared as goats, and said, "Why are you thus gathered together?" Most of them were of the clerical order, who gloried in their reputation for learning, because they knew the mysteries of justification by faith alone.

They said that they had assembled to hold a council, because they had heard [that some were claiming] that Paul's saying,

That a man is justified by faith without the deeds of the law (Rom. 3:28),

was not rightly understood, for by faith here [it was claimed] Paul did not mean the faith of the present church, which is a faith in three Divine persons from eternity, but faith in the Lord God the Savior Jesus Christ; also that by "the deeds of the law," he did not mean the deeds of the law of the Decalogue, but the deeds of the Mosaic law, which were for the Jews; thus that by a wrong interpretation of those few words, two enormous falsities had been established, one, that Paul here meant the faith of the present church, and the other, that he meant the deeds of the law of the Decalogue. It is clearly evident [these claimed] that Paul meant the works of the Mosaic law, which were for the Jews, and not the works of the Decalogue, from what he said to Peter, whom he accused of Judaizing, although he knew

That no one is justified by the works of the law, but by the faith of Jesus Christ (Gal. 2:14-16);

"the faith of Jesus Christ" meaning faith in Him and from Him (as may be seen above, n. 338). And because by "the deeds of the law" Paul meant the deeds of the Mosaic law, he distinguished between the law of faith and the law of works, and between the Jews and the Gentiles, or "circumcision" and "uncircumcision," "circumcision" signifying Judaism here as everywhere else. Moreover, Paul closes with these words:

Do we then make the law of none effect through faith? God forbid; but we establish the law (saying this in connection with the foregoing), (Rom. 3:27-31).

Likewise in the preceding chapter:

Not the hearers of a law shall be justified before God, but the doers of a law shall be justified (Rom. 2:13);

again:

God will render to every man according to his deeds (Rom. 2:6);

and again:

For we must all be made manifest before the judgement-seat of Christ, that everyone may receive the things done through the body, whether it be good or bad (2 Cor. 5:10);

besides other passages in his writings. From all this it is clear that Paul rejected faith without works, just as James did (2:17–26).

[3] That Paul meant the deeds of the Mosaic law, which were for the Jews, these were still further convinced from the fact that all the statutes written for the Jews in Moses are called “the law,” thus, “the deeds of the law,” as can be seen from the following:

This is the law of the meal offering (Lev. 6:14, 18 seq.).

This is the law for the burnt offering, for the meal offering, and for the sin offering, and for the guilt offering, and for the consecrations (Lev. 7:37).

This is the law of the beast and of the fowl (Lev. 11:46 seq.).

This is the law for her that beareth a son or a daughter (Lev. 12:7).

This is the law of leprosy (Lev. 13:59; 14:2, 32, 54, 57).

This is the law of him that hath an issue (Lev. 15:32).

This is the law of jealousy (Num. 5:29, 30).

This is the law of the Nazarite (Num. 6:13, 21).

This is the law of cleansing (Num. 19:14).

This is the law respecting the red heifer (Num. 19:2).

The law for the king (Deut. 17:15–19).

Indeed, the whole book of *Moses* is called “the book of the law,” Deut. 31:9, 11, 12, 26; also in Luke 2:22; 24:44; John 1:45; 7:22, 23; 8:5.

[4] To this they have also added, that they saw in Paul that men should live according to the law of the Decalogue, and that the law is fulfilled by charity (Rom. 13:8–11); and that he also says:

That these are three, faith, hope, charity, and that the greatest of these is charity (1 Cor. 13:13),

not faith therefore. For these reasons they said that they had been assembled.

But lest I should disturb them I withdrew; and again they appeared at a distance like goats, and sometimes as if lying down, sometimes as if standing, but they turned away from the flock of

sheep. They seemed to be lying down when they were deliberating, and to be standing when they had formed their conclusions.

But I kept my sight fixed on their horns; and I wondered that those in their foreheads seemed at one time to reach forward and upward, at another to bend backward towards their backs, and finally to turn entirely back. Just then they turned towards the flock of sheep, but still retained the appearance of goats. I therefore approached them again and asked, "what now?"

They said they had decided that faith alone produces the goods of charity, as a tree produces fruit.

Then thunder was heard, and lightning was seen overhead; and immediately an angel appeared standing between the two flocks; and he cried out to the flock of sheep, "Do not listen to them; they have not receded from their former faith, which is, that faith alone justifies and saves, and actual charity contributes nothing whatever thereto. Faith is not the tree, but man is the tree. But repent, and look to the Lord, and you will have faith. Before that, faith is not a faith that has anything living in it."

Then the goats, with their horns turned back, wished to approach the sheep. But the angel standing between them separated the sheep into two flocks; and he said to those on the left, "Join the goats; but I tell you that a wolf is coming, that will carry them off, and you along with them."

[5] But when the two flocks of sheep had been separated, and those on the left had heard the threatening words of the angel, they looked at one another and said, "Let us speak to our former companions."

The left-hand flock then spoke to the right, saying, "Why did you desert our shepherds? Are not faith and charity one, as a tree and its fruit are one? For the tree through its branches is continued into the fruit. Tear from the branch that through which the tree by continuity flows into the fruit, will not the fruit perish, and with it all the seed of any tree to be reproduced from it? Ask our priests if it is not so."

They asked the priests, who looked round upon the rest, and these were winking at them to have them say that they had spoken rightly. And the priests then answered, "You have well said; but as to the continuation of faith into good works, like that of a tree into the fruit, we know many mysteries which must not be made known

here. In the chain or thread of faith and charity there are many knots, which we priests only are able to untie.”

[6] Then one of the priests from among the sheep on the right arose and said, “They have told you that this is so, but they tell their own that it is not so, because they think differently.”

Therefore they asked, “How then do they think? Do they not think as they teach?”

He answered, “No, they think that any good of charity, which is called a good work, that is done by man for the sake of salvation and eternal life, is not good in the least degree, for the reason that it is the man’s wish to save himself by work that he does of himself, appropriating to himself the merit and justice of the one Savior; and they claim that it is so with every good work in which man is sensible of his own will. Therefore they assert that there is no conjunction whatever between faith and charity; and that faith is not even retained and preserved by good works.”

[7] But those of the left flock said, “You tell lies about them. Do they not openly preach to us charity and the works of charity, which they call works of faith?”

He replied, “You do not understand their preaching; only a clergyman who may be present attends to it and understands it. They mean moral charity only, and its civil and political good works, those they call the works of faith, although they are nothing of the kind, for an atheist may do them in the same manner and under the same form. Therefore with one accord they declare that no one is saved by any works, but by faith only. But let this be illustrated by comparisons: An apple tree produces apples; but if a man does good for the sake of salvation, as the tree produces those apples by continuity, then such apples are inwardly rotten and full of worms. They also say that a vine produces grapes; but that if a man were to do spiritual good works as the vine produces grapes, he would produce wild grapes.”

[8] Then they asked, “What is the nature of their goods of charity or works, which are the fruits of faith?”

He replied, “They regard them, perhaps, as something imperceptible, located somewhere near faith, but having no connection with it, being like the shadow that follows a man when he faces the sun, which shadow he does not notice unless he turns around; or I may say, they are like horses’ tails, which are now cut off in many

countries; for the people say, 'What is the use of them? They are good for nothing; if they remain on, they are quickly befouled.'

Hearing this, one from the left flock said, indignantly, "There is certainly some conjunction; otherwise, how can they be called the works of faith? Perhaps the goods of charity are insinuated by God into man's voluntary works by some influx, as by some affection, aspiration, inspiration, incitement, or excitement of the will by tacit perception in thought and exhortation therefrom, by contrition and thus conscience, and the urging thereof, by obedience to the Decalogue and the Word, such as is rendered by a child or a wise man, or by some other similar means. Otherwise, how can they be called the fruits of faith?"

To this the priest replied, "Not so; and if they claim that anything is done by such means, they still in their sermons overload it with words which make out that such works are not from faith. Nevertheless, some teach such works, although as *signs of faith, and not as the bonds connecting it with charity*. And some have divined a conjunction by means of the Word."

Some then said, "Is not conjunction so effected?"

But he replied, "They do not think that; but only that it is effected by the hearing of the Word; for they maintain that everything of man's rationality and volition in matters of faith is impure and tainted with a sense of merit, since man in spiritual things is no more able to understand, will, operate, or co-operate, than a stock."

[9] But when one of them heard that man is believed to be such in all things pertaining to faith and salvation, he said, "I heard a man say, 'I have planted a vineyard; now I will drink wine until I am drunk.' But another asked him, 'Will you drink the wine from your own cup by your own right hand?' He answered, 'No; but from an unseen cup by an unseen hand.' And the other replied, 'You will certainly not get drunk.'"

Presently the same man (*vir*) said, "I pray you, listen to me; I advise you to drink wine from the Word understood. Do you not know that the Lord is the Word? Is not the Word from the Lord? Is He not in it therefore? Consequently, if you do good from the Word, are you not doing it from the Lord, from His lips and will? And if you then look to the Lord, He Himself will lead and teach you, and you will do that good of yourselves from the Lord. Who that does

something at the word and mandate of a king, can say, ‘This I do from my own word or mandate, and from my own will?’”

[10] He then turned toward the clergy, and said “Ministers of God, do not mislead the flock.”

Hearing these remarks, the greater part of the flock on the left withdrew, and united with the flock on the right.

Then some of the clergy said, “We have heard what we never heard before; we are the shepherds; we will not leave the sheep.” And they withdrew also; and they said, “This man (*vir*) spoke a true word. Who that acts from the Word, thus from the Lord, from his lips and will, can say, ‘This I do from myself?’ Who that acts from the word and will of a king can say, ‘This I do from myself?’ Now we behold the Divine Providence, why it is that a conjunction of faith and good works, acknowledged by an ecclesiastical society, has not been found. It could not be found, because it could not exist, for there has been no faith in the Lord, who is the Word, and therefore there has been no faith from the Word.”

But the other priests, who belonged to the flock of goats, went away, waving their hats and shouting, “Faith alone! Long live faith alone!”

507. Fifth Memorable Relation:

Once when conversing with the angels, I finally spoke of the lust of evil which is in every man from his birth. One said, “In the world where I am, those who are in lust seem to us angels as if they were infatuated; but to themselves they seem to be consummately wise. Therefore, in order to withdraw them from their infatuation, they are let alternately into it and into the rationality which they possess in externals; but in this latter state although they see, acknowledge, and confess their folly, they long to return from their rational to their foolish state, and they let themselves down into that state as if they were exchanging what is compulsory and disagreeable for what is free and delightful. Thus it is lust and not intelligence that gives them interior delight.

[2] There are three universal loves, of which every man is by creation composed; love of the neighbor, which is also a love of performing uses, which love is spiritual; love of the world, which is also a love of possessing wealth, which love is material; and love of self, which is also a love of ruling over others, which love is corporeal. Man is truly a man, when love of the neighbor, or love of performing

uses, constitutes the head; and love of the world, or love of possessing wealth constitutes the chest and abdomen; while love of self or of ruling over others, forms the feet and the soles of the feet. But when love of the world forms the head, man is merely hunchbacked; while if love of self forms the head, he is not like a man standing on his feet, but like one standing on the palms of his hands with his head down and his posteriors in the air.

[3] When a love of doing forms the head, and the other two form the body and feet in their order, the man appears in heaven with an angelic face and a beautiful rainbow about his head; but if the love of the world or of wealth forms the head, he appears from heaven with a face pale like that of a corpse, and a yellowish circle about the head; and if love of self, or of ruling over others, forms the head, he appears from heaven with a dusky-glowing face and a white circle about the head."

Thereupon I asked, "What do the circles about the head represent?"

They replied, "They represent intelligence; the white circle about the head with the dusky-glowing face represents that the intelligence of that man is in externals or round about him, while in his internals or within him there is folly; and furthermore, such a man is wise when in the body, but foolish when in the spirit; and no man is wise in spirit except from the Lord, and he becomes such when he is born and created anew by the Lord."

[4] After these remarks the earth was opened toward the left, and I saw rising up through the opening a devil with a dusky, glowing face and a white circle about his head; I asked, "Who are you?"

He said, "I am Lucifer, the son of the morning; and because I made myself like unto the Most High, I was cast down, as I am described in the fourteenth chapter of *Isaiah*." He was not that Lucifer, but he believed that he was.

I said, "Since you have been cast down, how can you rise again out of hell?"

He replied, "There I am a devil; but here I am an angel of light. Do you not see that my head is girt with a white band? You shall also see, if you wish, that I am moral among the moral, rational among the rational, and even spiritual among those who are spiritual. I have also been able to preach."

I asked, "How did you preach?"

He replied, "Against defrauders, adulterers, and all infernal loves; and then being Lucifer, I even called myself the devil, and against myself I accursed him; and for so doing I was borne up to heaven with praises. That is why I have been called the son of the morning. And what astonished myself, when I was in the pulpit I had no thought but that I was speaking rightly and truly. But the cause of this was disclosed to me; namely, that I was in externals, and these were then separated from my internals. But although this was disclosed to me, still I could not change, because I had exalted myself above the Most High, and set myself up against Him."

[5] Finally I asked, "How could you talk so, when you yourself are a defrauder and an adulterer?"

He replied, "I am one thing when in externals or in the body, and another when in internals or in spirit. In the body I am an angel, but in spirit a devil; for in the body I am in understanding, but in spirit I am in the will; and the understanding carries me upward, while the will carries me downward. While I am in the understanding a white band encompasses my head; but when the understanding gives itself up wholly to the will, and becomes the will's, which is our final lot, then the band grows black and disappears, and when this takes place, I am no longer able to ascend into this light."

But all at once, as he saw the angels with me, his face grew red and his voice excited, and even the band about his head became black, and he sank down to hell through the opening by which he had arisen.

From what they had seen and heard, the bystanders came to this conclusion, that a man's quality is such as his will is, not such as his understanding is, since the will easily draws the understanding over to its side and enslaves it.

[6] I then asked the angels, "Whence have the devils rationality?"

And they said, "It is from the glory of the love of self, for the love of self is encompassed with a glory, this glory being the resplendence of its fire, and it exalts the understanding almost into the light of heaven. For the understanding in every man is capable of elevation according to his cognitions; but the will can be elevated only by a life according to the truths of the church and of reason. Hence it is that even atheists, who are in the glory of fame from self-love, and thereby in the pride of their own intelligence, enjoy a

loftier rationality than many others; but that is when they are in the thought of the understanding, not in the love of the will, and the love of the will possesses the internal man, but the thought of the understanding the external.” The angel furthermore explained why man is composed of three loves, namely, the love of use, the love of the world, and the love of self; it is in order that man may think from God, yet wholly as if of himself. He said that the highest things of man’s mind were turned upward towards God, the intermediate outward towards the world, and the lowest downward into the body; and because these latter are turned downward, although man thinks from God, he thinks wholly as of himself.

508.

Sixth Memorable Relation:

One day there appeared to me a magnificent temple, square in form, the roof of which was crown-shaped, arched above and raised round about; its walls were continuous windows of crystal; its door was of a pearly substance. Within, on the south side, towards the west was a pulpit, on the right-hand side of which lay the open Word enveloped in a sphere of light, the splendor of which surrounded and illuminated the whole pulpit. In the center of the temple was a sanctuary, before which there was a veil, at that time raised, and there a golden cherub stood with a sword turning hither and thither in his hand.

[2] While I looked at these things, what each single one (*singula*) of these signified flowed into my meditation: The temple signified the New Church; the door of pearly substance, entrance into it; the windows of crystal, the truths that enlighten it; the pulpit, the priesthood and preaching; the Word lying open upon the pulpit and illuminating the upper part of it, signified the revelation of the internal sense of the Word, which is spiritual; the sanctuary in the center of the temple signified the conjunction of that church with the angelic heaven; the golden cherub therein, the Word in the sense of the letter; the sword waving in his hand signified that this sense can be turned in any direction, provided it is done in adaptation to some truth; the veil before the cherub being raised, signified that the Word is now laid open.

[3] Afterward, when I drew nearer, I saw this inscription above the door, *Nunc Licet*, (It is now permitted) which signified that it is now permitted to enter with understanding into the mysteries (*arcana*) of faith. From seeing this inscription it came into my thought that it is exceedingly dangerous to enter with the understanding into dogmas of faith that are concocted out of one's own intelligence, and therefore out of falsities, and still more so to confirm them from the Word; by this means the understanding is closed above, and gradually below as well, to such a degree that theology is not only despised but also obliterated from the mind, as writing on paper is by worms, or the wool of a garment by moths. Then the understanding abides only in political matters, which have regard to man's life under the government where he is, and in the civil matters pertaining to his employment, and in the domestic affairs of his own house. And in all these things he constantly kisses nature, and owing to the allurements of her pleasures, loves her as an idolater loves the golden image in his bosom.

[4] Since then, the dogmas of the present Christian churches have not been formed from the Word, but from ones own intelligence, and therefore from falsities, and also have been confirmed by certain passages from the Word; by the Lord's Divine Providence the Word among the Roman Catholics has been taken from the laity, and among Protestants has been opened, and yet has been closed by their common declaration that the understanding must be held in obedience to their faith.

[5] But in the New Church the opposite happens; in her it is permitted to enter with the understanding and penetrate into all her secrets (*secreta*), and also to confirm them by means of the Word, because her doctrines are continuous truths laid open by the Lord by means of the Word, and confirmations of these truths by rational [means] cause the understanding to be opened above more and more, and thus to be elevated into the light in which the angels of heaven are. That light in its essence is truth, and in that light acknowledgment of the Lord as the God of heaven and earth shines in its glory. This is what is meant by the inscription *Nunc Licet* over the door of the temple, and also by the veil of the sanctuary (*adytum*) before the cherub being raised. For it is

a canon of the New Church, that falsities close the understanding, and that truths open it.

[6] After this I saw above my head something like an infant, holding in his hand a paper. As he drew near to me, he increased to the stature of a medium-sized man. He was an angel from the third heaven, where all at a distance look like infants. When he came to me, he handed me the paper; but as the writing was in rounded letters, such as they have in that heaven, I returned the paper, and asked him to explain to me the meaning of the words there written, in terms adapted to the ideas of my thought.

He replied, "This is what is here written: *Enter hereafter into the mysteries (mysteria) of the Word, which has been heretofore shut up; for the singular truths therein are so many mirrors of the Lord.*"

CHAPTER IX

REPENTANCE

509. After treating of Faith, Charity, and Freedom of Choice, next in connection comes Repentance, because without repentance true faith and genuine charity are impossible; and without freedom of choice no man can repent. Repentance is now treated of for the further reason that the subject of Regeneration follows, and no man can be regenerated until the more grievous evils, which render him detestable in the sight of God, are put away, and this is done by means of repentance. What is an unregenerate man but an impenitent one? And is not an impenitent man like one who is in a state of lethargy, who knows nothing of sin, and therefore cherishes it in his bosom, and kisses it every day, as an adulterer kisses a harlot in his bed? But to make clear what repentance is, and what it accomplishes, the treatment of it shall be separated into sections.

[I]

REPENTANCE IS THE FIRST THING OF THE CHURCH IN MAN.

510. The communion called the church consists of all men in whom the church is, and the church enters into man when he is becoming regenerate, and everyone becomes regenerate by abstaining from the evils of sin, and shunning them as one would an infernal horde with torches in hand, endeavoring to overtake him and throw him upon a burning pile. There are many means by which man, as he progresses in his early years, is prepared for the church and introduced into it; but the means whereby the church is established in man are acts of repentance. Acts of repentance are all such things as cause man not to will and consequently not to commit evils, which are sins against God; for until this takes place man stands outside of regeneration, and if any thought respecting eternal salvation should then creep into his mind, he turns toward it, but immediately turns

away from it; for it enters the man no further than into the ideas of his thought, and from that goes forth into the words of his speech, and also, it may be, into some gestures conformable to speech. But when such thought enters the will, it is in the man; for the will is the man himself, because in it his love resides, while thought is outside of the man, except when it proceeds from his will, and then will and thought act as one, and both together constitute the man. From this it follows, that, for repentance to be repentance, and to be effective in man, it must be a repentance of the will and from that of the thought, and not of the thought only; therefore that it should be actual repentance, and not merely verbal. That repentance is the first thing of the church, is very evident from the Word. John the Baptist, who was sent beforehand to prepare men for the church which the Lord was about to establish, when he baptized preached at the same time repentance; and therefore his baptism was called the baptism of repentance, for the reason that baptism signified spiritual washing, which is a cleansing from sin. This John did in Jordan, because Jordan signified introduction into the church, for it was the first boundary of the land of Canaan where the church was. The Lord Himself also preached repentance for the forgiveness of sins, teaching thereby that repentance is the first thing of the church, and that so far as man repents his sins are put away, and so far as they are put away, they are forgiven. And still further, the Lord commanded His twelve apostles, and also the seventy whom He sent forth, to preach repentance. From all this it is clear that the first thing of the church is repentance.

511. That the church is not in man until the sins in him have been put away, anyone may conclude from reason, and it may be illustrated by the following comparisons: Who can introduce sheep, and kids and lambs into fields or woods where there are all kinds of wild beasts, before he has driven out the beasts? Who can make a garden out of a piece of ground that is overgrown with thorns, briars, and nettles, before he has rooted out those noxious weeds? Who can establish a mode of administering justice according to judicial practices in a city held by hostile forces, and establish citizenship, before he has expelled those forces? It is the same with evils in man. They are like wild beasts, like thorns and briars, and like hostile forces; and the church can no more have a common abode with evils than a man can dwell in a cage where there are tigers and leopards;

or sleep in a bed with poisonous herbs strewed upon it and stuffed into the pillows; or sleep at night in a church, beneath the floor of which are sepulchres containing dead bodies. Would not ghosts infest him there like furies?

[II]

THE CONTRITION, WHICH AT THE PRESENT DAY IS
SAID TO PRECEDE FAITH, AND TO BE FOLLOWED
BY THE CONSOLATION OF THE GOSPEL, IS NOT
REPENTANCE.

512. In the Reformed Christian world a certain kind of anxiety, grief, and terror are spoken of, which they call contrition, which precedes faith in those who are about to be regenerated, and which is followed by the consolation of the Gospel. They claim that this contrition in them arises from a fear of that just wrath of God and consequent eternal damnation which inheres in every man, owing to the sin of Adam and the resulting proclivity of man to evil; also, that without that contrition, the faith which imputes to man the merit and justice of the Lord the Savior, is not bestowed; and that those who have obtained this faith, receive the consolation of the Gospel, which is, that they are justified, that is, renewed, regenerated and sanctified, without any co-operation of their own, and are thus transferred from a state of damnation to one of eternal blessedness, which is life eternal. But respecting this contrition the following questions are to be considered: 1. Is it repentance? 2. Is it of any consequence? 3. Is there such a thing?

513. *Whether contrition is repentance or not*, may be inferred from the description of repentance given hereafter, where it is shown that repentance is impossible unless man is aware that not only universally but also singularly he is a sinner; and this no man can know, unless he examines himself, sees the evils that are in him, and condemns himself on account of them. But the contrition that is declared to be necessary to faith, has nothing in common with all this; for it is merely the thought and the confession therefrom, that man is born into the sin of Adam, and into a proclivity to the evils springing from it; consequently, that the wrath of God is upon him,

and therefore a well-deserved damnation, doom, and eternal death. From all this it is plain that contrition is not repentance.

514. The next point is, since that contrition is not repentance, *is it of any consequence?* It is said to contribute to faith as an antecedent to its consequent, although it does not enter into faith and conjoin itself with it by mingling therewith. But what is the faith that follows it, but that God the Father imputes the justice of His Son, and then declares man, while he is yet unconscious of any sin, to be just, renewed, and holy, and thus clothes him in a robe washed and made white in the blood of the Lamb? And when man walks in this robe, what are the evils of his life but like stones of sulfur thrown into the depths of the sea? And what is then the sin of Adam but something covered over, or set aside, or carried away by the imputed justice of Christ? When man, because of that faith, walks in the justice and at the same time in the innocence of God the Savior, what is the use of that contrition unless to give him the assurance that he is in Abraham's bosom, and may therefore regard those who have not experienced the contrition that precedes faith as miserable in hell, or as dead, since it is said that those who lack contrition have no living faith? Consequently it may be asserted that when those who have experienced such contrition have sunk or are sinking into damnable evils, they pay no more attention to them, and are no more sensible of them, than pigs lying in muddy gutters of the street are sensible of the stench. Evidently, therefore, such contrition, not being repentance, is of no consequence.

515. The third point to be considered is, *Whether apart from repentance there can be any such contrition?* In the spiritual world I asked many who had confirmed in themselves a faith imputative of Christ's merit, whether they had experienced any contrition; and they replied, "Why contrition, when from childhood we have believed as a certainty that Christ took away all our sins by His passion? Contrition does not square with this belief; for contrition is a man's casting himself into hell and torturing his conscience, when he knows, nevertheless, that he has been redeemed and thus delivered from hell, and is consequently secure from harm." To this they added, that this law of contrition is a purely fictitious thing accepted in place of the repentance that is so frequently mentioned and also enjoined in the Word; although with the simple, perhaps, who know but little about the Gospel, there is some emotion of mind when they hear or think

about the torments of hell. They also said, that the consolation of the Gospel impressed upon their minds from earliest youth so banished contrition, that in their hearts they laughed at the mere mention of it; and that hell could no more strike them with terror than the fires of Vesuvius or Etna could terrify those who live at Warsaw or Vienna, or than the basilisks and vipers in the deserts of Arabia, or the tigers and lions in the forests of Tartary, could terrify those who live in safety, tranquillity, and quiet in some European city; also that the wrath of God excited no more terror or contrition in them than the wrath of the king of Persia would excite in those who live in Pennsylvania. By all this together with rational inferences from their declarations I was convinced that contrition, unless it is repentance such as is hereinafter described, is nothing but a freak of imagination. The reason why the Reformed adopted contrition in place of repentance, was that they might separate themselves from the Roman Catholics, who insist upon repentance and at the same time upon charity; and when they afterward established the doctrine of justification by faith alone, they alleged as their reason for this change, that by repentance, as by charity, something of the man's own, which savored of merit, entered into his faith and blackened it.

[III]

THE MERE LIP-CONFESSION THAT ONE IS A SINNER IS NOT REPENTANCE.

516. On this lip-confession the Reformed who adhere to the Augsburg Confession teach as follows:

“No man can ever know his sins; wherefore they cannot be enumerated; moreover, they are interior and hidden, so that a confession of them would be false, uncertain, maimed and mutilated; but he who confesses himself to be nothing but sin, includes all sins, excludes none, and forgets none. Still the enumeration of sins, although not necessary, is not to be done away with, out of regard for tender and timid consciences; but this is only a childish and common form of confession for simpler and ruder people”

(*Formula Concordiae*, pages 327, 331, 380).

But by the Reformed, after they had separated from the Roman Catholics, this confession was adopted in place of actual repentance, because it is based upon their imputative faith, which alone apart from charity, and thus apart from repentance also, works the forgiveness of sins and regenerates man; it is based also upon this, which is an inseparable appendix to that faith, that there is no co-operation on man's part with the Holy Spirit in the act of justification; also upon this, that man has no freedom of choice in spiritual things; and again upon this, that all things depend upon mercy apart from means, and nothing whatever is effected mediately by or through man.

517. Among the many reasons why the mere lip-confession of being a sinner is not repentance, is this, that everyone, an impious man or even a devil, may make that declaration, and this with external devotion, when he thinks of the torments of hell, either those present or impending. But who does not see that this is not from any internal devotion, consequently that it is imaginary and therefore a matter of the lungs, and not a matter of the will from within, and thus of the heart? For an impious man and a devil still burn inwardly with the lusts of the love of doing evil, by which they are moved like windmills given by strong winds; therefore such a declaration is nothing but a contrivance to cheat God for the sake of deliverance or to deceive the simple. For what is easier than to compel the lips to cry out, and the breath of the mouth to adapt itself thereto, to turn up the eyes and raise the hands? This is the same as what the Lord says in *Mark*:

Well hath Isaiah prophesied of you, hypocrites, This people honoreth Me with their lips, but their heart is far from Me (7:6);

and in *Matthew*:

Woe unto you, scribes and Pharisees! for ye cleanse the outside of the cup and the platter, but within they are full with extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter that the outside may be clean also (23:25, 26 and more in the same chapter).

518. In a like hypocritical worship are those who have confirmed in themselves the faith of the present church, that the Lord by the passion of the cross took away all the sins of the world, meaning thereby the sins of every man, if only they pray according to the formularies about propitiation and mediation. Some of them can

pour forth from the pulpit, with loud voices and apparently burning zeal, many holy utterances about repentance and charity, while they deem both of these useless in respect to salvation; for by repentance they mean no other than lip-confession, and by charity that charity only that pertains to public life; but this they do to please the people. It is such who are meant by these words of the Lord:

Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name? and in Thy name done many mighty works? But then will I profess unto them, I know you not; depart from Me, ye that work iniquity (Matt. 7:22, 23).

In the spiritual world I once heard a man praying after this manner: "I am full of sores, leprous, unclean from my mother's womb; there is not a sound spot in me from my head to the sole of my foot; I am not worthy to raise my eyes towards God; I am deserving of death and eternal damnation; have mercy upon me for the sake of Thy Son; purify me in His blood; on Thy good pleasure depends the salvation of all; I implore mercy."

Hearing him pray thus, the bystanders asked, "How do you flow that you are such?"

He replied, "I know it because I have heard so."

But he was then sent to angelic examiners, before whom he spoke in the same way; and these, after examination, reported that he had spoken the truth about himself, and yet without knowing a single evil in himself, because he had never examined himself, but had believed that after lip-confession evils were no longer evils in the sight of God, both because God turns His eyes away from them, and because He has been propitiated. In consequence of this he had not come to a sense of any evil, although he was a willful adulterer, a thief, a wily detractor, and intensely revengeful; such he was in heart and will, and therefore would be such in word and deed did not the fear of the law and of the loss of reputation restrain him. After he was found to be such, he was judged and sent away to the hypocrites in hell.

519. The character of such may be illustrated by comparisons. They are like temples where only the spirits of the dragon, and those who are meant by "locusts" in the *Apocalypse*, are congregated; and they are like the pulpits therein, where the Word is not because it is put beneath the feet. They are like plastered walls with the plaster beautifully colored, but within them when the windows are

opened, owls and direful night birds are flying about. They are like whitened sepulchres which contain dead men's bones. They are like coins made of the dregs of oil or of dried dung covered with gold. They are like the bark and wood fiber covering rotten wood; like the garments of Aaron's sons about a leprous body; and even like ulcers containing pus covered over with a thin skin, and supposed to be healed. Who does not know that a holy external and a profane internal do not accord? Such also are more afraid than others to examine themselves; therefore they are no more sensible of the viciousness within them, than they are of the pungent and ill-smelling substances in their stomachs and bowels before they are cast out into the draught. But it must be remembered that those here spoken of are not to be confounded with those who do well and believe rightly, nor with those who repent of some sins, and when worshiping, and still more when in spiritual temptation, speak within themselves or pray from a like oral confession; for such a general confession both precedes and follows reformation and regeneration.

[IV]

MAN IS BORN [WITH AN INCLINATION] TO EVILS OF
EVERY KIND; AND UNLESS HE TO SOME EXTENT
REMOVES HIS EVILS BY REPENTANCE, HE REMAINS
IN THEM; AND HE WHO REMAINS IN EVILS,
CANNOT BE SAVED.

520. That every man is born [with an inclination] to evils, so that he is nothing but evil from his mother's womb, is well known in the church; and it has become known because it has been handed down by the councils and leaders of the churches, that the sin of Adam was transmitted to all his posterity; and that for this sin alone every man after him has been damned along with him; and that it is this sin that is inherent in every man by birth. On this assertion, moreover, other things taught by the churches are based, as that the washing of regeneration, which is called baptism, was instituted by the Lord in order that this sin might be removed; that this was the reason for the Lord's coming; and that faith in His merit is the means whereby it is removed, besides other doctrines which

have been based by the churches upon this assertion. But that there is no inherited evil from that origin can be seen from what has been shown above (n. 466, seq.), that Adam was not the first man, but that the story of Adam and his wife representatively describes the first church on this earth—the garden of Eden its wisdom, the tree of life its looking to the Lord who was to come, and the tree of the knowledge (*scientia*) of good and evil its looking to self and not to the Lord. That this church is what is representatively described by the first chapters of *Genesis* has been clearly proven by many parallel passages from the Word in the *Arcana Coelestia*, published at London. When these things are understood and accepted the opinion heretofore entertained that the evil innate in man from his parents is from that source falls to the ground, for that evil has a different origin. In the chapter on Freedom of Choice it has been fully shown that the tree of life and the tree of the knowledge (*scientia*) of good and evil are in every man, and that they are said to be located in a garden to signify man's freedom of choice to turn to the Lord or to turn away from Him.

521. But, my friend, parents are the only source of inherited evil; not the evil itself which a man actually commits, but the inclination thereto. Everyone who combines reason and experience will acknowledge that this is so. Who does not know that children are born with a general resemblance to their parents in features, manners, and disposition (*animus*), and even grandchildren and great-grandchildren with a resemblance to grandparents and great-grandparents; also that many are able thus to distinguish families from each other, and even nations, as Africans from Europeans, Neapolitans from Germans, Englishmen from Frenchmen, and so on? Who does not recognize a Jew by his face, eyes, speech and gestures? And if you were sensible of the sphere of life flowing out from the native genius of everyone, you would in like manner be convinced of the resemblance of dispositions (*animus*) and minds.

[2] From all this it follows, that man is not born into actual evils, but only into an inclination to evils, but with a greater or lesser proclivity towards particular evils; consequently after death man is not judged from any inherited evil, but from the actual evils which he himself has committed. This is also evident from the following statute of the Lord:

The father shall not die for the son, and the son shall not die for the father; everyone shall die for his own sin (Deut. 24:16).

This was made certain to me in the spiritual world from the state of those who die in infancy; in that they have only an inclination to evils, and thus favor them in will, but do not commit them; for they are educated under the auspices of the Lord and are saved.

[3] The aforesaid inclination and proclivity to the evils that are transmitted by parents to children and their posterity, are broken only by the new birth from the Lord, which is called regeneration. Without this, that inclination not only continues uninterrupted, but is also increased by successive parents, and becomes a stronger proclivity to evil, and at length a proclivity to every kind of evil. It is from this that the Jews are still images of their father Judah, who took a Canaanitish woman to wife, and committed adultery with Tamar his daughter-in-law, and thus begat three branches of them. Therefore, this inherited disposition has in process of time so increased in them that they are still unable to embrace the Christian religion with a hearty faith. They are said to be unable to do so, because the interior will of their minds is adverse thereto, and this adverse will is the cause of their inability.

522. That all evil, unless removed, remains in man, and that man cannot be saved if he remains in his evils, follows of itself. That no evil can be removed except by the Lord, and except in those who believe in Him and love the neighbor, can be clearly seen from what has already been said, especially from the following in the chapter on Faith.

The Lord, charity, and faith make one, like life, will, and understanding, and if they are divided, each perishes like a pearl reduced to powder.

And from this:

The Lord is charity and faith in man, and man is charity and faith in the Lord.

But it is asked, How can man enter into this union? The reply is, that he cannot, unless to some extent he removes his evils by repentance. It is said that man must remove them, because this is not done by the Lord directly, apart from man's co-operation; which is also fully shown in that same chapter, and in that following on Freedom of Choice.

523. It is asserted that no man can fulfil the law, and the less so, since he who trespasses against one commandment of the Decalogue trespasses against all. But the meaning of this assertion is different from its sound, for it is to be understood thus, that he who purposely or deliberately acts contrary to one commandment, acts contrary to the rest, since to so act from purpose and deliberation is to deny utterly that it is sin, and when it is said to be sin, to reject the statement as of no account; and he who so denies and rejects the idea of sin gives no thought to anything that is called sin. Those who are unwilling to hear anything about repentance come into this fixed attitude of mind; but on the other hand, those who by repentance have removed some evils that are sins, come into a settled purpose to believe in the Lord and love the neighbor. Such are kept by the Lord in the purpose to refrain from other evils; and if therefore from ignorance or some over-powerful lust, they are led to commit sin, it is not imputed to them, because they did not commit it deliberately, and do not confirm it in themselves. This may be confirmed by the following facts: In the spiritual world I have met with many who in the natural world had lived like others, dressing finely, feasting delicately, making money by trading like others, attending theaters, joking about lovers as if from licentiousness, and doing other like things; and yet the angels charged these things upon some as evils of sin, and not upon others, declaring the latter innocent, but the former guilty. Being asked the reason of this, since all had done the same things, they replied, that all are viewed by them from their purpose, intention, and end, and are distinguished accordingly; and therefore they excuse or condemn those whom the end excuses or condemns, since good is the end of all in heaven, and evil the end of all in hell.

524. But these statements shall be illustrated by comparisons: The sins an impenitent man holds fast to may be compared to various diseases in him, from which, he dies unless remedies are applied and the malignities thereby removed. They may be compared especially to the disease called gangrene, which unless healed in time, spreads, and causes inevitable death; in like manner to boils and abscesses, unless they break out or are opened; for from them *empyemata* or collections of pus will be diffused into the neighboring parts, from these into adjoining viscera, and finally into the heart, from which comes death.

[2] These sins may also be compared to tigers, leopards, lions, wolves, and foxes, which unless kept in dens or bound with chains or ropes, would attack the flocks and herds and kill them as the fox does poultry; also to poisonous serpents, which unless held tight with sticks, or deprived of their teeth, would inflict deadly wounds upon man. A whole flock, if left in fields where there are poisonous herbs, instead of being led by the shepherd to safe pastures; would perish. So the silk-worm would perish, and all silk with it, unless other worms were kept from the leaves of its tree.

[3] These sins may also be compared to grain in granaries or barns, which would be rendered musty and rotten and thus useless, if the air were not permitted to pass freely through it, and remove whatever is injurious. If a fire were not quenched at the very outset, it might lay waste a whole city or forest. Thorns, briars, and thistles would take full possession of a garden unless rooted out. Gardeners know that a tree sprung from a bad seed and root conveys its bad sap to the branch of a good tree budded or engrafted upon it, and that the bad sap which comes up is turned into good sap, and produces useful fruit. And the like takes place in man through the removal of evil by means of repentance; for man is thereby engrafted into the Lord as a branch into a vine, and bears good fruit (John 15:4-6).

[V]

COGNITION OF SIN AND THE DISCOVERY OF SOME SIN IN ONESELF, IS THE BEGINNING OF REPENTANCE.

525. No man in the Christian world can be without cognition of sin, for everyone is taught from infancy what evil is, and from childhood what the evil of sin is. All youths learn this from parents and teachers, also from the Decalogue (which is the primary instruction given to all within Christendom), also, in their subsequent progress, from preaching at church and instruction at home, and in fullness from the Word; and furthermore from the civil laws of justice, which teach the same things as are taught in the Decalogue and other parts of the Word. For the evil of sin is no other than evil against the neighbor, and evil against the neighbor is also

evil against God, which is sin. But cognition of sin effects nothing until a man examines the actions of his life, and sees whether he has secretly or openly done any such thing. Until then, there is nothing but knowledge (*scientia*), and what the preacher then says is a mere sound going in at the left ear and out at the right, and finally it becomes a mere matter of thought and something devout in the breathing, and with many merely imaginative and chimerical. But it is wholly different if man, according to his cognitions of what is a sin, examines himself, discovers something in himself, says to himself, "This evil is a sin," and from fear of eternal punishment abstains from it. Then what has been said in churches in the way of instruction and devotion is first received by both ears, is communicated to the heart, and from a pagan the man becomes a Christian.

526. Can there be anything better known in the Christian world than that man ought to examine himself? For everywhere in empires and kingdoms, whether in those adhering to the Roman Catholic or to the Evangelical religion, before approaching the holy supper, men are taught and admonished to examine themselves, to recognize and acknowledge their sins, and to live a new and different life. In the English dominions this exhortation is accompanied with fearful threatenings, where, from the address preceding the communion, the following is read and proclaimed by the priest from the altar:

"The way and means" to become a worthy partaker of the holy supper, "is first to examine the deeds and conversations of your life by the rule of God's commandments, and whereinever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinful nature, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God but also against your neighbor, then ye shall reconcile yourselves unto him, being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other, and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand; for otherwise the receiving of the holy communion does nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, a hinderer or slanderer of His Word, an adulterer, or be in malice

or envy, or in any other grievous crime, repent ye of your sin, or else come not to that holy table, lest after the taking of that holy sacrament, the devil enter into you as he entered into Judas, and fill you full of all iniquity, and bring you to destruction both of body and soul.”

527. Yet there are some who cannot examine themselves, such as infants, boys and girls before they arrive at the age when they are capable of self-examination, also the simple-minded, who are not capable of reflection; and again, all those who have no fear of God, and beside these some who are sick in mind (*animus*) and body; and above all those who are confirmed in the doctrine of justification by faith alone, which imputes Christ’s merit to man, and who have persuaded themselves, that by such examination and repentance something of man would enter, which would destroy faith, and thus would banish and reject salvation from its one only abiding-place. To all such a mere lip-confession is serviceable. That this is not repentance has been shown above in this chapter.

[2] But those who know what sin is, and still more those who know many things from the Word and teach them, and yet do not examine themselves, and consequently see no sin in themselves, may be likened to those who scrape up wealth and lay it up in chests and coffers, making no further use of it than to look at it and count it; also to those who gather into their treasuries jewels of gold and silver, or hide them in vaults, for the mere sake of being rich.

Such are like the trader who hid his talent in the earth, and like him who hid his pound in a napkin (Matt. 25:25; Luke 19:20).

They are also like the hard wayside and the stony places upon which the seed fell (Matt. 13:4, 5).

Also like fig trees full of leaves but bearing no fruit (Mark 11:13).

They are the hearts of adamant, which do not become hearts of flesh (Zech. 7:12).

They are like the partridges which gather and bring not forth; they get riches, but not with judgment; they leave them in the midst of their days, and at their end become fools (Jer. 17:11).

They are like the five virgins who had lamps but no oil (Matt. 25:1–12).

[3] Those who draw from the Word much about charity and repentance, and who know its precepts in abundance, and yet do not live in accordance therewith, may be compared to gluttons, who stuff their food into their mouths in chunks, and swallow it without

chewing, so that it remains undigested in the stomach, and when it passes out vitiates the chyle, and brings on lingering diseases, from which they finally die a miserable death. And as such are without spiritual heat, however much light they may possess, they may be called winters, frozen grounds, arctic climates, and even fields of snow and ice.

[VI]

ACTUAL REPENTANCE IS EXAMINING ONESELF, RECOGNIZING AND ACKNOWLEDGING ONE'S SINS, PRAYING TO THE LORD, AND BEGINNING A NEW LIFE.

528. That man ought by all means to repent, and that his salvation depends thereon, is evident from many passages and plain sayings of the Lord in the Word, from among which the following shall at present be mentioned:

John preached the baptism of repentance, and said, Bring forth fruits worthy of repentance (Luke 3:3, 8; Mark 1:4).

Jesus began to preach and to say, Repent (Matt. 4:17).

And He said, Because the kingdom of God is at hand, Repent ye (Mark 1:14, 15).

Again:

Except ye repent, ye shall all perish (Luke 13:5).

Jesus commanded His disciples, that repentance and remission of sins should be preached in His name among all nations (Luke 24:47; Mark 6:12).

Therefore Peter preached repentance and baptism in the name of Jesus Christ for the remission of sins (Luke 2:38).

And he also said:

Repent ye and turn again, that your sins may be blotted out (Acts 3:19).

Paul preached that they should all everywhere repent (Acts 18:30).

Paul also declared in Damascus, and at Jerusalem, and throughout all the country of Judea, and to the Gentiles, that they should repent and turn to God, and do works worthy of repentance (Acts 26:20).

Again he testified both to Jews and to Greeks, repentance toward God and faith in our Lord Jesus Christ (Acts 20:21).

The Lord said to the church at Ephesus:

I have against thee, that thou hast left thy first charity; repent, but if not I will move thy lampstand out of its place, except thou repent (Apoc. 2:4, 5).

To the church at Pergamos:

I know thy works, repent (Apoc. 2:13, 16).

To the church at Thyatira:

I will cast her into great affliction, except they repent of their works (Apoc. 2:19, 22, 23).

To the church of the Laodiceans:

I know thy works, be zealous, and repent (Apoc. 3:15, 19).

There is joy in heaven over one sinner that repenteth (Luke 15:7). (Beside other passages.)

From all this it is clear that men ought by all means to repent; but the quality and mode of their repentance shall be shown in what follows.

529. Cannot any man understand, from the reason given him, that the mere lip-confession of being a sinner is not repentance, or the recounting of various particulars in regard to it, as the hypocrite did who was mentioned above (n. 518)? For what is easier for a man when he is in trouble and agony, than to utter sighs and groans from his lungs and lips, and also to beat his breast and make himself guilty of all sins, and still not be conscious of any sin in himself? Do the diabolical horde who then occupy his loves, depart along with his sighs? Do they not rather hiss at those things, and remain in him as before, as in their own house? From this it is clear that such repentance is not what is meant in the Word; but repentance from evil works, as is said.

530. The question therefore is, How ought man to repent? And the reply is, Actually; that is to say, he must examine himself, recognize and acknowledge his sins, pray to the Lord, and begin a new life. That without examination repentance is not possible, has been shown in the preceding section. But of what use is examination except that one may recognize his sins? And why should he recognize his sins, except that he may acknowledge that they are in him? And of what use are these three things, except that man may confess his sins before the Lord, pray for help, and then begin a new life, which is the end sought? This is actual repentance. That man ought so

to proceed and do, everyone may know (after he has passed the first period of life, and more and more as he comes under his own control and into the exercise of his own reason) first, from his baptism, the washing of which means regeneration; for in baptism his sponsors have promised for him that he will reject the devil and all his works, and also from the holy supper, for all are forewarned that before they can worthily approach it, they must repent of their sins, turn to God, and enter upon a new life; and still further, from the Decalogue or Catechism which is in the hands of all Christians, where, in six of the commandments nothing is commanded but that they should not do what is evil. And unless evils are removed by repentance, man cannot love his neighbor, still less God; yet on these two commandments hang the law and the prophets, that is, the Word, consequently salvation. If at recurring seasons there is actual repentance, as often, for instance, as a man prepares for the communion of the holy supper, and if he afterward abstains from one or another sin which he then discovers in himself, this is sufficient to initiate him into the actuality [of the repentance], and when he is in that he is on the way to heaven, for he then from being natural begins to be spiritual, and to be born anew from the Lord.

531. This may be illustrated by the following comparisons. Before repentance man is like a desert where there are terrible wild beasts, dragons, owls of various kinds, vipers and poisonous serpents, and in the thickets are the *ochim* and the *tziim*, and there satyrs dance. But when these have been cast out by the industry and labor of man, that desert may be ploughed and made ready for planting, and sown first with oats, beans, and flax, and afterward with barley and wheat. Man before repentance may also be compared to the wickedness that reigns so largely among men where the wicked are not corrected according to law and punished by stripes or death, in which case no city, nor any kingdom even, could continue. Man is like a miniature society; unless he deals with himself in a spiritual manner, as the wicked in society at large are dealt with in a natural manner, after death he will be corrected and punished until he ceases to do evil for fear of the penalty, although he can never be brought to do good from the love of good.

[VII]

TRUE REPENTANCE IS EXAMINING, NOT ONLY THE
ACTIONS OF ONE'S LIFE, BUT ALSO THE
INTENTIONS OF ONE'S WILL.

532. True repentance is examining, not only the actions of one's life, but also the intentions of one's will, for the reason that the acts are done by the understanding and will; for man speaks from his thought, and acts from his will; therefore speech is the thought speaking, and action is the will acting. And this being the source of words and deeds, it follows indubitably that it is will and thought that sin when the body sins. Man can indeed repent of evils that he has done in body, and still think and will evil; but this is like cutting off the trunk of a bad tree, and leaving its root in the ground, from which the same bad tree grows up again, and spreads forth its branches. But it is different when the root also is torn up; and this is done in man when he examines the intentions of his will, and puts away his evils by repentance. Man examines the intentions of his will when he examines his thoughts, for in these the intentions make themselves manifest; as, for example, when his thought, will, and intention incline to revenge, adultery, theft, false witness, and to cupidities towards these, also to blasphemy against God and the holy Word and the church, and so on; if he continues to direct his attention to this, and to inquire whether he would actually commit these evils if fear of the law and for his reputation did not hinder; and if after this scrutiny he determines that he will not will to do these things, because they are sins, he truly and interiorly repents; and still more when these evils are delightful to him, and he is free to do them, and yet resists and abstains. He who practices this repeatedly, perceives the delights of evil, when they return, as undelightful, and finally he condemns them to hell. This is what is meant by these words of the Lord:

Whoever wisheth to find his soul shall lose it; and whoever would lose his soul for My sake shall find it (Matt. 10:39).

He that puts away the evils of his will, by such repentance, is like one who in due time plucks up the tares sown in his field by the

devil, so that the seed implanted by the Lord God the Savior finds a clear soil and grows to a harvest (Matt. 13:24–30).

533. There are two loves which have long been enrooted in the human race, the love of ruling over all, and the love of possessing the goods of all. The former love, if free rein is given to it, rushes on even so far as to wish to be the God of heaven; and the latter, if free rein is given to it, rushes on even so far as to wish to be the God of the world. To these two loves are subordinated all other evil loves, of which there are hosts; but to examine these two is exceedingly difficult, because they reside most deeply within and hide themselves; for they are like vipers concealed in a cloven rock, which retain their poison, so that when one lies down upon the rock they give their deadly stroke, and again withdraw to their hiding-place. They are also like the sirens of the ancients, who allured men by their song, and by that means slew them. These two loves also decorate themselves in splendid attire, as a devil by magical hallucinations does among his own, or among those whom he wishes to delude.

[2] But it must be clearly understood that these two loves may bear rule among the humble more than among the great, among the poor more than among the rich, among subjects more than among kings; for the latter classes are born to dominion and wealth, and these they at length come to regard in the same way as any other man, a governor, a director, a sea captain, or even a poor farmer, regards his servants and possessions. It is different, however, with kings who aspire to dominion over the kingdoms of others.

[3] The intentions of the will must be examined, because in the will the love resides, for the will is its receptacle, as shown above. From the will every love breathes out its delights into the perceptions and thoughts of the understanding, for these act from the will and not at all from themselves, because they wait on the will and consent to and confirm all that pertains to its love. The will therefore is the very house in which the man dwells, and the understanding is the hall through which he goes out and in. This is why it has been said that the will's intentions must be examined; and when these have been examined and removed, man is lifted out of the natural will in which both inherited and actual evils have their seat, into the spiritual will through which the Lord reforms and regenerates the

natural, and by means of this again, what is sensual and voluntary in the body, thus the whole man.

534. Those who do not examine themselves, are comparatively like invalids whose blood is vitiated by the closing of the capillary vessels, which causes atrophy, numbness of the limbs, and painful chronic diseases arising from a thickening, tenacity, acridness, and acidity of the humors, and consequently of the blood. But on the other hand, those who examine themselves even as to the intentions of the will, are like those who have been cured of these diseases, and restored to the life they enjoyed in youth. Those who examine themselves properly, are like ships from Ophir laden with gold, silver, and valuables; but before they have examined themselves they are like ships loaded with filth, such as are used to carry off the mud and ordure of the streets. Those who examine themselves interiorly become like mines, all the walls of which are resplendent with ores of precious metals; but before this, they are like marshes with foul exhalations, containing snakes and poisonous serpents with glittering skins and noxious insects with shining wings. Those who do not examine themselves are like the dry bones in the valley; but after they have examined themselves, they are like these same bones when the Lord Jehovah had laid sinews upon them, caused flesh to come upon them, covered them with skin, and put breath in them, and they lived (Ezek. 37:1-14).

[VIII]

THOSE ALSO REPENT WHO ALTHOUGH THEY DO
NOT EXAMINE THEMSELVES, YET REFRAIN FROM
EVILS BECAUSE THEY ARE SINS; AND THOSE WHO
FROM RELIGION DO THE WORKS OF CHARITY
EXERCISE SUCH REPENTANCE.

527. Since actual repentance, which is examining oneself recognizing and acknowledging one's sins, praying to the Lord and beginning a new life, is in the Reformed Christian world exceedingly difficult for many reasons that will be given in the last section of this chapter, therefore an easier kind of repentance is here presented, which is, that when anyone is considering an evil in his mind

(*animus*) and intending it, he shall say to himself, "Although I am thinking about this and intending it, I will not do it because it is a sin." By this means the temptation injected from hell is checked, and its further entrance prevented. It is strange that anyone can find fault with another for his evil intentions, and say, "Do not do that because it is a sin," and yet find it difficult to say this to himself; but this is because the latter touches the will, but the former only the thought nearest to hearing. Inquiry was made in the spiritual world as to who were capable of this [actual] repentance, and they were found to be as few as doves in a vast desert. Some said that they could repent in the easier way; but were not able to examine themselves and confess their sins before God. All who do good from religion, avoid actual evils, but they very rarely reflect upon the interiors pertaining to the will, for they believe that they are not in evil because they are in good, and even that the good covers the evil. But, my friend, the first thing of charity is to shun evils. This is taught in the Word, the Decalogue, baptism, the holy supper and even by the reason; for how can anyone flee away from evils and banish them without some self-inspection? And how can good become good until it has been interiorly purified? I know that all pious men, and also all men of sound reason, will assent to this when they read it, and will see it as genuine truth; but still, that few will act accordingly.

536. And yet all who do good from religion, not only Christians, but even pagans, are accepted and after death adopted by the Lord; for the Lord said:

I was an hungered, and ye gave Me to eat; I was thirsty and ye gave Me to drink; I was a sojourner, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. And He said, Inasmuch as ye did it unto one of My brethren, even the least, ye did it unto Me. Come, ye blessed, inherit the kingdom prepared for you from the foundation of the world (Matt. 25:31, seq.).

To this I will add the following, which is new: All those who do good from religion, after death reject the doctrine of the present church respecting three Divine persons from eternity, and also its faith as applied to the three in their order. These turn to the Lord God the Savior, and accept with pleasure what belongs to the New Church.

[2] But the rest, who have not exercised charity from religion, have hearts of adamant, that is, hardened hearts. They first approach three Gods, then the Father alone, and finally no God. They look upon the Lord God the Savior as the son of Mary only, born from marriage with Joseph, and not as the Son of God; and then they discard all the goods and truths of the New Church, and straightway connect themselves with the spirits of the dragon, and with them are driven away into deserts or into caverns on the very confines of what is called the Christian world; and after a time, because they are separated from the New Heaven, they rush into crime, and are therefore sent down to hell.

[3] Such is the lot of those who do not do works of charity from religion, because of their belief that no one is able to do good of himself, except such as he claims merit for; consequently they disregard such works, and associate themselves with the goats, who are damned and cast into the eternal fire prepared for the devil and his angels, because they have not done what was done by the sheep (Matt. 25:41–46). It is not there said that they did what is evil, but that they did not do what is good; and those who do not do what is good from religion do what is evil, since:

No man can serve two masters; for either he hates the one and loves the other, or he holds to the one and despises the other (Matt. 6:24).

Jehovah says through *Isaiah*:

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; then although your sins have been as scarlet, they shall become as white as snow; although they have been red like crimson, they shall be as wool (1:16–18).

And in *Jeremiah*:

Stand in the gate of Jehovah's house, and proclaim there this word, Thus said Jehovah of Hosts, the God of Israel, Amend your ways and your doings, trust ye not in lying words, saying, The temple of Jehovah, The temple of Jehovah, this is the temple of Jehovah (that is, the church). Will ye steal, murder, and swear falsely, and then come and stand before Me in this house, upon which My name is named, and say, We are delivered while we do all these abominations? Is this house become a den of robbers? Behold, even I have seen it, saith Jehovah (7:2–4, 9–11).

537. It must be understood that those who do good from natural goodness only, and not also from religion, are not accepted after death, because there is only natural good in their charity, and not

spiritual good also; and it is the spiritual that conjoins the Lord to man, and not the natural apart from the spiritual. Natural goodness belongs to the flesh merely, being acquired by birth from parents; but spiritual goodness belongs to the spirit born anew from the Lord. Those who do the good works of charity from religion, and consequently do not commit evil, before they have accepted the doctrine of the New Church concerning the Lord, may be likened to trees that bear good fruit, although but little, and also to trees that bear excellent small fruit, which are nevertheless cared for in gardens. They may also be likened to olive trees and fig-trees in forests, and again to fragrant herbs and balsamic shrubs on hills. They are like little chapels or houses of God, where pious worship is performed; for they are the sheep on the right hand, and the rams which the goats assault, according to *Daniel* (8:2–14). In heaven such are clothed in garments of a red color, and when they have been initiated into the goods of the New Church they are clothed with garments of a purple color, which acquire a beautiful golden glow in proportion as they also receive truths.

[IX]

CONFESSION OUGHT TO BE MADE BEFORE THE
LORD GOD THE SAVIOR, FOLLOWED BY
SUPPLICATION FOR HELP AND THE POWER TO
RESIST EVILS.

538. The Lord God the Savior is to be approached because He is the God of heaven and earth, the Redeemer and Savior, to whom omnipotence, omniscience, omnipresence, mercy itself, and also justice, belong; also because man is His creature and the church is His sheepfold; also because in the New Testament He frequently commands men to approach, worship, and adore Him. That He alone is to be approached He has enjoined in the following words in *John*:

Verily, verily, I say unto you, he that entereth not through the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber; but he that entereth in through the door is the shepherd of the sheep, I am the door, through Me if any man enter in, he shall be saved, and shall find pasture. The thief cometh not but for to steal, and

to kill, and to destroy. I came that they may have life, and may have abundance. I am the good shepherd (10:1-2, 9-11).

That man is not "to climb up some other way" means that he is not to approach God the Father, because He is invisible and therefore inaccessible, and conjunction with Him is impossible; and this is why He Himself came into the world, and made Himself visible and accessible, and conjunction with Him possible; which was done solely that man might be saved. For unless in thought God is approached as a Man, every idea of God perishes; it falls as sight does when directed out upon the universe, that is, into empty nothingness, or into nature, or into what is met within nature. That God Himself, who from eternity is One, came into the world, is clearly evident from the birth of the Lord the Savior, in that He was conceived by the power of the Most High through the Holy Spirit, and from this conception His Human was born of the virgin Mary; from which it follows, that His soul was the Divine Itself that is called the Father (for God is indivisible); and that the Human born therefrom is the Human of God the Father, which is called the Son of God (Luke 1:32, 34, 35). From this again it follows that when the Lord God the Savior is approached, God the Father is approached also; therefore, to Philip asking Him to show them the Father, He replied:

He that seeth Me seeth the Father; how sayest thou then, show us the Father? 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 (John 14:6-11).

But on these points more may be seen in the chapters on God, the Lord, the Holy Spirit, and the Trinity.

539. There are two duties incumbent on man, to be done after examination, namely, supplication and confession. The supplication should be that the Lord may be merciful, that He may give power to resist the evils that have been repented of, and that He will provide inclination and affection for doing good,

Since apart from the Lord man can do nothing (John 15:5).

The confession will be that he sees, recognizes, and acknowledges his evils, and finds himself to be a miserable sinner. There is no need for man to enumerate his sins before the Lord, nor to supplicate forgiveness of them. He need not enumerate them, because he has searched them out and seen them in himself, and consequently

they are present to the Lord because they are present to himself. Moreover, the Lord led him to search them out, disclosed them, and inspired grief for them, and together with this an endeavor to desist from them and begin a new life. Supplication need not be made to the Lord for forgiveness of sins, for the following reasons: First, because sins are not abolished, but removed; and they are removed so far as man continues to refrain from them and enters upon a new life; for there are innumerable lusts inherent, coiled up as it were, in every evil, and they cannot be put away instantly, but only gradually, as man permits himself to be reformed and regenerated. The second reason is, that as the Lord is mercy itself, He forgives all men their sins, nor does He impute a single sin to anyone, for He says, "They know not what they do." Nevertheless, the sins are not thereby taken away; for to Peter asking how often he should forgive his brother's trespasses, whether he should do so seven times, the Lord said:

I say not unto thee, until seven times, but until seventy times seven (Matt. 18:21-22).

What, then, will not the Lord do? Still it does no harm for one burdened in conscience to enumerate his sins before a minister of the church, in order to lighten his burden and obtain absolution; because he is thereby initiated into a habit of examining himself, and reflecting upon each day's evils. But this kind of confession is natural, while that described above is spiritual.

560. To adore as God some vicar on earth, or to invoke as God some saint, has no more weight in heaven than to make supplication to the sun, moon, and stars, or to ask for a response from a diviner and believe what he puts forth, which is idle. It would be also like worshiping a temple, and not worshiping God in the temple; it would be like supplicating a king's servant carrying the scepter and crown in his hand, for the honors of glory, instead of the king himself; and this would be as useless as trying to kiss the splendor of purple, renown, light, the golden rays of the sun, or a mere name, apart from their subjects. For those who do such things are these words in *John*:

We abide in the truth in Jesus Christ. This is the true God and eternal life. Little children, guard yourselves from idols (1 Epis 5:20,21).

[X]

ACTUAL REPENTANCE IS EASY FOR THOSE WHO
HAVE NOW AND THEN PRACTISED IT, BUT IT IS A
VERY DIFFICULT TASK FOR THOSE WHO HAVE
NOT.

561. Actual repentance is to examine oneself, to recognize one's sins, to confess them before God, and thus to begin a new life; this is in accord with the previous description of it. To the Reformed Christian world (meaning by this all those who are separate from the church of Rome, and also to those attached to that church who have not practiced actual repentance), this repentance is a very difficult task. This is because some are unwilling and some are afraid to practice it; and continued neglect establishes a habit, induces unwillingness, and at length gains the endorsement of the reasoning intellect, and this with some produces sadness, dread, and terror at the thought of repentance. Actual repentance is so extremely difficult in the Reformed Christian world chiefly because of their belief that repentance and charity contribute nothing to salvation, but faith alone, from the imputation of which forgiveness of sins, justification, renovation, regeneration, sanctification, and eternal salvation follow. Moreover, their dogmatic writers say that man's cooperation of himself, or as if of himself, is useless, is an obstacle to Christ's merit, and is repugnant and injurious to it. And this idea is implanted in the minds of the common people, although they are ignorant of the mysteries of that faith, merely by the sayings, that "faith alone saves," and who can possibly do good of himself?" For this reason, repentance among the Reformed is like a nest of young birds deprived of the parent birds, which have been captured and killed by the fowler. To this another reason may be added, that a so-called Reformed Christian is associated in the spiritual world as to his spirit, only with such as are like himself, who introduce such things into the ideas of his thought, and lead him away from the very first step toward self-inspection and self-examination.

562. I have asked many of the Reformed in the spiritual world, why they did not practice actual repentance, when it was enjoined upon them both in the Word and at baptism, as also before the holy communion in all their churches. They made various replies. Some said that contrition with a lip-confession that they were sinners, is sufficient; some that such repentance, because it takes place while man is acting from his own will, is not consistent with the generally accepted faith. Others said, "How can anyone examine himself, when he knows that he is nothing but sin? This would be like casting a net into a lake filled from bottom to top with mud containing noxious worms." Others said, "Who can look into himself so deeply as to see in himself Adam's sin, from which all his actual evils flow? Are not both kinds of evil washed away by the water of baptism, and removed or covered up by the merit of Christ? What then is repentance but a requirement, which sadly disturbs the conscientious? By the Gospel are we not under grace, and not under the hard law of that repentance?" and so on. Some said, that whenever they undertake to examine themselves, dread and terror fill their minds as if they saw a monster near their bed in the morning twilight. From all this the reasons are made clear why actual repentance in the Reformed Christian world has become rusty, as it were, and is discarded.

[2] In the presence of these [persons] I also asked some who adhered to the Roman Catholic religion about their actual confession to their ministers, whether it was difficult. They replied, that after they had been initiated into it they were not afraid to recount their trespasses to a confessor who was not severe, that they gathered them up with a kind of pleasure, telling the lighter ones cheerfully, and the more serious somewhat timidly; also from habit they freely returned annually to their appointed confession, and, after receiving absolution, to festivity; moreover, that they look upon all who are not willing to disclose the defilements of their hearts, as impure. Hearing this, the Reformed who were present hastened away, some deriding and laughing, some astounded and yet commending.

[3] Afterward some drew near who belonged to that same church, but had lived in Protestant countries, who, according to the usage there established, did not make a special confession, as their brethren do elsewhere, but a general confession to one who held the keys for them. These said that they were utterly unable to examine themselves, to trace out and set forth their actual evils and the

secrets of their thoughts; and that they felt this to be as repugnant and terrifying as an attempt to cross a ditch to a rampart where an armed soldier stands and cries, "Keep back." From all this it is now clear that actual repentance is easy to those who at times practice it, but is extremely difficult to those who have not practiced it.

563. It is known that habit is a second nature, and that therefore what is easy for one is difficult for another; and this is true of self-examination and a confession of what is thereby discovered. What is easier for a hired laborer, a porter, or a farmer, than to work with his hands from morning till evening, while a gentleman or someone who is delicate could not do the same work for half an hour without fatigue and sweating? It is easy for a footman with a staff and easy boots to pursue his way for miles, while one accustomed to ride can hardly run slowly from one street to another. Every mechanic who is attentive to his task goes through it easily and willingly, and when he leaves it, longs to return; while another, who understands the same trade, but is indolent, can scarcely be driven to work. The same is true of everyone, whatever may be his office or pursuit. To one diligent in piety, what is easier than to pray to God? while to one who is a slave to impiety, what is more difficult, and vice versa? What priest, preaching before a king for the first time, does not feel timid? but after doing it frequently he goes through boldly. What is easier for an angelic man than to raise his eyes to heaven, or for a devilish man than to cast them down toward hell? But if the latter becomes a hypocrite, he too can look up to heaven, but his heart is turned away. Everyone becomes imbued with the end he has in view and the habit arising therefrom.

[XI]

ONE WHO HAS NEVER REPENTED OR HAS NEVER LOOKED INTO AND SEARCHED HIMSELF, FINALLY CEASES TO KNOW WHAT DAMNING EVIL OR SAVING GOOD IS.

564. As few in the Reformed Christian world practice repentance, this is here added, that he who has not looked into and searched himself, finally ceases to know what damning evil or saving

good is, because he has no religion from which to know it; for the evil that a man does not see, recognize, and acknowledge, remains; and whatever remains becomes more and more enrooted, until it obstructs the interiors of the mind, whereby man becomes first natural, then sensual, and finally corporeal, and in such states he knows not any damning evil or saving good. He becomes like a tree growing on a hard rock, which spreads its roots among the crevices and finally withers away from lack of moisture.

[2] Every man rightly educated is rational and moral; but there are two ways to rationality, one from the world and the other from heaven. He who has become rational and moral from the world only, and not from heaven, is rational and moral in word and gesture only, but is inwardly a beast, and even a wild beast, because he acts as one with those who are in hell, where all are wild beasts. But he who is rational and moral from heaven also, is truly rational and moral, because he is so at once in spirit, word, and body; the spiritual being within these two latter like a soul actuating the natural, sensual, and corporeal; it also acts as one with those who are in heaven. Therefore there can be a spiritual-rational and moral man, and also a merely natural-rational and moral man. These two are not distinguished from each other in the world, especially if the man has by practice become imbued with hypocrisy; but they are distinguished by the angels in heaven as easily as doves from owls or sheep from tigers.

[3] The merely natural man can see good and evil in others, and also rebuke others; but not having looked into and examined himself, he does not see any evil in himself, and if any is discovered by another, he cloaks it by means of his rationality, as a serpent hides his head in the dust, and immerses himself in it, as a hornet buries himself in mud. This is done by the delight of evil, which encompasses him as a fog does a marsh, absorbing and extinguishing the rays of light. Infernal delight is no other. It is exhaled from hell, and flows into every man, into the soles of his feet, his back, and his occiput; and when it is received by the head in the forehead and by the body in the breast, man is made a slave to hell; and for the reason that the human cerebrum is devoted to the understanding and the wisdom it contains, but the cerebellum to the will and its love. This is why there are two brains. But that infernal delight can be corrected, reformed, and inverted solely by the spiritual-rational and moral.

565. There shall now be given a brief description of the merely natural-rational and moral man, who viewed in himself is sensual, and if he goes on, becomes corporeal or fleshly; but the description shall be sketched in separate statements.

The sensual is the outmost of the life of man's mind, adherent to and coherent with his five bodily senses.

He is called a sensual man who judges of everything from the bodily senses, and believes nothing but what he can see with his eyes and touch with his hands, calling that something real, and rejecting everything else.

The interiors of his mind, which have their vision from the light of heaven, are closed, so that he sees nothing of the truth that relates to heaven and the church.

Such a man thinks in outermosts, and not interiorly from any spiritual light, because he is in gross natural light (*lumen*); therefore he is interiorly opposed to the things that pertain to heaven and the church, although outwardly he can speak in favor of them, even zealously, in proportion to his hope of gaining power and wealth by means of them.

Men of learning and erudition, who have confirmed themselves deeply in falsities, and still more those who have confirmed themselves against the truths of the Word, are more sensual than others.

[2] Sensual men reason acutely and skillfully, because their thought is so near to speech as to be almost in it, as it were, on the lips; also because they ascribe all intelligence to the speech that is from memory alone. Moreover, they can dexterously confirm falsities, and after confirming them they believe them to be true; but their reasoning and confirmation are from the fallacies of the senses, which captivate and persuade the common people.

Sensual men are more cunning and malicious than others.

The avaricious, adulterous, and crafty are especially sensual, although to the world they seem talented.

The interiors of their minds are vile and filthy; by these they communicate with the hells; in the Word they are called dead.

Those who are in the hells are sensual, and more so the more deeply they are in them; and the sphere of infernal spirits conjoins itself from behind with man's sensual. In the light of heaven their occiput seems hollow.

Those who reasoned from sensual things only, were called by the ancients serpents of the tree of knowledge (*scientia*).

[3] Sensual things ought to occupy the last place, not the first; and in a wise and intelligent man they do occupy the last place, and are subordinate to things interior; but in a foolish man they occupy the first place, and are predominant.

When things sensual occupy the last place, a way is opened by means of them to the understanding, and truths are perfected by the method of extraction.

Such sensual things stand most near to the world, and admit what flows to them from the world, and, as it were, sift it.

By means of sensual things man communicates with the world, and by means of rational things with heaven.

Sensual things supply what is of service to the interiors of the mind.

There are sensual things that supply what is serviceable both to the intellectual and to the voluntary part.

Unless thought is raised above sensual things man has but little wisdom. When man's thought is raised above sensual things, he comes into a clearer light (*lumen*), and at length into heavenly light (*lux*), and then he has a perception of such things as flow down from heaven.

The outmost of the understanding is the natural scientific, and the outmost of the will is sensual delight.

566. As to his natural man, man is like a beast; he acquires the image of a beast by means of life. Consequently in the spiritual world there appear about such a man beasts of all kinds, which are correspondences. For man's natural, viewed in itself, is purely animal; but because there is a spiritual superadded, he can become a man; and if he does not become a man from the capacity to become so, he can counterfeit one, although he is then only a talking beast; for he talks from the natural-rational, but thinks from spiritual insanity, and he acts from natural morality, but loves from a spiritual satyriasis. His actions, seen by a spiritually rational man, are but little different from the dance of one bitten by a tarantula, or that called St. Vitus' dance, or the dance of St. Guy.

Who does not know that a hypocrite can talk about God, a robber about honesty, an adulterer about chastity, and so on. But unless man had the ability to shut and open the door between his

thoughts and his words, and between his intentions and his actions, and unless prudence or cunning were the doorkeeper, he would rush into crimes and cruelties more fiercely than any wild beast. But in every man after death that door is opened; and then what he has been is apparent; but he is kept under restraint by punishments and confinements in hell. Therefore, kind reader, look into yourself, and find out one or another evil that is in you, and from religion dismiss it. If you dismiss evils from any other purpose or end, you do so only that they may not appear before the world.

567. To all this the following Memorable Relations shall be added. First:

I was suddenly seized with a disease almost deadly; my whole head was oppressed; a pestilential smoke was let into it from the Jerusalem which is called:

Sodom and Egypt (Apoc. 11:8).

I was half dead with the fierce pain; I expected my end. In this state I lay in my bed for three days and a half. My spirit was brought into that condition, and from it my body.

Then I heard about me the voices of some, who said, "Behold, he who preached repentance for the forgiveness of sins and Christ as alone man, lies dead in the street of our city." And they asked some of the clergy whether that man was worthy of burial; and they answered, "No; let him lie and be looked at." And they kept going, and coming, and scoffing.

Of a truth this so happened to me while explaining the eleventh chapter of The Apocalypse.

Then harsh remarks were heard from the scoffers, especially these: "How can man repent without faith? How can the man Christ be adored as God? Since we are saved freely without any merit of our own, what need is there of anything except the faith only that God the Father sent the Son to take away the damnation of the law, to impute to us His merit, and so justify us before Him, absolve us from our sins by the declaration of a priest, and then give us the Holy Spirit to work in us all good? Is this not in accordance with Scripture and also in accordance with reason?" At this the crowd that stood by applauded.

[2] I heard this and was unable to reply, because I lay almost dead. But after three days and a half my spirit recovered, and in spirit I went out on the street into the city and said again, "Repent, and believe in Christ, and your sins will be forgiven, and you will be saved; otherwise, you will perish. Did not the Lord Himself preach repentance for the forgiveness of sins, and that they should believe in Him? Did He not command His disciples to preach the same? Does not complete unconcern about life follow the dogma of your faith?"

But they said, "What nonsense! Has not the Son made satisfaction? Does not the Father impute this to us? We who believe this He justifies; thus we are led by the spirit of grace. What then is sin in us, and what is death with us? Preacher of sin and repentance, do you understand this gospel?"

Then a voice came forth out of heaven, saying, "What is the faith of an impenitent man but a dead faith? The end has come, the end has come upon you, unconcerned, blameless in your own eyes, justified in your own belief, satans." Then suddenly a chasm was opened in the midst of the city; it widened; house after house fell into it, and they were swallowed up; and straightway water welled up from the wide gulf and overflowed the waste.

[3] When they had thus sunk down and been apparently overflowed, I was desiring to know their lot in the abyss, and I was told from heaven, "You shall see and hear."

And then the waters by which they seemed to be overflowed disappeared before my eyes; for waters in the spiritual world are correspondences, and therefore appear about those who are in falsities—I then saw them in the sandy bottom, where heaps of stones were piled, among which they were running about and lamenting that they had been cast out of their great city.

They shouted and cried out, "Why has this come upon us? Are we not, by our faith, clean, pure, just, and holy? Are we not, by our faith, cleansed, purified, justified and sanctified?" And others cried out, "Are we not, by our faith, made such that before God the Father we appear, are seen, and are reputed, and before the angels are declared to be clean, pure, just and holy? Have we not been reconciled, propitiated, expiated, and therefore absolved, washed, and cleansed from sin? Has not the condemnation of the law been taken away by Christ? Why, then, have we been cast down into this

place as if damned? We heard a bold preacher against sin say in our great city, 'Believe in Christ, and repent.' Have we not believed in Christ, since we have believed in His merit? Have we not, repented, since we have confessed that we are sinners? Why then has this befallen us?"

[4] Then was heard a voice from one side saying to them, "Do you know of anyone sin in which you are? Have you ever examined yourselves, and consequently shunned any evil as a sin against God? He who does not shun evil is in evil. Is not sin the devil? Therefore you are those of whom the Lord says:

Then shall ye begin to say, We have eaten and drunk before Thee, and Thou hast taught in our streets. But He will say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity (Luke 13:26, 27; as also those of whom He speaks, Matt. 7:22, 23).

Away, therefore, each to his own place. You see openings in the caverns; enter, and to each one of you will be given his own task to be done, and then food in proportion to your work. If you do not, hunger will soon compel you to go in."

[5] Afterward there came a voice out of heaven to some on the earth who were outside of that great city (who also are spoken of in Apoc. 11:13), saying loudly, "Beware, beware of affiliation with such spirits. Can you not understand that the evils which are called sins and iniquities render man unclean and impure? How can man be cleansed and purified from them except by actual repentance, and by faith in the Lord Jesus Christ?"

"Actual repentance is to examine oneself, to recognize and acknowledge one's sins, to hold oneself guilty, to confess sins before the Lord, to pray for help and power to resist them, and thus refrain from them and begin a new life; and all this you must do as if of yourselves. Do so once or twice a year, when you come to the holy communion; and afterward, whenever the sins of which you have found yourselves guilty recur, say to yourselves, 'We will not do this because it is a sin against God.' This is actual repentance.

[6] Who cannot understand that he who does not examine and see his sins remains in them? For every evil is delightful to a man from his birth; it is delightful to him to take revenge, to commit whoredom, to defraud, to blaspheme, and especially to exercise dominion from self-love; and does not this delight prevent your seeing these sins? And if, perchance, you are told that they are sins, do you

not from their delight excuse them, and even prove to yourselves by means of falsities that they are not sins? And, therefore, you remain in them, and afterward commit them more frequently than before, and this even until you do not know what sin is, or indeed whether there is any such thing. With anyone who actually repents it is different. His evils, such as he has recognized and acknowledged, he calls sins, and therefore begins to shun them and turn away from them; and finally to feel their delight to be undelightful. And so far as this is done he sees and loves good, and at length feels the delight of good, which is the delight of the angels of heaven. In a word, so far as anyone puts the devil behind him, he is accepted by the Lord, and is taught, led, withheld from evil, and kept in good by Him; and this is the way, and the only way, from hell to heaven.”

[7] It is wonderful that with the Reformed there is a certain enrooted objection, repugnance, and aversion to actual repentance, which is so great as to prevent their compelling themselves to examine themselves, to see their sins, and to confess them before God; it is as if horror seized them when this is proposed. In the spiritual world I have asked very many about this, and they all have declared that it was beyond their power. When they have heard that this is still done by the papists, that is, that they examine themselves, and openly confess their sins to a monk, they have been very much astonished, and especially that the Reformed could not even do this in secret before God, although it is equally enjoined upon them before they come to the holy supper. Some there wished to know why this is so; and they found that such a state of impenitence and such a heart are induced by faith alone. Then it was granted them to see that those Roman Catholics who worship Christ and do not invoke saints are saved.

[8] After this, something like thunder was heard, and a voice speaking from heaven, saying, “We are amazed. Say to the assembly of the Reformed, ‘Believe in Christ, repent, and you will be saved.’”

This I said, adding also, “Is not baptism a sacrament of repentance, and therefore introduction into the church? What do the sponsors promise for him who is about to be baptized, but that he will renounce the devil and his works? Is not the holy supper a sacrament of repentance, and thus introduction into heaven? Are not communicants told by all means to repent before coming to it? Does not the catechism, the doctrine of the entire Christian church,

teach repentance? Is it not there said, in the six commandments of the second table, Thou shalt not do this or that evil, and not, Thou shalt do this or that good? From this you may know that so far as anyone renounces evil and turns away from it, so far he is moved by and loves good, and until then does not know what good is, nor even what evil is.”

568. Second Memorable Relation:

What pious and wise man does not wish to know his life's lot after death? I will therefore set forth plainly some general truths in order that it may be known.

Every man, when, after death, he feels that he is still alive, and that he is in another world, and hears that heaven, where there are eternal joys, is above him, and hell, where there are eternal sorrows, is beneath him, is at first remitted into his externals, in which he was in the former world; and he then believes that he is certainly going to heaven, and talks intelligently and acts prudently.

And some then say, “We have lived morally, we have pursued honesty, we have not done evil purposely.” Others say, “We have frequented churches, heard masses, kissed sacred images, and on our knees poured out prayers.” Others again, “We have given to the poor, helped the needy, read pious books, and also the Word,” with other like things.

[2] But when they have said these things, angels approach and say, “All that you have mentioned you have done in externals, but you do not yet know what you are in your internals. You are now spirits in a substantial body, and the spirit is your internal man. It is this in you that thinks what it wills and wills what it loves; and that is the delight of its life. Every man from infancy begins life from externals, and learns to act morally and talk intelligently; and when he begins to gain some idea of heaven and its happiness, he begins to pray, to frequent churches, and to observe the solemnities of worship; and yet when evils spring forth from their native fountain, he hides them in his mind's bosom, and also ingeniously covers them over with reasonings from fallacies to such an extent that he does not even know that evil is evil. And then because the evils are veiled over and covered up as it were with dust, he thinks no more about them, except to guard against their appearing before the world. Thus he endeavors merely to lead a moral life in externals, and thus he becomes a double man, a sheep in externals, and a wolf in internals;

and he is like a golden box containing poison, or like a man with a foul breath holding something aromatic in his mouth to prevent those near him from perceiving it; or he is like a mouse's skin that smells of balsam.

[3] You said that you had lived morally, and had followed pious pursuits; but tell me, have you ever examined your internal man and there perceived any lusting after revenge even to murder, after libidinous living even to adultery, after defrauding even to theft, after lying even to false witness? In four of the commandments of the Decalogue it is said, Thou shalt not do these things, and in the two last, Thou shalt not lust after them. Do you believe that in these things your internal man has been like your external? If you do you are perhaps deceived."

[4] To this they replied, "What is the internal man? Is not the internal and the external one and the same? We have heard from our ministers that the internal man is nothing but faith, and that oral piety and a morality of life are the signs of it, because they are its operation."

To this the angels answered, "Saving faith is in the internal man, and charity likewise; and from them come Christian fidelity and morality in the external man. But if the above mentioned lusts remain in the internal man, thus in the will and therefrom in the thought, and if in consequence you love these things interiorly, and yet act and speak otherwise in externals, evil is then with you above good, and good below evil; consequently, however you may talk as if from the understanding, and act from love, evil is within and thus is veiled over; and then you are like cunning apes which perform actions like those of men, but the human heart is wholly lacking.

[5] But what your internal man is, of which you know nothing, because you have not examined yourselves and afterwards repented, you will see after a while, when you put off your external man and are let into the internal. When this takes place you will no longer be recognized by your companions, nor even by yourselves. Wicked men, who were moral, I have then seen to be like wild beasts, looking at the neighbor with savage eyes, burning with deadly hatred, and blaspheming God, whom they adored while in the external man."

Hearing this they withdrew; and the angels then said, "You will see your life's lot after a little; for your external man will soon be

taken away from you, and you will enter into the internal, which is now your spirit.”

569. Third Memorable Relation:

Every love in man breathes forth a delight by which it makes itself felt. It is breathed forth first into the spirit and from that into the body; and the delight of one's love, together with the pleasantness of thought, constitutes his life. This delight and pleasantness are felt by man only obscurely while he lives in the natural body, because that body absorbs and blunts them; but after death, when the material body is laid aside, and the covering or clothing of the spirit thus removed, man has a full sense and perception of these delights of love and pleasantnesses of thought, and, what is wonderful, sometimes even as odors. Because of this, all in the spiritual world are affiliated according to their loves, those in heaven according to theirs, and those in hell according to theirs.

[2] The odors into which, in heaven, the delights of loves are turned, are all perceived like the fragrances, sweet smells, pleasant exhalations, and delicious sensations that arise from gardens, flowerbeds, fields and forests in the mornings in spring. But the odors into which the delights of the loves of those in hell are turned, are perceived like the pungent, fetid and putrid smells that arise from cesspools, dead bodies, and ponds full of rubbish and ordure; and, what is wonderful, the devils and satans there perceive these smells as balsams, aromatics and frankincense, refreshing their nostrils and hearts. In the natural world it is also given to beasts, birds, and worms to be associated according to odors, but not to men until they have laid aside their bodies as *exuviae*.

[3] On this account heaven is most distinctly arranged in accordance with all the varieties of the love of good, and hell, on the contrary, in accordance with all the varieties of the love of evil. It is owing to this opposition that there is a gulf between heaven and hell which cannot be passed; for those who are in heaven cannot endure any odor from hell, because it excites nausea and vomiting, and threatens them with swooning if they inhale it. The effect is similar upon those who are in hell, if they pass the middle line of that gulf.

[4] I once saw a certain devil, who at a distance had the appearance of a leopard (a few days before he had been seen among the angels of the lowest heaven, having the art to make himself an angel

of light), who had passed beyond the middle line and was standing between two olive trees, yet did not perceive any odor offensive to his life, for the reason that there were no angels present. But the moment they approached he was seized with convulsions and fell down rigid in all his limbs; and then he appeared like a great serpent drawing himself up in folds, and at length gliding down through the opening, from which he was taken by his companions and carried into a cavern, and there by the rank odor of his own delight he was revived.

[5] Again, I once saw a satan punished by his companions. I asked why, and was told that with his nostrils stopped up he had gone near to those who were in the odor of heaven, and had returned and brought that odor with him on his clothing.

It has often happened that a putrid odor, like that of corpses, from some open cavern in hell, has painfully touched my nostrils and brought on vomiting.

From all this it can be seen why in the Word the sense of smell signifies perception, for it is often said that Jehovah smelled a sweet savor from the burnt-offerings; also that the anointing oil and the incense were made of fragrant substances; and on the other hand the children of Israel were commanded to carry out of their camps what was unclean in them, and to dig down and bury their excrements (Deut. 23:12,13). This was because the camps of Israel represented heaven, and the desert without the camps represented hell.

570. Fourth Memorable Relation:

I once talked with a novitiate spirit who, when in the world, had meditated much upon heaven and hell. By novitiate spirits are meant men who have recently died, and who are called spirits because they are then spiritual men. As soon as this spirit entered the spiritual world, he began to meditate in the same manner on heaven and hell, and when thinking about heaven seemed to himself to be glad, and when thinking about hell to be sad. As soon as he recognized that he was in the spiritual world he asked where heaven and hell were, what they were, and what was the nature of each.

They answered, "Heaven is over your head, and hell beneath your feet; for you are now in the world of spirits, which is intermediate between heaven and hell; but what they are, and what the nature of each is, we cannot describe in few words."

Then, as he ardently desired to know, he threw himself upon his knees and devoutly prayed to God that he might be instructed.

And lo, an angel appeared at his right hand and raised him up, and said, "You have prayed to be instructed about heaven and hell; *inquire and learn what delight is, and you will know.*" As soon as the angel had said this, he was taken up.

[2] The novitiate spirit then said to himself, "What does this mean? *Inquire and learn what delight is, and you will know what heaven and hell are, and their nature.*" Leaving that place immediately, he wandered around, and asked those he met, "Pray, tell me, if you please, what delight is."

And some said, "What sort of a question is that? Who does not know what delight is? Is it not joy and gladness? Delight is delight. One is the same as the other. We know no difference."

Others said, "Delight is the mind's laughter; for when the mind laughs the countenance is merry, the speech is jocular, the gestures are playful, and the whole man is in delight."

Others said, "Delight is nothing but feasting and eating rich things, drinking generous wine and getting drunk, and then chatting about various things, especially the sports of Venus and Cupid."

[3] Hearing these remarks, the novitiate spirit being indignant, said to himself, "These answers are boorish, not those of well-bred [persons]. Such delights are neither heaven nor hell. Would that I could find some wise men."

And he went away from them and asked, "Where are the wise men?"

He was then seen by an angelic spirit, who said, "I perceive that you have an ardent desire to know what the universal of heaven is, and what the universal of hell is; and as this is delight, I will conduct you to a hill where there is a daily meeting of those who inquire into effects, of those who investigate causes, and of those who search out ends. Those who inquire into effects are there called spirits of knowledges (*scientiae*), abstractly, knowledges (*scientiae*); those who investigate causes, are called spirits of intelligence, abstractly, intelligences, and those who search out ends, are called spirits of wisdom, abstractly, wisdoms. Directly above these in heaven are angels who from ends see causes, and from causes see effects; from these angels those three companies have enlightenment."

[4] Then taking the novitiate spirit by the hand, he led him to the top of the hill, and to the assembly that was composed of those who search out ends and are called wisdoms. The novitiate spirit said to them, "Pardon my coming up to you; I did so, because from my childhood I have meditated about heaven and hell. I have lately come to this world; and some who were then associated with me said that heaven is here above my head, and hell beneath my feet; but they did not say what either one or the other is or the nature of it; therefore, becoming anxious from constantly thinking about them, I prayed to God; and then an angel came to me and said, 'Inquire and learn what delight is, and you will know.' I have inquired, but thus far in vain. I therefore beg that you will teach me, if it please you, what delight is."

[5] To this the wisdoms replied, "Delight is the all of life, to all in heaven, and to all in hell. To those in heaven, it is the delight of good and truth, but to those in hell, it is the delight of evil and falsity; for all delight belongs to love, and love is the being (*esse*) of man's life. Therefore, as man is man in accord with what his love is, so is he man in accord with what his delight is. The activity of love is what gives the sense delight; in heaven its activity is with wisdom, and in hell with insanity, but in both cases the activity produces the delight in its subjects. But the heavens and hells are opposite delights; the heavens are in love of good, and the consequent delight of doing good; but the hells are in the love of evil, and in the consequent delight of doing evil. If, therefore, you know what delight is, you know what heaven and hell are, and their nature.

[6] "But inquire and learn still further what delight is from those who investigate causes, and are called intelligences. They are off toward the right."

And he left them and drew near to that assembly, and told them the reason of his coming, and begged them to teach him what delight is.

And pleased with the question, they said, "It is true that he who knows what delight is knows what heaven and hell are and their nature. The will, from which man is man, is not moved in the slightest degree except by delight; for the will, viewed in itself, is nothing but the affection of some love, thus some delight; for it is some pleasure and consequent satisfaction that causes volition. And since the will moves the understanding to think, not the least

thought is possible except from an influent delight of the will. This is so for the reason that the Lord by influx from Himself actuates all things of the soul, and all things of the mind, in angels, spirits, and men, and in these He actuates by an influx of love and wisdom; and this influx is the activity itself from which comes all delight. In its origin this is called bliss, happiness, and felicity, and in its derivation, delight, pleasantness, and pleasure, and in a universal sense, Good. But infernal spirits invert everything in themselves, thus turning good into evil, and truth into falsehood, the delight remaining without interruption; for without permanence of delight they would have no will, no sensation, and thus no life. This makes clear what the delight of hell is, and its nature and source; also what the delight of heaven is, and its nature and source."

[7] Having heard this, he was conducted to the third assembly, where those were who inquire into effects and are called knowledges; and they said, "Descend to the lower earth, and ascend to the higher; you will there perceive and feel the delights of both heaven and hell."

And lo, at that moment the earth opened at a distance, and through the chasm three devils came up, who seemed to be on fire with their love's delight; and as the angels accompanying the novitiate spirit perceived that these three had come up out of hell providentially, they called out to the devils, "Do not come nearer, but from where you are tell us something about your delights."

They replied, "Know this, that everyone, whether he is called good or evil, is in his own delight, the so-called good man in his, and the so-called evil man in his."

The angels asked, "What is your delight?"

They said that it was delight in whoredom, revenge, fraud, and blasphemy.

Again the angels asked, "What is the nature of those delights with you?"

They said that they were felt by others like the fetid smells from dung, the putrid smells from dead bodies, and the pungent smells from stagnant urine.

The angels then asked, "Are these things delightful to you?"

They answered, "Most delightful."

"Then," said the angels, "you are like the unclean beasts that live in such things."

They replied, "If we are, we are; but such things are grateful to our nostrils."

The angels then asked, "What more?"

They answered, "Everyone is allowed to be in his own delight, even the most unclean, as they call it, provided he does not infest good spirits and angels; but as on account of our delight, we cannot help infesting them, we are cast into work-houses where we suffer terribly. The prohibition and withdrawal of our delights there is what is called the torment of hell; it is also interior pain."

The angels asked, "Why did you infest the good?"

They answered, "We could not help it; it is as if a fury seized us whenever we see an angel, and feel the Lord's Divine sphere about him." To this we said, "Then you also are like wild beasts."

Then, as soon as they saw the novitiate spirit with the angels, fury came upon them, which appeared like the fire of hatred; so to prevent their doing harm they were cast back to hell.

After this the angels appeared who from ends saw causes, and through causes effects, and who were in a heaven above those three assemblies; these angels appeared in a shining white light, which rolling down in spiral curves brought with it a circular wreath of flowers, and placed it upon the head of the novitiate spirit. And then a voice issued therefrom, saying to him, "This laurel wreath is given you because you have from childhood meditated upon heaven and hell."

CHAPTER X

REFORMATION AND REGENERATION

571. After treating of Repentance, Reformation and Regeneration come next in order, because they follow repentance, and by means of it advance step by step. There are two states that man must enter upon and pass through, when from being natural he is becoming spiritual. The first state is called Reformation, and the second Regeneration. In the first man looks from his natural to his spiritual state and desires that state; in the second state he becomes spiritual-natural. The first state is formed by means of truths, which must be truths of faith, and through these he looks to charity; the second state is formed by means of the goods of charity, and by these he enters into the truths of faith. Or what is the same, the first is a state of thought from the understanding, and the second a state of love from the will. When this latter state begins and is progressing, a change takes place in the mind; the mind undergoes a reversal, the love of the will then flowing into the understanding, acting upon it and leading it to think in accord and agreement with its love; and in consequence so far as the good of love comes to act the first part and the truths of faith the second, man is spiritual and is a new creature; and he then acts from charity and speaks from faith; he feels the good of charity and perceives the truth of faith; and he is then in the Lord, and in peace, and thus regenerate. The man who while in the world has entered upon the first state, after death can be introduced into the second; but he who has not entered into the first state while in the world, cannot after death be introduced into the second, thus cannot be regenerated. These two states may be compared to the progression of light and heat during the days of spring; the first to the dawn or cock-crowing, the second to the morning or sunrise; and the progress of this second state may be compared to the advance of the day to noon, and thus into light and heat. There may also be a comparison with a field of grain, which is at first in the blade, then grows into the ear or head, in which the grain is afterward formed; also with a tree, which first grows out of the ground from a seed, then it becomes a stem from which branches go out,

and these are adorned with leaves; at length it blossoms, and from the inmost of the blossoms the fruit begins to form, and this, as it matures, produces new seeds, like a new generation. The first state, which is that of reformation, may also be compared to the state of a silk-worm, when it draws out and evolves from itself filaments of silk, and after finishing its industrious labor, flies forth into the air, nourishing itself, not by leaves as before, but by the juices of flowers.

[I]

UNLESS A MAN IS BORN AGAIN, AND, AS IT WERE,
CREATED ANEW, HE CANNOT ENTER INTO THE
KINGDOM OF GOD.

572. That unless a man is born again he cannot enter into the kingdom of God, is the Lord's doctrine in the following passages from *John*:

Jesus said to Nicodemus, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God; and again, Verily, verily, I say unto thee, except a man be born of water and of spirit, he cannot enter into the kingdom of God; That which is born of flesh is flesh, and that which is born of spirit is spirit (3:3, 5, 6).

"The kingdom of God" means both heaven and the church, for the church is the kingdom of God on earth. So in other places, where the kingdom of God is mentioned (as in Matt. 11:11; 12:28; 21:43; Luke 4:43; 6:20; 8:1, 10; 9:11, 60, 62; 17:21; and elsewhere).

"To be born of water and the spirit" signifies to be born by means of truths of faith and a life in accordance with them. That "water" signifies truths, may be seen in the *Apocalypse Revealed* (n. 50, 614, 615, 685, 932); that "spirit" signifies a life in accordance with Divine truths is clear from the Lord's Words in *John* (6:63). "Verily, verily" [or "Amen, amen"], signifies that this is the truth; and the Lord used that expression so frequently because He was the truth itself. He Himself is also called "the Amen" (Apoc. 3:14). In the Word the regenerate are called "sons of God" and "born of God," and regeneration is described by "a new heart and a new spirit."

573. The expression "born again," which means, as it were, created anew, is here used because "to be created" signifies to be

regenerated. That this is the signification of "to be created" in the Word can be seen from the following passages:

Create for me a clean heart, O God; and renew a firm spirit in the midst of me (Ps. 51:10).

Thou openest Thy hand, they are satisfied with good; Thou sendest forth Thy spirit, they are created (Ps. 104:28, 30).

A people that shall be created shall praise Jah (Ps. 102:18).

Behold I will create Jerusalem a rejoicing (Isa. 65:18).

Thus hath said Jehovah, Thy Creator, O Jacob, and thy Former, O Israel, I have redeemed thee. Everyone that is called by My name, into My glory have I created him (Isa. 43:1, 7).

That they may see, know, consider and understand, that the Holy One of Israel hath created it (Isa. 41:20). (And elsewhere.)

Also where the Lord is called Creator, Former and Maker. This makes clear what is meant by these words of the Lord to His disciples:

Going into all the world, preach ye the gospel to every creature (Mark 16:15);

"creatures" meaning all who are capable of regeneration. (So also in Apoc. 3:14; 2 Cor. 5:16, 17.)

574. All reason shows that man must be regenerated, for he is born into evils of every kind derived from his parents; and these evils have their seat in his natural man, which of itself is diametrically opposed to the spiritual man. Nevertheless man is born for heaven; although he does not enter heaven unless he becomes spiritual, and he can become spiritual only by means of regeneration. From this it follows of necessity that the natural man with its lusts must be subdued, subjugated, and inverted, and that otherwise man cannot approach a single step toward heaven, but sinks deeper and deeper into hell. Who cannot see this, if he believes that he has been born into evils of every kind and acknowledges the existence and contrariety of good and evil, and believes in a life after death, a hell and a heaven, and that evil is what constitutes hell and good is what constitutes heaven? Viewed in himself the natural man in no way differs in his nature from the nature of beasts. Like them he is wild; but it is as to his will that he is such; in understanding he differs from beasts, in that the understanding can be elevated above the lusts of the will, and not only see but also moderate them; and for this reason man is able to think from understanding, and speak from thought, which beasts cannot do. What man is by birth, and

what he would be if not regenerated, can be seen from fierce animals of every kind; that he would be a tiger, a panther, a leopard, a wild hog, a scorpion, a tarantula, a viper, a crocodile, and so on; consequently if he were not transformed by regeneration into a sheep, what would he be but a devil among devils in hell? And in that state, if not restrained by civil laws, would not men from innate ferocity, rush upon one another and slaughter each other, and plunder each other even of the last scrap of clothing? How many are there of the human race who are not born satyrs and *priapi* or four-footed lizards; and who among these, if not regenerated, does not become an ape? External morality is required, for the sake of covering up their internals; and it does that.

575. What man is when not regenerated can be still further made clear by the following comparisons and similitudes from *Isaiah*:

The pelican and the porcupine shall possess it, and the owl and the raven shall dwell in it; and he shall stretch out over it the line of emptiness, and the plummet of devastation. And thorns shall come up upon her altars, the thistle and bramble in her fortresses; and she shall become a habitation of dragons, and a court for the daughters of the owl; the *Tzium* shall meet with the *Ijim*, and the satyr shall meet his fellow; the night monster shall rest there. There shall the merula make her nest, and gather and hatch under her shadow; there shall the vultures also be gathered, everyone with her mate (34:11-15).

[II]

THE NEW BIRTH OR CREATION IS EFFECTED BY THE LORD ALONE THROUGH CHARITY AND FAITH AS THE TWO MEANS, MAN CO-OPERATING.

576. That regeneration is effected by the Lord through charity and faith, follows from what was set forth in the chapters on Charity and Faith, especially from this, That the Lord, Charity and Faith make one, like Life, Will and Understanding in man, and if they are divided, each of them perishes like a pearl reduced to powder. These two, charity and faith, are called the means, because they are what conjoin man with the Lord, causing charity to be charity, and faith to be faith; and this conjunction cannot be effected unless man has part in his regeneration; and this is why it is said, *man co-operating*.

In the preceding chapters man's co-operation with the Lord has been several times treated of; but as the human mind is such as to be incapable of perceiving otherwise than that man effects this by his own power, the subject shall be illustrated again. In all motion, and consequently in all action, there is an active and a passive; that is to say, the active acts, and the passive acts from the active, so that from both one action arises; comparatively as a mill is moved by its wheel, a carriage by its horse, as motion is from endeavor, an effect from its cause, a dead force from a living force, and in general, as the instrument is moved by the principal. Everyone knows that these two together produce one action. As to charity and faith, the Lord acts and man acts from the Lord, for the Lord's active is in man's passive; therefore the power to act aright is from the Lord, and the will to act therefrom is as if it were man's, because he has the freedom of choice, whereby he is able to act as one with the Lord and thus conjoin himself with Him, or to act from the power of hell which is an extraneous power, and thus to separate himself from the Lord. It is man's action in harmony with the Lord's action that is here meant by co-operation. To give a clearer perception of this, it shall be still further illustrated by comparisons which follow.

577. From the foregoing it also follows, that the Lord is unceasingly in the act of regenerating man, because He is unceasingly in the act of saving him, and no one can be saved unless he is regenerated, according to the Lord's own words in *John*:

Except a man be born anew, he cannot see the kingdom of God (3:3, 5, 6).

Regeneration, therefore, is the means of salvation, while charity and faith are the means of regeneration. To say that regeneration follows the faith of the present church, which leaves out man's co-operation, is vanity of vanities.

[2] The action and cooperation here described may be seen in everything that is in any state of activity and mobility. Such is the action and cooperation of the heart and of every artery thereof; the heart acts, and the arteries by their sheaths or coats cooperate; hence circulation. It is the same with the lungs. The air acts by its incumbent weight according to the height of the atmosphere, and at first the ribs cooperate with the lungs, and immediately after the lungs with the ribs; from which there is respiration in every

membrane of the body. Thus the *meninges* of the brain, the pleura, the peritoneum, the diaphragm and the other parts which cover the viscera and enter into their composition, act and are acted upon, and thus they cooperate; for they are elastic; and from this is their existence and subsistence. It is the same in every fiber and nerve, and in every muscle, and even in every cartilage; in these singulars, as is known, there is action and cooperation.

[3] There is such a cooperation also in every sense; for the sensories of the body, like the motor organs, consist of fibers, membranes, and muscles; but to describe the co-operative action of each, is needless; for it is known that light acts upon the eye, sound upon the ear, odor upon the nostrils, and taste upon the tongue, and that the organs adapt themselves thereto; from which there is sensation. Who cannot see from all this, that unless there were such action and cooperation with the influent life in the spiritual organism of the brain, will and thought could not exist? For life from the Lord flows into that organism, and because of this cooperation, man has a perception of what he thinks, and in like manner of what is there considered, concluded upon, and defined into act. If life were to act merely, and man were not to co-operate as if of himself, he could no more think than a stock, or than a temple while the minister is preaching in it. The temple may indeed, owing to the reverberation of the sound from its doors, have a sense, as it were, of the echo, but not of the discourse. So would man be, did he not co-operate with the Lord in respect to charity and faith.

578. What man would be if he did not cooperate with the Lord, may also be illustrated by comparisons: When he had a perception and sense of anything spiritual pertaining to heaven and the church, it would be as if something distasteful or discordant flowed in, like an offensive smell entering the nose, a discordant sound the ear, a monstrous sight the eye, or a foul taste affecting the tongue. If a delight of charity or a pleasure of belief were to flow into the spiritual organism of the mind of those whose delight is in evil and falsity, if such delight and pleasure were thrust upon them, they would be in anguish and torture, and finally would fall into a swoon. Because that organism consists of perpetual helices, in such a case it would coil itself up in spirals, and writhe like a serpent on an ant-hill. The truth of this has been proved to me by much experience in the spiritual world.

[III]

SINCE ALL HAVE BEEN REDEEMED, ALL MAY BE
REGENERATED EACH ACCORDING TO HIS STATE.

579. That this may be understood, something must be premised respecting redemption. The Lord came into the world chiefly for these two purposes, to remove hell from angel and from man, and to glorify His Human. For before the Lord's coming hell had grown up so far as even to infest the angels of heaven, and also, by interposing itself between heaven and the world, to intercept the Lord's communication with men on earth, so that no Divine truth and good could pass from the Lord to men. Consequently a total damnation threatened the whole human race, and the angels of heaven could not have long continued to exist in their integrity.

[2] And thus, in order that hell might be cleared away, and this impending damnation be thereby removed, the Lord came into the world, and dislodged hell, subjugated it, and thus opened heaven; so that He could henceforth be present with men on earth, and save those who live according to His commandments, and consequently could regenerate and save them, for those who are regenerated are saved. This is how it is to be understood, that, since all have been redeemed they may be regenerated, and because regeneration and salvation make one, all may be saved. So the teaching of the church, that without the Lord's coming no man could have been saved, is to be understood in this way, that without the Lord's coming no one could have been regenerated.

[3] In respect to the other purpose for which the Lord came into the world, namely, to glorify His Human, this was because He thereby became the Redeemer, Regenerator and Savior forever. For it is not to be believed that by redemption once wrought in the world, all men had been thereby redeemed, but that the Lord is perpetually redeeming those who believe in Him and who obey His words. But on these points more may be seen in the chapter on Redemption.

580. Every man may be regenerated, each according to his state; for the simple and the learned are regenerated differently; as are those engaged in different pursuits, and those who fill different

offices; those who search into the external things of the Word, and those who search into its internals; those who are principled in natural good from their parents, and those who are in evil; those who from their infancy have entered into the vanities of the world, and those who sooner or later have withdrawn from them; in a word, those who constitute the Lord's external church are regenerated differently from those who constitute His internal church, and this variety, like that of men's features and dispositions (*animus*), is infinite; and yet everyone, according to his state, may be regenerated and saved.

[2] The truth of this can be seen in the heavens, to which all the regenerate go, in that there are three heavens, a highest, a middle, and a lowest; and those who by regeneration acquire love to the Lord enter the highest heaven, those who acquire love to the neighbor, enter the middle heaven, and those who merely practice external charity, but at the same time acknowledge the Lord as God the Redeemer and Savior, enter the lowest heaven. All these are saved but in different ways.

[3] All may be regenerated and thus saved, because the Lord with His Divine good and truth is present with every man; this is the source of everyone's life and his ability to understand and will, together with freedom of choice in spiritual things; in no man are these lacking. And the means to these are also given, for Christians in the Word, and for Gentiles in their religions, which teach that there is a God, and which furnish precepts respecting good and evil. From all this it follows that everyone may be saved; consequently that it is not the Lord's fault if man is not saved, but man's, because he does not co-operate.

581. That redemption and the passion of the cross are two distinct things and by no means to be confounded, and that by means of both the Lord took to Himself the power to regenerate and save men, has been shown in the chapter on Redemption. From the accepted faith of the church of today respecting the passion of the cross, as being redemption itself, have sprung throngs of horrible falsities respecting God, faith, charity and other things that in a continuous chain depends on these three; as, respecting God, that He had determined upon the damnation of the human race, and that He was willing to be brought back to mercy by the imposition of that damnation upon His Son, or by the Son's taking it upon Himself, and

that only those were saved who by foreknowledge or predestination have Christ's merit bestowed upon them. From this fallacy another belonging to that faith has been hatched, namely, that those upon whom that faith has been bestowed, are at the same time regenerated without any cooperation on their part; and even that they have thus been absolved from the condemnation of the law, and are no longer under the law, but under grace, and this although the Lord has said,

That He did not take away one tittle of the law (Matt. 5:18, 19; Luke 16:17),

and also commanded His disciples:

To preach repentance for the remission of sins (Luke 24:47; Mark 6:12).

He also said:

The kingdom of God is at hand; repent ye, and believe in the gospel (Mark 1:15);

“the gospel” meaning that they can be regenerated and thus saved, which they could not have been unless the Lord had wrought redemption, that is, had deprived hell of its power by combats against it and victories over it, and unless He had glorified His Human, that is, had made it Divine.

582. Think rationally and say what the entire human race would be if the faith of the present church were to continue; this faith being that men are redeemed by the passion of the cross alone, and that those upon whom that merit of the Lord has been bestowed are not under the condemnation of the law; and again, that this faith (whether or not it is in him man not knowing at all), remits sins and regenerates, and that man's co-operation in the act thereof, that is, when it is being given and entering, would defile it, and at the same time deprive him of salvation, since he would thereby commingle his own merit with that of Christ. Think rationally, I say, and tell me whether the whole Word would not be thus rejected, where regeneration by means of the spiritual washing away of evils, and by the exercise of charity is especially taught. What would the Decalogue, the starting point of reformation, then be, more than the paper that is sold in small shops and used to wrap up spices? What would religion then be, but a kind of lamentation that one is a sinner, and supplication to God the Father to be merciful on account of the passion of His Son, thus a matter of the mouth and

lungs only, and not of anything done from the heart? What would redemption then be but a papal indulgence; or what more than a monk's flagellation of himself for the sake of the whole assembly, as is sometimes done? If faith alone regenerated man, repentance and charity doing nothing, what would the internal man (which is the man's spirit that lives after death), be like, but a burnt city, the ruins of which form the external man; or a field or plain laid waste by caterpillars and locusts? Such a man appears to the angels altogether like one who cherishes a serpent in his bosom, and tries to conceal it under his garments; or like one sleeping like a lamb with a wolf; or like one sleeping under beautiful bed-clothing in a night-gown made of spider's webs. Or seeing that all are arranged in heaven according to the different degrees of their regeneration, and all in hell according to the different degrees in which they have rejected it, what would the life after death be but a life of the flesh, and so like that of a fish or a crab?

[IV]

REGENERATION IS EFFECTED IN A MANNER
ANALOGOUS TO THAT IN WHICH MAN IS
CONCEIVED, CARRIED IN THE WOMB, BORN AND
EDUCATED.

583. In man there is a perpetual correspondence between what takes place naturally and what takes place spiritually, or between what takes place in his body and what takes place in his spirit. This is because man as to his soul is born spiritual, and is clothed with what is natural, which forms his material body. Therefore when this body is laid aside, his soul, clothed with a spiritual body, enters a world where all things are spiritual, and is there affiliated with its like. Since then, the spiritual body must be formed in a material body, and is formed by means of truths and goods which flow in from the Lord through the spiritual world, and are inwardly received by man in such things in him as are from the natural world, which are called civil and moral, the way in which its formation is effected is evident; and since, as before said, there is in man a constant correspondence between what takes place naturally and what takes

place spiritually, it follows that this formation is like conception, gestation, birth, and education. It is for this reason that natural births in the Word mean spiritual births, which are births of good and truth; for whatever is mentioned in the sense of the letter of the Word, which is natural, involves and signifies what is spiritual. That in all things and singular things of the sense of the letter of the Word there is a spiritual sense is fully shown in the chapter on the Sacred Scripture. That the natural births mentioned in the Word involve spiritual births is very obvious from the following passages:

We have conceived, we have travailed, we have as it were brought forth; we have not wrought salvation (Isa. 26:18).

At the presence of the Lord the earth bringeth forth (Ps. 114:7).

Hath the earth travailed for one day? Shall I break forth and not bring forth? Shall I cause to bring forth, and shut up? (Isa. 66:7–10).

Sin shall travail, and No shall be rent asunder (Ezek. 30:16).

The sorrows of a travailing woman shall come upon Ephraim; he is a son not wise, because he doth not stay his time in the womb of sons (Hos. 13:12, 13). (So also in many other places.)

As natural generations in the Word signify spiritual generations, and these are from the Lord, He is called the Maker and the former from the womb, as appears from the following:

Jehovah thy Maker and thy Former from the womb (Isa. 44:2).

Thou art He that took me out of the womb (Ps. 22:9).

Upon Thee have I been laid from the womb; Thou art He that took me out of my mother's bowels (Ps. 71:6).

Attend unto me, carried from the womb, borne from the matrix (Isa. 46:3). (Besides other passages.)

For this reason the Lord is called,

Father (as in Isa. 9:6; 63:16; John 10:30; 14:8, 9).

And those who are in goods and truths from Him are called,

Sons, and born of God, and brethren to each other (Matt. 23:8, 9).

And again the church is called,

Mother (Hos. 2:2, 5; Ezek. 16:45).

584. From all this it is now clear that there is a correspondence between natural generations and spiritual generations; and because of this correspondence it follows that conception, gestation, birth, and education may not only be predicated of the new birth, but that they actually exist. In this chapter on Regeneration the nature of these are being presented to view in their proper order; here let

it be said merely that man's semen is conceived interiorly in the understanding, and is given form in the will; is transferred therefrom to the testicle where it clothes itself with a natural covering, and is thus conducted into the womb and enters the world. Moreover, there is a correspondence of man's regeneration with all things in the vegetable kingdom; therefore in the Word man is also pictured by a tree, his truth by its seed and his good by its fruit. That an evil tree may be born anew, as it were, and afterward bear good fruit and good seed, is evident from grafting and budding, for although the same sap ascends from the root through the trunk to the graft or bud, it is then changed into good sap and makes the tree good. It is the same in the church with those who are engrafted into the Lord, as He teaches in these words:

I am the Vine, ye are the branches; he that abideth in Me and I in him, the same beareth much fruit. If a man abide not in Me, he is cast forth as a branch and is withered; and is cast into the fire (John 15:5-6).

585. It has been taught by many of the learned that the processes of plant growth, not only of trees but also of all shrubs, correspond to human proliferation. I will, therefore, add something on this subject by way of appendix. In trees and in all other subjects of the vegetable kingdom there are not two sexes, a masculine and a feminine, but everything there is masculine; the earth alone or the soil is the common mother, and is thus as it were feminine; for it receives the seeds of all fruits, opens them, carries them as it were in a womb, and then nourishes them and brings them forth, that is, ushers them into the light of day, and afterward clothes and sustains them.

[2] When a seed is first opened by the earth it begins with the root, which is a kind of heart; from this it emits and transmits sap like blood, and so forms as it were a body provided with limbs; its body is the trunk itself, while the branches and their branchlets are its limbs. The leaves which it puts forth immediately after its birth serve as lungs; for as the heart without the lungs produces no motion or sensation, and it is by means of these that man is made alive, so the root without leaves does not cause a tree or shrub to vegetate. The blossoms which precede the fruit are means for purifying the sap, the tree's blood, for separating its grosser from its purer elements, for forming a new little trunk for the influx of these purer elements contained in the bosom of this sap, through which trunk the purified

sap may flow in and thus initiate and gradually form the fruit (which may be compared to the testicles), in which the seed is perfected. The vegetative soul which inmosty governs in every particle of sap, or which is its prolific essence, is from no other source than the heat of the spiritual world; and as this heat is from the spiritual sun there, it aspires to nothing but generation, and a continuance of creation thereby; and because it essentially aspires to the generation of man, it induces upon whatever it generates a certain resemblance to man.

[3] That no one may be astonished at the statement, that the subjects of the vegetable kingdom are masculine only, and that the earth alone or the soil is like a common mother, or is like the feminine, let it be illustrated by something similar among bees. According to the observation of Swammerdam, reported in his *Book of Nature*, bees have only one common mother, from which the offspring of the entire hive is produced. As there is but one common mother for these little insects, why not the same for all plants?

[4] That the earth is a common mother may also be illustrated spiritually; and is so illustrated by the fact that in the Word "the earth" signifies the church, and the church is a common mother, and is so called in the Word. As to the earth's signifying the church, consult the *Apocalypse Revealed* (n. 285, 902), where it is shown. But the earth or the soil can enter into the inmost of a seed even to its prolific principle, calling this forth and giving it circulation, because every least particle of dust or powder exhales from its essence a kind of subtle penetrating effluvium, which is an effect of the active force of the heat from the spiritual world.

586. That man can only be regenerated gradually, may be illustrated by all things and singular things that come into existence in the natural world. A tree cannot reach its full growth in a day, but there is first growth from the seed, then from the root, and then from the shoot, which becomes the trunk, and from this go forth branches and leaves, and finally blossoms and fruit. Wheat or barley does not ripen for the harvest in a day; a house is not built in a day, nor does a man acquire his full stature in a day, still less wisdom; a church is not established and perfected in a day, nor is there any progression to an end except from a beginning. Those who have a different conception of regeneration know nothing of charity and faith, nor of the growth of either according to man's cooperation with the Lord. From all this it is clear that regeneration is effected in a manner

analogous to that in which man is conceived, carried in the womb, born and educated.

[V]

THE FIRST ACT IN THE NEW BIRTH IS CALLED
REFORMATION, WHICH PERTAINS TO THE
UNDERSTANDING, AND THE SECOND IS CALLED
REGENERATION, WHICH PERTAINS TO THE WILL
AND THEREFROM TO THE UNDERSTANDING.

587. As reformation and regeneration are treated of here and in what follows, and reformation is ascribed to the understanding and regeneration to the will, it is necessary that the distinctions between the understanding and will should be known, which distinctions are described above (n. 397); therefore it is advisable to read first what is there said, and afterwards this section. It has also been shown there that the evils into which man is born are generated in the will of the natural man, and that the will causes the understanding to favor it by thinking in agreement with it. For this reason, that man may be regenerated, it is necessary that his regeneration be effected by means of the understanding as the mediate cause; and this is done by means of the various kinds of instruction that the understanding receives, first from parents and teachers, afterward by reading the Word, by preaching, books, and conversation.

The things which the understanding receives from these sources are called truths; it is the same, therefore, whether reformation is said to be effected by means of the understanding, or by means of the truths which the understanding receives; for truths teach man in whom he ought to believe, and what he ought to believe, also what he ought to do, thus how he ought to will; for whatever one does he does from the will in accordance with his understanding. Since then, man's will itself is evil by birth and the understanding teaches what good and evil are, and man can will either good or evil, it follows that he must be reformed by means of the understanding; and so long as anyone sees and mentally acknowledges that evil is evil, and good is good, and thinks that the good ought to be chosen, he is in

what is called the state of reformation; but when his will leads him to shun evil and do good, the state of regeneration begins.

588. For the sake of this end there has been given to man the ability to elevate his understanding almost into the light in which the angels of heaven are, that he may see what he must will and must do therefrom, that he may be prosperous in the world for a time and blessed after death to eternity. He becomes prosperous and blessed if he acquires for himself wisdom, and keeps his will in obedience thereto; but he becomes unprosperous and unhappy if he makes his understanding subservient to his will. This is because the will by birth inclines to evils, even to enormities; therefore unless it is held in check by means of the understanding, man left to the freedom of his will would rush into great wickedness, and from the ferine nature inherent in him would plunder and slaughter for his own sake all who did not favor him and indulge his cupidities. Moreover, if man were not able to perfect his understanding separately, and to perfect his will by means of it, he would not be a man, but a beast; for without that separation, and without the ascent of the understanding above the will, he would not be able to think, and from thought to speak, but would be able to express his affections by sounds only; nor would he be able to act from reason, but only from instinct; still less could he recognize what relates to God, and thereby God Himself, and thus be conjoined with Him and live for ever. For man exercises thought and will as if of himself; and this *as if of himself*, is the reciprocal element in conjunction, for conjunction without reciprocation is impossible, as there can be no conjunction of an active with a passive without adaptation or application. God alone acts; man permits himself to be acted upon, and cooperates to all appearance as if of himself, although interiorly from God. But from a right perception of these things, it can be seen what the love of man's will is when it is elevated by means of the understanding; also what it is when not elevated; thus what man is.

589. It must be known that the ability to elevate the understanding even to the intelligence in which the angels of heaven are, is by creation inherent in every man, the wicked as well as the good, and even in every devil in hell, for all who are in hell have been men. This has been frequently shown to me by living experience. But such are not intelligent but insane in spiritual things, because they do not will good but evil, consequently they are averse to knowing

and understanding truths, for truths favor good and oppose evil. From all this it is clear that the first step in the new birth is a reception of truths by the understanding, and the second is the will to act in accordance with truths, and finally to practice them. No one, however, can be said to be reformed by mere cognitions of truth; for man is able to acquire these and to talk about, teach, and preach them through his ability to elevate his understanding, above the love of his will. But he is a reformed man who has an affection for truth for the sake of truth; for this affection conjoins itself with the will, and if it goes on it conjoins the will to the understanding, and then regeneration begins. But how regeneration afterward advances and is perfected, will be told in what follows.

590. But the nature of the man whose understanding has been elevated, but not the will's love by means of it, shall be illustrated by comparisons. He is like an eagle flying on high, but as soon as he sees food below, as hens, young swans, or even young lambs, he darts down in a moment and devours them. He is also like an adulterer who hides a harlot in a room below, and in turn ascends to the highest story of his house, and there in the presence of his wife talks wisely with visitors about chastity, and again steals away from the company and satiates his lust with the harlot below. He is also like marsh flies that fly in a body over the head of a running horse, but when the horse stops settle down and immerse themselves in their marsh. Such is the man who is elevated as to the understanding, while the will's love remains down at the foot, immersed in the uncleannesses of nature and the libidinous propensities of the senses. But because such men shine as if with wisdom in the understanding, while the will is in opposition to wisdom, they may also be likened to serpents with shining skins, and to the Spanish flies that glisten as if made of gold, or to the ignis fatuus in marshes, or to shining rotten wood and phosphorescent substances. There are among them some who can counterfeit angels of light, both among men in the world and after death among the angels of heaven; but these, after a brief examination, are deprived of their clothing, and cast down naked. This cannot be done in the world, because there the spirit of such is not open, but is covered over by a mask like that used by actors in theaters. In countenance and with the lips they are able to counterfeit angels of light, which is both an effect and a proof of their ability to elevate the understanding, as has been said, above

the love of the will almost to angelic wisdom. Since then, man's internal and external can run thus counter to each other, and since the body is cast aside while the spirit remains, a dark spirit may evidently dwell behind a bright face, and a fiery one behind a bland mouth. Therefore, my friend, form your opinion of a man not from his mouth but from his heart, that is, not from his words but from his deeds; for the Lord says:

Beware of false prophets who come to you in sheep's clothing, but inwardly they are ravening wolves. By their fruits ye shall know them (Matt. 7:15-16).

[VI]

THE INTERNAL MAN MUST FIRST BE REFORMED, AND BY MEANS OF IT THE EXTERNAL; AND THUS IS MAN REGENERATED.

591. That the internal man must first be regenerated, and by means of it the external, is generally conceded in the church at the present day; but "internal man" suggests nothing to the thought but faith, which faith is that God the Father imputes to men the merit and justice of His Son, and sends the Holy Spirit. It is believed that this faith constitutes the internal man, and that from the internal the external flows forth, which is the moral natural man, this being an appendage to the former, comparatively like the tail of a horse or cow, or like the tail of a peacock or bird of paradise which extends to the feet without being connected with them; for it is said that while charity follows that faith, the faith perishes if charity from man's will comes in. But this being the only internal man recognized in the church at the present day, there is no internal man, for no one knows whether such a faith has been bestowed upon him or not; moreover, as has been shown above, it is an impossible thing and therefore purely imaginary. From this it follows, that at the present day, among those who are confirmed in that faith there is no other internal man than that natural man which from birth overflows in evils of every kind. To this it may be added, that regeneration and sanctification are said to follow that faith of themselves, and that man's co-operation, which is the only means by which regeneration

is effected, must be excluded. Therefore it is that regeneration is not knowable in the present church, when yet the Lord says that he who is not regenerated cannot see the kingdom of God.

592. But the internal and external man of the New Church are wholly different. The internal man pertains to the will, from which man thinks when left to himself, as when he is at home; but the external man is his actions and words, such as come forth from the internal when man is with others, thus when abroad. Consequently, the internal man is both charity, because this pertains to the will, and faith, which pertains to thought. Before regeneration these two constitute the natural man, which is thus divided into an internal and an external. This is shown in the fact that it is not permissible for man to act and speak in company or abroad as when alone or at home. The cause of this division is, that civil laws prescribe punishments for those who act wickedly, and rewards for those who act rightly, consequently men compel themselves to separate the external from the internal man; for no one wishes to be punished, and everyone wishes to be rewarded, which is done by riches and honors; and man attains to neither of these unless he lives according to those laws. It results from this that morality and benevolence exist in externals even with those who have none internally. And from the same source is all hypocrisy, flattery, and simulation.

593. As to the division of the natural man into two forms, it is an actual division both of will and of thought therein; for every action of man goes forth from his will, and every word from his thought; consequently another will is formed by man beneath the first, and likewise another thought; but the two still constitute the natural man. This will which is being formed by the man, may be called a bodily will, because it impels the body to make a show of moral activities, and that thought may be called pulmonary thought, because it impels the tongue and lips to utter such things as belong to the understanding. This outer thought and will taken together may be likened to the inner bark that adheres to the outer bark of a tree, or to the membrane that adheres to the shell of an egg. Within these is the internal natural man, who, if evil, may be likened to a tree the wood of which is rotten, but about which the aforesaid outer and inner barks seem sound; as also to a rotten egg in a white shell. But something shall also be said about what the internal natural man is by birth. Its will inclines to evils of every kind and

the thought therefrom is inclined to falsities of every kind. This then is the internal man that is to be regenerated, for unless it is regenerated it is nothing but hatred against everything that belongs to charity, and consequent rage against all things belonging to faith. From this it follows that this natural internal man must first be regenerated, and by means of it the external; for this is according to order; while to regenerate the internal by means of the external would be contrary to order; for the internal is like a soul in the external, not only in general but also in every particular, consequently it is in the individual words one speaks; it is present in these beyond what man knows. Because of this the angels, from a single action of a man, can perceive what his will is, and from a single word what his thought is, whether infernal or heavenly. Thus they know the entire man; from the tone of his voice they have a perception of his thought's affection, and from the gesture or the form of his action they have a perception of his will's love. And this they have, however he may simulate a Christian or a moral citizen.

594. Man's regeneration is described in *Ezekiel* by the "dry bones" which were clothed with sinews, then with flesh and skin, and at last had spirit breathed into them, whereby they lived again (37:1-14). That regeneration was represented by those things, is evident from what is there said:

These bones are the whole house of Israel (verse 11).

A comparison is also there made with graves, for it is written,

That Jehovah would open their graves, and cause the bones to come up out of their graves, and put spirit in them, and bring them together into the land of Israel (verses 12-14).

"The land of Israel" there and elsewhere means the church. Regeneration was here represented by bones and graves, because the unregenerate man is called dead, and the regenerate alive; for in the latter there is spiritual life, but in the former spiritual death.

595. In every created thing in the world, whether living or dead, there is an internal and an external; one never exists without the other, as there is no effect without a cause; and every created thing is esteemed according to its internal goodness, or is deemed base if internally malignant, as external goodness is when within it there is internal malignity. Every wise man in the world and every angel in heaven so judges. But the nature of the unregenerate man and of

the regenerate, may be illustrated by comparisons. The unregenerate man who simulates a moral citizen or a Christian, may be likened to a corpse wrapped in aromatics, which nevertheless exhales a putrid odor that infects the aromatics, insinuates itself into the nostrils, and injures the brain. He may also be likened to a mummy, gilded or placed in a silver coffin, upon looking beneath the covering of which a hideously black body comes to view.

[2] Again, he may be likened to bones or skeletons in a sepulchre that is adorned with *lapis lazuli* and other gems; also to the rich man who was clothed in purple and fine linen, but whose internal was nevertheless infernal (Luke 16:19). Still again he may be likened to sweet-tasting poison, to a poison hemlock in flower, to fruit with a bright skin, but inwardly worm-eaten, and also to an ulcer covered first with a plaster and then with a thin skin, but with nothing within but foul matter. In the world only those who have no internal goodness, and who therefore judge by the appearance, can estimate the internal by the external; but in heaven it is otherwise. For when the body which is moveable about the spirit and easily directed from evil to good, is separated by death, the internal remains, for this constitutes the man's spirit; and then at a distance he looks like a serpent that has shed his skin, or like rotten wood stripped of its bark or covering in which it looked so well.

[3] But with the regenerate man it is different. His internal is good, and his external resembles the external of the other. And yet his external differs from that of the unregenerate as heaven differs from hell, since the soul of good is in it, and it matters not to him whether he is a great man, who dwells in a palace, and goes surrounded by attendants, or lives in a cottage and is waited upon by a boy; or even whether he is a primate clad in a purple robe and wearing the cap of his rank, or the shepherd of a few sheep in a wood, clothed in a loose rustic frock and wearing a little cap on his head.

[4] Gold is still gold, whether it flashes before the fire or has its surface blackened by the smoke; whether it is melted into a beautiful form like that of an infant, or into an ugly one like that of a mouse. Mice made of gold and placed beside the ark, were acceptable and pleasing (1 Sam. 6:3-5); for gold signifies internal good. Diamonds and rubies obtained from whatever matrix, lime or clay, are in like manner esteemed according to their internal goodness, the same as

those in the necklace of a queen; and so on. From all this it is clear that the external is estimated from the internal, and not the reverse.

[VII]

WHEN THIS TAKES PLACE A CONFLICT ARISES
BETWEEN THE INTERNAL AND THE EXTERNAL
MAN, AND THEN THE ONE THAT CONQUERS RULES
OVER THE OTHER.

596. A conflict then arises because the internal man is reformed by means of truths; and from truths he sees what is evil and false, which evil and falsity are still in the external or natural man; consequently disagreement first springs up between the new will, which is above, and the old will, which is below; and as the disagreement is between the two wills, it is also between their delights; for the flesh, it is well known, is opposed to the spirit and the spirit to the flesh, and the flesh with its lusts must be subdued before the spirit can act and man become new. After this disagreement of the two wills a conflict arises; and this is called spiritual temptation. This temptation or conflict does not take place between goods and evils, but between the truths of good and the falsities of evil. For good cannot fight from itself but fights by means of truths; nor can evil fight from itself but by means of its falsities; just as the will cannot fight from itself but by means of the understanding where its truths reside.

[2] Man is not sensible of that conflict except as in himself, and as remorse of conscience; and yet it is the Lord and the devil (that is, hell) that are fighting in man, and they are fighting for dominion over him, or to determine who shall possess him. The devil or hell attacks man and calls out his evils, while the Lord protects him and calls out his goods. Although that conflict takes place in the spiritual world, still it takes place in man between the truths of good and the falsities of evil that are in him; therefore man must fight wholly as if of himself, for he has the freedom of choice to act for the Lord, and also to act for the devil; he is for the Lord, if he abides in truths from good, and for the devil, if he abides in falsities from evil. From this it follows that whichever conquers, the internal

man or the external, that one rules over the other; precisely like two hostile powers contending as to which shall be master of the other's kingdom—the conqueror takes possession of the kingdom, and places all in it under obedience to himself. In this case, therefore, if the internal man conquers, he obtains dominion and subjugates all the evils of the external man, and regeneration then goes on; but if the external man conquers, he obtains the dominion, and dissipates all the goods of the internal man, and regeneration perishes.

597. While it is known at the present day, that there are temptations, hardly anyone knows whence and what they are and what good they effect. Whence and what they are has just been explained, also the good they effect, which is, that when the internal man conquers, the external is subjugated, and as this is subjugated lusts are dispersed, and affections for good and truth are implanted in their place, and are so arranged that the goods and truths which a man wills and thinks he may also do, and may speak them from the heart; and furthermore that by victory over the external man man becomes spiritual, and is then affiliated by the Lord with the angels of heaven, who are all spiritual. Heretofore temptations have not been understood, and scarcely anyone has known whence and what they are and the good they effect, because heretofore the church has not been in truths. No man is in truths unless he approaches the Lord directly, rejects the former faith and accepts the new. And this is why no one has been admitted into any spiritual temptation during the centuries that have passed since the Nicene Council introduced a belief in three Gods; for if anyone had been, he would have succumbed immediately, and thus would have precipitated himself more deeply into hell. The contrition which is said to precede the present faith is not temptation. I have questioned very many about it, and they have declared that it is nothing but a word, except perhaps with the simple there might be some timorous thoughts about hell-fire.

598. When man has passed through temptations he is as to his internal man in heaven, while by means of the external man he is in the world; thus by means of temptations there is a conjunction of heaven and the world effected in man; and then the Lord in him rules his world from heaven according to order. The contrary takes place if man remains natural; he is then eager to rule heaven from the world. Such does everyone become who is in the love of ruling from the love of self. If interiorly examined, such a man believes

in himself only and not in God; and after death he believes him to be God who can exercise dominion over others. Such madness prevails in hell, and it even proceeds to such a length that some call themselves God the Father, some God the Son, some God the Holy Spirit, and among the Jews some call themselves the Messiah. This shows clearly what man becomes after death if the natural man is not regenerated, and therefore to what length his fantasies would carry him if a New Church, in which genuine truths are taught, had not been established by the Lord. This is what is meant by these words of the Lord:

In the consummation of the age [that is, at the end of the present church], there shall be such affliction as hath not been from the beginning of the world until now, no, nor ever shall be; and except those days be shortened, no flesh would be saved (Matt. 24:21, 22).

599. . In the conflicts or temptations of men the Lord works a particular redemption; as He wrought a total redemption when in the world. By conflicts and temptations in the world the Lord glorified His Human, that is, made it Divine; in like manner now with man individually, when he is in temptations, the Lord fights for him, conquers the evil spirits who are infesting him, and after temptation glorifies him, that is, renders him spiritual. After His universal redemption the Lord reduced to order all things in heaven and in hell; with man after temptation He does in like manner, that is, He reduces to order all the things of heaven and the world that are in him. After redemption the Lord established a new church; in like manner He also establishes what pertains to the church in man, and makes him to be a church in particular. After redemption the Lord bestowed peace upon those who believed on Him, for He said:

Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you (John 14:27).

Likewise He gives to man after temptation a sense of peace, that is, gladness of mind (*animus*) and consolation. From all this it is clear that the Lord is the Redeemer forever.

600. A regenerated internal man without a regenerated external also, may be likened to a bird flying in the air with no resting place on dry land except in a marsh, where it is attacked by serpents and frogs, so that it flies away and dies. It may be likened also to a swan swimming in mid-ocean, which cannot reach the shore and make her

nest, so that the eggs she lays sink in the water, where they are eaten by fishes. It may be likened also to a soldier on a wall which is pulled down under him, so that he falls headlong and dies amid the ruins. Again it may be likened to a beautiful tree transplanted into filthy soil where troops of worms eat up its roots, so that it withers and dies. It may also be likened to a house without a foundation, or to a column without a pedestal. Such is the internal man when it alone is reformed and not the external also; for it then has no means of determining itself to doing good.

[VIII]

THE REGENERATED MAN HAS A NEW WILL AND A NEW UNDERSTANDING.

601. The church of today knows both from the Word and from reason that a regenerated man is a renewed or new man. *From the Word*, by the following passages:

Make you a new heart and a new spirit; for why will ye die, O house of Israel? (Ezek. 18:31).

I will give you a new heart and a new spirit in the midst of you; and I will take away the stony heart out of your flesh, and will give you a heart of flesh; and I will put My spirit within you (Ezek. 36:26, 27).

Henceforth know we no man after the flesh, therefore if any man is in Christ, he is a new creature (2 Cor. 5:16, 17).

In these passages “a new heart” means a new will, and “a new spirit” means a new understanding; for “heart” in the Word signifies the will, and “spirit,” when connected with heart, signifies the understanding. The church also knows *from reason* that the regenerated man has a new will and a new understanding, since these two faculties constitute man, and they are what are regenerated. Therefore every man is such as he is with respect to these two faculties, that is, he is evil whose will is evil, and still more so he whose understanding favors the evil; while the reverse is true of the good. Religion alone renews and regenerates man. Religion occupies the highest seat in the human mind, and sees beneath it the civil matters pertaining to the world; it also ascends by means of them, as the pure sap ascends through a tree to its very top, and from that height it surveys what is natural, as from a tower or mountain one surveys the plains below.

602. But it must be understood that while man may rise as to his understanding almost into the light in which the angels of heaven are, unless he rises also as to his will, he is still the old and not a new man. But it has been shown already how the understanding elevates the will more and more to the same height with itself. For this reason regeneration is predicated primarily of the will, and secondarily of the understanding. For the understanding in man is like light in the world, and the will is like the heat there; and it is known that light without heat does not vivify or cause vegetation, but light joined with heat. Moreover, as to the lower region of the mind, the understanding is actually in the light of the world, while as to the higher region it is in the light of heaven; consequently if the will is not raised from the lower region into the higher, and there conjoined with the understanding, it remains in the world; and then the understanding flies upward and downward, but returns every night to the will below and sleeps there; and they unite like a man and a harlot, and beget two-headed offspring. From all this it is clear that unless a man has a new will and a new understanding, he is not regenerated.

603. The human mind is divided into three regions, the lowest is called the natural, the middle the spiritual, and the highest the heavenly. By regeneration man is raised from the lowest region, which is the natural, into the higher, which is the spiritual, and through this into the heavenly. That there are these three regions belonging to the mind will be shown in the following section. This is why the unregenerate man is called natural, and the regenerate man spiritual. This makes clear that the mind of the regenerate man is raised into the spiritual region, and there sees from the higher what takes place in the lower or natural mind. That there is a lower and a higher region in the human mind, everyone can see and recognize by a slight attention to his own thoughts; for what he thinks, he sees; and therefore he says that he has thought or thinks this and that, which would be impossible unless there were an interior thought that is called perception, which looks down into the lower which is called thought. When a judge has heard or read over a long series of arguments presented by an advocate, he collects them all into one view in the higher region of his mind, thus forming them into one general idea; and from that he then looks down into the lower region, which is that of natural thought, and there arranges the arguments

in order, and accordance with the higher, presents his opinion and pronounces judgment. Who does not know that a man may form more thoughts and conclusions in a moment or two, than he can express by means of his lower thoughts in half an hour? All this has been presented to make known that the human mind is divided into lower and higher regions.

604. As to the new will: it is above the old one in the spiritual region, and the new understanding likewise, this with that and that with this. In that region they are conjoined and conjointly look down upon the old or natural will and understanding, and so arrange all things therein as to moderate them. Who cannot see that if there were but one region in the human mind, and if both evils and goods and truths and falsities were there brought together and mixed together, there would be a conflict such as would arise if wolves and lambs, tigers and calves, hawks and doves, were brought together into one enclosure? What would result but a cruel slaughter, the savage beasts tearing in pieces the tame ones? This is why it has been provided that goods with their truths should be collected together in the higher region, so that they may subsist in safety, and resist assault, and also by constraints and other means may subjugate and afterward disperse evils with their falsities. This, then, is the same as was said in the preceding section, that in the regenerated man the Lord through heaven rules what pertains to the world. And the higher or spiritual region of the human mind is a heaven in miniature, while the lower or natural region is a world in miniature, and for this reason man was called by the ancients a microcosm [a little world], and he may also be called a *microuranos* [a little heaven].

605. That the regenerate man, that is, one who is renewed in will and understanding, is in the heat of heaven, that is, in its love, and at the same time in the light of heaven, that is, in its wisdom; and on the other hand, that the unregenerate man is in the heat of hell, that is, in its love, and at the same time in its darkness, that is, in its insanities, is at this day known and yet unknown. This is because the church of today makes regeneration an appendage to its faith, and into faith reason must not be admitted, consequently it must be admitted into nothing pertaining to its appendage, which, as before said, includes renovation and regeneration. These, together with that faith itself, are to those of the present church like a house, the doors and windows of which are closed, so that it is not known

what is in it, whether it is empty or is full of *genii* from hell, or of angels from heaven. It may be added, that this confusion has been brought about by a fallacy which has arisen from the fact that a man may by his understanding ascend almost into the light of heaven, and consequently can from intelligence think and speak of spiritual things, whatever his will's love may be. Ignorance of this truth has also caused ignorance of all that concerns regeneration and renovation of character.

606. From all this it may be concluded that an unregenerate man is like one who sees phantoms at night, and believes them to be men; and afterwards, when he is being regenerated, he is like the same man seeing in the early dawn that the things he saw at night are delusions, and still later, when he is regenerated and is in the light of day, seeing them to be the offspring of delirium. An unregenerate man is like one dreaming, and a regenerate man like one awake; and in the Word natural life is likened to sleep, and spiritual life to a state of wakefulness. The unregenerate man is meant by the foolish virgins who had lamps but no oil, and the regenerate man by the wise virgins who had both lamps and oil, "lamps" meaning such things as pertain to the understanding, and "oil" such things as pertain to love. The regenerate are like the lamps of the lampstand in the tabernacle; they are like the bread of faces there with the frankincense upon it; and they are those who shall "shine as the brightness of the firmament, and as the stars for ever and ever" (as said in Dan. 12:3). The unregenerate man is like one who is in the garden of Eden, and who eats from the tree of the knowledge (*scientia*) of good and evil, and is therefore banished from the garden; he is indeed that very tree. But the regenerate man is like one who is in that garden and eats of the tree of life. That it is given to such to eat of it, is obvious from the following in *Apocalypse*:

To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God (2:7),

"the garden of Eden" meaning intelligence in spiritual things, arising from love of truth (see *Apocalypse Revealed*, n. 90). In a word, the unregenerate man is a "son of the evil one," and the regenerate a "son of the kingdom" (Matt. 13:38); "the son of the evil one" there meaning a child of the devil, and "the son of the kingdom" a child of the Lord.

[IX]

A REGENERATE MAN IS IN COMMUNION WITH
ANGELS OF HEAVEN AND AN UNREGENERATE ONE
IN COMMUNION WITH SPIRITS OF HELL.

607. Every man is in communion, that is, in affiliation, either with angels of heaven or with spirits of hell, because he is born to become spiritual, and this would be impossible unless he were born to be in some conjunction with those who are spiritual. It has been shown in the work on Heaven and Hell that as to his mind man is in both worlds, the natural and the spiritual. But neither man nor angel nor spirit knows of this conjunction, for the reason that man while he lives in the world is in a natural state, while angels and spirits are in a spiritual state; and because of the distinction between the natural and the spiritual, one is not visible to the other. The nature of this distinction has been described in the work on *Conjugal Love* in the Memorable Relation there recorded (n. 326–329). From that it is clear that their conjunction is not one of thoughts but of affections, and scarcely anyone reflects upon his affections, because they are not in the light in which the understanding is, and therefore its thought is; but only in the heat in which the will is and therefore the affection of its love is. The conjunction between men and angels and spirits by means of the affections of love is so close that if it were severed and they were thereby separated, men would instantly fall into a swoon, and if the relation were not restored, and their conjunction renewed, men would die.

[2] It has been said that man becomes spiritual by regeneration, but this does not mean that he becomes spiritual as an angel is in himself, but that he becomes spiritual natural, that is to say, that the spiritual is inwardly in his natural, just as thought is in speech, or as will is in action, for when one ceases the other ceases. In like manner man's spirit is in the singular things that takes place in the body, and it is that which impels the natural to do whatever it does. The natural viewed in itself is passive or is a dead force, but the spiritual is active or is a living force; the passive or a dead force

cannot act from itself, but must be impelled by the active, or by a living force.

[3] As man lives continually in communion with the inhabitants of the spiritual world, he is also, when he leaves the natural world, introduced immediately among such as are like those with whom he had been associated in the world. Therefore it is that after death everyone seems to himself to be still living in the world, for he then comes into the company of those who are like him as to their will's affections, and whom he then acknowledges, as kinsmen and relations acknowledge their own in the world; and this is what is meant where it is said in the Word of those who die, that they are brought together and gathered to their own. From all this it can now be seen that a regenerate man is in communion with the angels of heaven, and an unregenerate man with the spirits of hell.

608. It must be known that there are three heavens, and these distinct from each other according to the three degrees of love and wisdom, and that man is in communion with the angels of those three heavens in the measure of his regeneration; and this being so, that the human mind is divided into three degrees or regions in accord with the heavens. But on these three heavens and their division in accordance with the three degrees of love and wisdom, see the work on *Heaven and Hell* (n. 29 seq.); and also the pamphlet on Interaction between the Soul and the Body, (n. 16, 17). Here it will be sufficient merely to illustrate, by a simile, the nature of the three degrees in accordance with which the heavens are divided. They are like the head, body, and feet in man; the highest heaven constituting the head, the middle the body, and the lowest the feet; for the whole heaven is before the Lord like one man. The truth of this has been disclosed to me by actual observation, for it has been granted me to see wholly as one man a single society of heaven, which consisted of thousands. Why then should not the whole heaven so appear to the Lord? Respecting this living experience, see the work on *Heaven and Hell* (n. 59, seq.). This makes clear what is meant by this, which is well known in the Christian world, that the church constitutes the body of Christ, and that Christ is the life of that body. And this also is thus made clear, namely, that the Lord is the all in all things of heaven, since He is the life of that body. Likewise, the Lord is the church with those who acknowledge Him alone as the God of heaven and earth, and believe in Him. That He is the God of heaven and

earth, He Himself teaches in *Matthew* (28:18); and that men ought to believe in Him, in *John* (3:15, 16, 36; 6:40; 11:25, 26).

609. The three degrees in which the heavens are, and consequently, in which the human mind is, may also be illustrated in some measure by comparisons with material things in the world. In their relative nobility these three degrees are like gold, silver, and brass, to which metals they are likened in the statue of Nebuchadnezzar (*Dan.* 2:31–35). These three degrees are also distinct from each other, like the ruby, sapphire, and agate in respect to purity and goodness; also like the olive tree, the vine, and the fig-tree; and so on. Moreover, in the Word, “gold,” “ruby,” and “oil” signify heavenly good, which is the good of the highest heaven; “silver,” “sapphire,” and “a vine” signify spiritual good, which is that of the middle heaven; while “brass,” “agate,” and “a fig-tree” signify natural good, which is that of the lowest heaven. That there are three degrees, a heavenly, a spiritual, and a natural, has been stated above.

610. To the foregoing this shall be added, that man’s regeneration is not effected in a moment, but gradually, from the beginning to the end of his life in the world, and is afterward continued and perfected. And because man is reformed by conflicts with the victories over the evils of his flesh, the Son of man says to each one of the seven churches, that he will give gifts to him that overcometh; as to the church of Ephesus:

To him that overcometh I give to eat of the tree of life (*Apoc.* 2:7);
to the church of Smyrna:

He that overcometh shall not be hurt in the second death (verse 11);
to the church in Pergamos:

To him that overcometh will I give to eat of the hidden manna (verse 17);

to the church in Thyatira:

He that overcometh, to him will I give power over the nations (verse 26);

to the church in Sardis:

He that overcometh shall be clothed in white garments (3:5);

to the church in Philadelphia:

He that overcometh I will make him a pillar in the temple of God (verse 12);

and to the church of the Laodiceans:

He that overcometh I will give to him to sit with Me in My throne (verse 21).

Finally it may be added that so far as man is regenerated, or so far as regeneration is perfected in him, so far he attributes nothing of good and truth, that is, of charity and faith, to him self, but to the Lord only; for the truths which he gradually acquires teach this clearly.

[X]

SO FAR AS MAN IS REGENERATED SINS ARE
REMOVED, AND THIS REMOVAL IS THE
FORGIVENESS OF SINS.

611. So far as man is regenerated sins are removed, because regeneration is the restraining of the flesh that it may not rule, and the subjugating of the old man with its lusts, that it may not rise up and destroy the intellectual faculty, for that would render man incapable of reformation, reformation being impossible unless man's spirit, which is above the flesh, is instructed and perfected. Who, if he still retains a sound understanding, can fail to see from all this that such a work cannot be effected in a moment but only gradually, just as man is conceived, carried in the womb, born, and educated, according to what has been shown above? For those things which pertain to the flesh or the old man are inherent in man from his birth, and build the first habitation of his mind, in which lusts have their abode like wild beasts in their caves, dwelling first in the outer courts, then by turns entering into the underground rooms, as it were, of the house, and finally ascending by steps and forming for themselves chambers. This takes place gradually, as an infant grows, becomes a boy, afterwards a youth, and then begins to think from his own understanding, and to act from his own will. Who cannot see that this house in the mind thus far built in which lusts dance with joined hands, like the ochim, tziim and satyrs, cannot be destroyed in a moment and a new house built in its place? Must not those lusts with clasped hands and so sporting themselves be first removed, and new desires, which belong to good and truth, be introduced in the

place of the cupidities which belong to evil and falsity? That these things cannot be done in a moment every wise man sees from this alone, that every evil is composed of innumerable lusts, and is like a fruit which beneath the surface is full of worms with white bodies and black heads; also, that evils are numerous and joined together like the progeny of a spider when first hatched; wherefore unless one evil is brought out after another, and this until their connection is broken up, man cannot be made new. These things have been cited to make clear that so far as anyone is regenerated sins are removed.

612. Man inclines by birth to evils of every kind and from that inclination lusts after them, and so far as he is in freedom he also does them; for by birth he lusts after dominion over others, and to possess the goods of others, which two lusts cut asunder love to the neighbor, and then man hates everyone who opposes him, and from hatred breathes revenge which inwardly cherishes murder. For the same reason he thinks nothing of adulteries, nothing of such robbery as secret theft, nothing of blasphemies, which include false witness; and he who thinks nothing of these things, is in heart an atheist. Such is man by birth; from which it is clear that he is from birth a hell in miniature. Inasmuch then, as man, in respect to the interiors of his mind, is born spiritual, as beasts are not, and consequently is born for heaven, and yet, as has been said, his natural or external man is a miniature hell, it follows that a heaven cannot be implanted in this hell, unless the hell is removed.

613. He who knows the relation between heaven and hell, and how the one is removed from the other, can know how man is regenerated, and also what the regenerate man is. That this may be understood it shall be made known briefly that the faces of all who are in heaven look toward the Lord, while all who are in hell turn their faces from the Lord; therefore when hell is looked at from heaven, only the occiput and back appear; and those there even appear inverted, like the antipodes, feet upward and heads down, and this although they walk upon their feet and turn their faces around; for it is the contrary direction of their minds' interiors that produces this appearance. These remarkable facts I report from my own observation. They made clear to me how regeneration is effected, namely, just as hell is removed and thus separated from heaven. For, as stated above, as to his first nature which he has by birth, man is a hell in miniature, and as to the other nature which he acquires

by the second birth, he is a heaven in miniature. And from this it follows that the evils in man are removed and separated in the same manner as heaven and hell in their large form are separated, and that evils, as they are removed, turn themselves away from the Lord, and gradually invert themselves, and that this takes place in the degree that heaven is implanted, that is, that man is made new. To this may be added, for the sake of illustration, that every evil in man is in conjunction with those in hell who are in like evil, and on the other hand that every good in man is in conjunction with those in heaven who are in like good.

614. From what has been presented it can be seen that the forgiveness of sins is not their being rooted out and washed away, but their removal, and thus their separation; also that every evil that a man has actually appropriated to himself remains. And since the forgiveness of sins is their removal and separation, it follows that man is withheld from evil by the Lord and kept in good, and this is what is given to man by regeneration. I once heard someone in the lowest heaven saying that he was exempt from sins, because they had been washed away, adding, "by the blood of Christ." But because he was in heaven, and was in that error from ignorance, he was let into his own peculiar sins, and as they returned he acknowledged them; thereby acquiring a new belief, namely, that every man, as well as every angel, is withheld from evil and kept in good by the Lord.

[2] This shows plainly what the forgiveness of sins is, that it is not instantaneous, but follows regeneration according to the progress thereof. The removal of sins which is called the forgiveness of them, may be likened to the casting forth of the filth from the camps of the children of Israel into the desert which was round about them; for their camps represented heaven, and the desert hell. It may also be likened to the removal of the nations from the children of Israel, in the land of Canaan, and of the Jebusites from Jerusalem; these were not cast out, but separated. It may also be likened to what occurred to Dagon the god of the Philistines, in that when the ark was brought in he first lay upon his face on the ground, and afterward, with his head and hands cut off, upon the threshold; thus he was not cast out, but removed.

[3] It may also be likened to the demons sent by the Lord into the swine that afterward plunged into the sea; "the sea" there and elsewhere in the Word, signifying hell. It may also be likened to

the throng that followed the dragon, which, on being separated from heaven, first invaded the earth, and was afterward cast down into hell. It may also be likened to a forest where there are wild beasts of many kinds which when the forest is cut down flee to the neighboring thickets, and then the ground in the midst being leveled it becomes by cultivation a field.

[XI]

WITHOUT FREEDOM OF CHOICE IN SPIRITUAL
THINGS REGENERATION IS IMPOSSIBLE.

614. Who, except someone who is stupid, cannot see that without freedom of choice in spiritual things man cannot be regenerated? Can he without this approach the Lord, acknowledge Him as the Redeemer and Savior and the God of heaven and earth, as He himself teaches (Matt. 28:18)? Without that freedom of choice who can believe in the Lord, that is, from faith look to Him and worship Him, and adapt himself to receiving the means and benefits of salvation from Him, and from Him cooperate in the reception of them? Who without freedom of choice can do any good to the neighbor, can practice charity, or take into his thought and will other things pertaining to faith and charity, bring them forth, and put them into acts? Otherwise, what is regeneration but a mere word dropped from the lips of the Lord (John 3), which either remains in the ear, or having dropped upon the lips from the thought nearest to speech, becomes merely an articulated sound of twelve letters, which sound cannot by any meaning be raised into any higher region of the mind, but falls upon the air and is dissipated?

616. Tell me, if you can, whether a blinder stupidity respecting regeneration is possible than that which prevails with those who have confirmed themselves in the faith of the present day, which is, that faith is infused into man while he is like a stock or a stone, and that when it has been infused, it is followed by justification, which is forgiveness of sins, and regeneration, and other gifts besides; and also that man's work (*operatio*) must be wholly excluded, that it may not do violence to the merit of Christ. In order that this dogma might be still more firmly established, they have deprived

man of all freedom of choice in spiritual things, by asserting his complete impotence therein. It is, then, as if God alone were to operate on His part, and no power were given to man to operate on his part, and thus conjoin himself with God. In that case what is man in respect to regeneration, but like one bound hand and foot, like the prisoners on ships called galley-slaves? And like these, if he were to free himself from those manacles and fetters, he would be punished or condemned to death, that is, if, from freedom of choice he were to do good to the neighbor, and of himself were to believe in God for the sake of salvation. If a man were confirmed in such opinions, and yet had a pious desire for heaven, what would he be like but a specter standing and speculating as to whether that faith with its benefits has been infused into him; or if not, whether it will be infused, therefore whether God the Father has taken pity on him, or whether His Son has interceded for him, or whether the Holy Spirit is inoperative because employed elsewhere? And yet, because of his complete ignorance of the matter, he might go away and console himself by saying, "Perhaps that grace is in the morality of my life, which I have and which I retain as formerly, and in me therefore it may be holy, while in those who have not attained to that faith it is profane. Therefore, in order that this holiness may remain in my morality, I will be careful hereafter not to exercise either charity or faith of myself;" with much more. Such a specter, or if you prefer, such a statue of salt, does everyone become who thinks of regeneration separated from freedom of choice in spiritual things.

617. The man who believes that regeneration is possible without freedom of choice in spiritual things, thus without co-operation, becomes as frigid as a stone in regard to all the truths of the church; or if he is warm, since his warmth arises from lusts, he is like a burning brand in a fire-place, that blazes from the combustible elements in it. He becomes comparatively like a palace sinking into the ground even to its roof, and becoming flooded with muddy water; after which he dwells upon the bare roof, making a hut there for himself of marsh rushes, and at length the roof sinks also, and he is drowned. He is also like a ship laden with all kinds of precious merchandise taken from the Word as a treasury, but gnawed by mice and moth-eaten, or thrown by the sailors into the sea, so that the merchants are defrauded of their goods. Those who are learned or rich

in the mysteries of that faith, are like the venders in little shops who sell idols, fruit, wax-flowers, shells, snakes in bottles, and such like things. Those who, because of the lack of spiritual power adapted and given to man by the Lord, have no wish to look upward, are actually like beasts whose heads look downward, and which care for nothing but to graze in the forests; and if they enter an orchard, they eat up the foliage of the trees like worms, or if they see the fruit with their eyes, or still more if they feel it with their hands, they fill it with worms; and finally they become like scaly serpents, their fallacies sounding and glittering like serpents' scales; and so on.

[XII]

REGENERATION IS IMPOSSIBLE WITHOUT TRUTHS,
BY WHICH FAITH IS FORMED AND WITH WHICH
CHARITY CONJOINS ITSELF.

618. There are three means whereby man is regenerated, the Lord, faith, and charity. These three would lie hidden like the most costly jewels buried in the earth, if Divine truths from the Word did not reveal them. They would indeed be hidden from those who deny man's cooperation even if they were to read the Word a hundred or a thousand times, although they there stand forth in clear light. As concerns the Lord, who that is confirmed in the prevailing faith sees there with open eyes the declarations that He and the Father are one, that He is the God of heaven and earth, that it is the will of the Father that men should believe in the Son, with innumerable other statements of the same kind respecting the Lord in both Testaments? They do not see because they are not in truths, and consequently not in the light in which subjects of this kind can be seen; and if light were given, falsities would extinguish it, and these truths would then escape their attention like something wholly erased, or like underground drains which are trodden upon and passed over. These things are said that it may be known that without truths this first thing in regeneration cannot be seen.

[2] As to faith, neither is that possible without truths; because faith and truth make one thing; for the good of faith is like a soul, truths constituting its body. To say therefore that a man believes

or has faith, when he is ignorant of all of its truths, is like taking the soul out of the body, and talking with it when thus invisible. Moreover, all the truths that make up the body of faith emit light and enlighten, and render the features of faith visible. It is the same with charity; this emits heat with which the light of truth conjoins itself, as heat does with light in the world in the time of spring, from the conjunction of which the animals and vegetables of the earth return to their proliferations.

[3] It is the same with spiritual heat and light; these in like manner conjoin themselves in man when he is in the truths of faith and at the same time in the goods of charity. For as said above in the chapter on Faith, from the singular truths of faith there flows forth a light that enlightens, and from the singular goods of charity a heat that enkindles. It is also there said that spiritual light in its essence is intelligence, and spiritual heat in its essence is love; and that the Lord alone conjoins these two in man when He regenerates him. For the Lord said:

The words that I speak unto you are spirit, and are life (John 6:63).

Believe in the light, that ye may be sons of light. I am come a light into the world (John 12:36, 46).

The Lord is the Sun in the spiritual world; this is the source of all spiritual light and heat; that light enlightens, and that heat enkindles; and by the conjunction of the two the Lord vivifies and regenerates man.

619. From all this it can be seen, that without truths there is no cognition of the Lord; also that without truths there is no faith, and thus no charity; consequently that without truths there is no theology, and where this is not, there is no church. Such is the condition today of that body of people who call themselves Christians, and who say they are in the light of the Gospel, and yet are in the veriest darkness; for with them truths lie hidden beneath falsities, like gold, silver, and precious stones buried among the bones in the valley of Hinnom. That it is so, I was enabled to see clearly from the spheres in the spiritual world that flow forth from the Christendom of today and propagate themselves.

[2] One sphere is that respecting the Lord; this breathes and pours itself forth from the southern quarter, where the learned clergy and erudite laity reside. Wherever this sphere goes it insinuates itself

into the ideas, and with many takes away faith in the Divinity of the Lord's Human, with many weakens it, with many makes it seem foolish; and this because it brings in with it the faith in three Gods, and thus produces confusion.

[3] Another sphere that takes away faith is like a black cloud in winter, which brings on darkness, turns rain into snow, strips bare the trees, freezes the waters, and takes away all pasture from the sheep. This sphere in conjunction with the former insinuates a kind of lethargy respecting one God, regeneration, and the means of salvation.

[4] A third sphere relates to the conjunction of faith and charity; this is so strong as to be irresistible, but at the present day it is abominable; it is like a pestilence that infects everyone on whom it breathes, and tears asunder every tie between those two means of salvation, established as such from the creation of the world, and restored anew by the Lord. This sphere invades even the men in the natural world, and extinguishes the marriage torches between truths and goods. I have felt this sphere, and at such times, when I thought of the conjunction of faith and charity, it interposed itself between them and violently endeavored to separate them.

[5] The angels complain of these spheres, and pray to the Lord for their dissipation, but they received the answer that they cannot be dissipated so long as the dragon is on the earth, because it is from the draconic spirits; for it is said of the dragon that he was cast down unto the earth, and then follows:

Therefore rejoice, ye heavens, and woe to those that inhabit the earth!
(Apoc. 12:12)

[6] These three spheres are like tempest-driven atmospheres coming forth from the breathing-holes of the dragons, which, being spiritual, invade the mind and control it. The spheres of spiritual truth there are as yet few,—only in the new heaven, and also with those beneath heaven, who are separated from the draconic spirits. This is why those truths are so little recognized by men in the world to-day, just as ships in the Eastern ocean are invisible to captains and shipmasters who are sailing in the Western ocean.

620. That regeneration is impossible without the truths by which faith is formed, may be illustrated by the following comparisons. It is as impossible as a human mind without understanding;

for the understanding is formed by means of truths, and therefore teaches what ought to be believed and what ought to be done, what regeneration is, and how it is effected. Regeneration without truths is as impossible as the vivification of animals or the growth of trees without light from the sun; for if the sun did not give light at the same time that it gives heat, it would become "like sackcloth of hair" (as described in the Apocalypse 6:12), and "black" (Joel 2:10, 31), and thus mere darkness would be upon the earth (Joel 3:15). It would be the same with man without truths, which send out light from themselves; for the sun from which the light of truths flows forth is the Lord in the spiritual world. If spiritual light did not flow therefrom into human minds, the church would be in mere darkness, or in shadow from a perpetual eclipse. Regeneration, which is effected by means of faith and charity, without truths that teach and lead, would be like navigation on the great ocean without a rudder, or without a mariner's compass and charts. It would also be like riding in a dark forest at night. The mind's internal sight with those who are not in truths but in falsities, which they believe to be truths, may be likened to the sight of those whose optic nerves are obstructed, the eye still appearing sound and capable of sight, although it sees nothing; which kind of blindness is called by physicians *amaurosis* and *gutta serena*; for in such the rational or intellectual faculty is obstructed above and open below only, owing to which rational light becomes like the light of the eye, and consequently all their opinions are imagination only and are fashioned from mere fallacies. And in such case men would stand like astrologers in the market-places with long telescopes, uttering unmeaning prophecies. Such would all students of theology become, unless genuine truths were disclosed by the Lord from the Word.

621. To this the following Memorable Relations shall be added.
First:

I saw an assembly of spirits, all on their knees praying to God to send angels to them, with whom they might speak face to face, and to whom they might open the thoughts of their hearts. And when they rose up, there appeared three angels in white standing in their presence. And the angels said "The Lord Jesus Christ has

heard your prayers, and has therefore sent us to you; open to us the thoughts of your hearts.”

[2] And the spirits replied, “Our priests have told us that in theological matters it is not the understanding but faith that avails, and that an intellectual faith does not profit in such matters, because it springs from and savors of man, and is not from God. We are Englishmen, and we have heard many things from our sacred ministry which we believed; but when we have spoken with others who also called themselves reformed, and with some who called themselves Roman Catholics, and again with those of various sects, they all seemed learned, and yet in many things they did not agree with one another; although they all said, ‘Believe us,’ and some said, ‘We are ministers of God, and we know.’ But as we know that Divine truths, which are called truths of faith and are the truths of the church, are no one’s by birthright alone, or by inheritance, but are from God out of heaven; and as they point the way to heaven and enter the life together with the goods of charity, and thus lead to eternal life; we have become anxious, and on our knees have prayed to God.”

[3] Then the angels answered, “Read the Word and believe in the Lord, and you will see the truths which must be the truths of your faith and of your life. All in the Christian world draw their doctrinals from the Word as the one only fountain.”

But two of the assembly said, “We have read, but have not understood.”

The angels replied, “You have not approached the Lord, who is the Word, and also have first confirmed yourselves in falsities.” The angels said further, “What is faith without light; and what is thinking without understanding? It is not human. Ravens and magpies can also learn to talk without understanding. We can assure you that every man whose soul desires it, is able to see the truths of the Word in clear light. There is no animal that does not know its life’s food when it sees it; and man is a rational and spiritual animal; he sees the food of his life, not his body’s but his soul’s food, which is the truth of faith, provided he hungers for it and seeks it from the Lord.

[4] Moreover, the substance of anything that is not received in the understanding, does not remain in the memory, but only the verbal statement of it. So when we looked down from heaven into the world, we have not seen anything, but have only heard sounds,

and for the most part discordant ones. But we will enumerate some things which the learned of the clergy have separated from the understanding, not knowing that there are two ways to the understanding, one from the world and the other from heaven, and that when the Lord is enlightening the understanding He withdraws it from the world. But if the understanding is closed in regard to religion, the way to it from heaven is closed; and then man sees no more in the Word than a blind man. We have seen many such fall into pits out of which they did not rise.

[5] Let this be made clear by examples. Can you not understand what charity is and what faith is, that charity is doing rightly with the neighbor, and faith is thinking rightly respecting God and the essentials of the church; and consequently that he who does rightly and thinks aright, that is, lives well and believes aright, is saved?"

To this the spirits answered that they understood.

[6] The angels said further, "Man must repent of his sins in order to be saved, and unless he repents he remains in the sins into which he was born; and repentance consists in man's ceasing to will evils because they are contrary to God, searching himself once or twice a year, seeing his evils, confessing them before the Lord, praying for help, refraining from evils, and beginning a new life; and so far as he does this, and believes in the Lord, his sins are forgiven."

Then some of those from the assembly said, "That we understand, and consequently what the forgiveness of sins is."

[7] Then they asked the angels to give them still further information, and first of all about God, the immortality of the soul, regeneration, and baptism.

To this the angels replied: "We shall not say anything but what you will understand; otherwise our words would fall like rain upon the sand, and upon the seeds therein which wither and die, however they may be watered from heaven."

And about God they said, "All who enter heaven are allotted a place there, and thus eternal joy according to their idea of God, because this idea universally reigns in everything pertaining to worship. The idea of God as a Spirit, when spirit is supposed to be something like ether or wind, is an idea without meaning; but the idea of God as a Man is the just idea; for God is Divine love and Divine wisdom, together with every quality thereof, and the subject

of these is not ether or wind, but Man. In heaven the idea of God is that He is the Lord the Savior; He is the God of heaven and earth, as He Himself has taught. Let your idea of God be like ours, and we shall be associated together." When this had been said, their faces beamed.

[8] Of the immortality of the soul they said, "Man lives forever, because he is capable of conjunction with God through love and faith; every man is capable of this. That this capability is what constitutes the immortality of the soul you can understand if you think a little more deeply about the matter."

[9] Of regeneration they said, "Who does not see that every man has the freedom to think about God, or not to think about Him, provided he has been taught that there is a God? Thus every man has freedom in spiritual things as well as in civil and natural things. The Lord gives this to all unceasingly; therefore it is man's fault if he does not think. It is because of this ability that man is man; while it is because of the absence of it that a beast is a beast. Man consequently has the ability to reform and regenerate himself as if from himself, provided he acknowledges in his heart that it is from the Lord. Everyone who repents and believes in the Lord is being reformed and regenerated. Man does both as if from himself; but the *as if from himself* is from the Lord. It is true that man cannot contribute anything to this work from himself, not an iota; nevertheless, you were not created statues but men, in order that you may do this from the Lord as if from yourselves. This one and only reciprocation of love and faith, is what the Lord above all things wishes man to make to Him. In a word, act from yourselves, and believe that it is from the Lord; this is acting as if from yourselves."

[10] Then they asked whether this acting as if from himself was implanted in man from creation.

An angel replied, "It was not, because to act from himself belongs to God alone, but He gives it unceasingly, that is, joins it [to man] unceasingly; and then so far as man does good and believes truth as if from himself, he is an angel of heaven; while so far as he does evil and therefrom believes falsity, which he also does as if from himself, he is a spirit of hell. You may wonder that he does this also as if from himself, nevertheless you can see that it is so, when you pray to be guarded from the devil lest he seduce you, and enter into you as he did into Judas, and fill you with all iniquity, and destroy

you soul and body. But a man becomes guilty when he believes that he acts from himself, whether in doing good or evil, and not when he believes that he acts as if from himself; for when he believes that the good is from himself, he claims as his own what belongs to God, and when he believes the evil to be from himself he attributes to himself what belongs to the devil.”

[11] Respecting baptism they said, that baptism is spiritual washing, which is reformation and regeneration; that a child is reformed and regenerated when, having become an adult, he does the things that his sponsors promised for him, namely, these two, repents, and believes in God. For they promise first that he will renounce the devil and all his works, and secondly, that he will believe in God. All infants in heaven are initiated into these two duties; but to them the devil is hell and God is the Lord. Moreover, baptism is a sign to the angels that a man belongs to the church.”

Hearing this, those of the assembly said, “We understand that.”

[12] Then a voice was heard from the side, crying out, “We do not understand,” and another, “We do not wish to understand.” Inquiry was made from whom those voices came, and it was found that they came from those who had confirmed themselves in falsities of faith, and who wished to be believed as oracles, and so to be worshiped.

The angels said, “Do not be surprised; there are many such at this day; to us from heaven they appear like sculptured images made with such skill that they can move the lips and make sounds like those of the vocal organs, but do not know whether the breath which the sound comes from is from hell or from heaven, because they do not know whether it is false or true. They reason and reason, and they confirm and confirm, and yet do not see whether anything is so or not. But know this, that human ingenuity can confirm whatever it will, even until it seems to be actually true; therefore heretics can do so, and the impious; and atheists are more able to prove that there is no God, but nature only.”

[13] After this the assembly of the English, inflamed with a desire to be wise, said to the angels, “They say so many different things about the holy supper, tell us what the truth is about it.”

The angels replied, “The truth is, that the man who looks to the Lord and repents, is by that most holy ordinance conjoined with the Lord and introduced into heaven.”

Those of the assembly said, "That is a mystery."

The angels replied, "It is a mystery, and yet such as may be understood. The bread and wine do not effect this; from these there is nothing holy; but material bread and spiritual bread, as also material wine and spiritual wine correspond to each other mutually, spiritual bread being the holy principle of love, and spiritual wine the holy principle of faith, both from the Lord, and both being the Lord. From this comes the conjunction of the Lord with man and of man with the Lord, not with the bread and wine, but with the love and faith of the man who has repented; and conjunction with the Lord is also introduction into heaven."

And after the angels had taught them something about correspondence, those of the assembly said, "Now for the first time we can understand this also." And when they had said this, behold, a flame with light descended from heaven and affiliated them with the angels, and they loved each other mutually.

622. Second Memorable Relation:

All who have been prepared for heaven (which is done in the world of spirits, which is intermediate between heaven and hell), when the time is completed desire heaven with great longing; and soon their eyes are opened and they see a path leading to some society in heaven; they take this path and ascend, and in the ascent there is a gate and a keeper there. He opens the gate, and they enter in through it.

Then an examiner meets them, who tells them from the president to enter still further and to look about and see whether there are houses anywhere which they recognize as their own, for there is a new house for every novitiate angel. If they find one they so report and remain there.

But if they do not find one they return and say that they have not seen any. And then an examination is made by a certain wise one there whether the light that is in them harmonizes with that in the society, and especially whether the heat does; for the light of heaven in its essence is Divine truth, and the heat of heaven in its essence is Divine good, both going forth from the Lord there as a sun. If there is in them a light and a heat different from the light and heat of that society, that is, a different kind of good and truth, they are not received. Therefore they leave that place, and through ways opened between the societies in heaven they pass on;

and this they do until they find a society perfectly harmonious with their affections, and this becomes their abode forever. For they are then among their own, just as if among relatives and friends whom they love from the heart, because they are in like affections; and there they are in their life's happiness, and in the joy of their whole bosom from peace of mind, for in the light and heat of heaven there is ineffable delight, which is shared. Thus it happens with those who are becoming angels.

[2] And yet those who are in evils and falsities may ascend to heaven by permission; but when they enter they begin to catch their breath and to breathe with difficulty; and presently their sight grows dim, their understanding is darkened, they cease to think, a kind of oblivion hovers before their eyes, and so they stand like stocks. Then the heart begins to throb, the chest to be oppressed, the mind is seized with anguish, and their distress increases more and more; and in this state they writhe like serpents brought near a fire, so that they roll themselves away, and by a steep descent which then appears, they cast themselves down, and do not rest until they are in hell among their like, where they can draw breath and where their hearts beat freely. After this they hate heaven, reject truth, and in heart blaspheme the Lord, believing that their pains and torments in heaven were from Him.

[3] From these few things it can be seen what the lot is of those who have no regard for the truths of faith, which nevertheless constitute the light in which the angels of heaven are, and who have no regard for the goods of love and charity, which nevertheless constitute the heat of life in which the angels of heaven are; and it will also be seen therefrom, how greatly those err who believe that anyone may enjoy heavenly happiness if only he is admitted into heaven. For it is the belief of the present day, that to be received into heaven is a matter of mercy only and that a man's reception into heaven is like entering a house in the world where there is a wedding, and being admitted at once into its joys and festivities. But let it be understood that in the spiritual world there is a sharing of the love's affections and the thoughts arising from them, since man is then a spirit, and the life of the spirit is the love's affection and its thought; also that homogeneous affection conjoins while heterogeneous affection separates, and both to a devil in heaven and to an angel in hell heterogeneity is torture; and for this reason they are separated in

just accordance with the diversities, varieties, and differences of the affections pertaining to the love.

623. Third Memorable Relation:

I was once permitted to see three hundred of the clergy and laity together, all learned and erudite in that they knew how to confirm faith alone even to justification thereby, and some still further. And because they were in the belief that heaven is a mere matter of admission from grace, they were given leave to ascend into a heavenly society, which however was not among the higher ones. And when they ascended they appeared at a distance like calves. When they entered heaven they were received by the angels civilly, but while they were talking a trembling seized them, afterward a horror, and finally torture like that of death; then they cast themselves down headlong, and in their fall they appeared like dead horses. In their ascent they had appeared like calves, because a vigorous natural affection for seeing and knowing appears, on account of its correspondence, like a calf; but in their fall they appeared like dead horses because the understanding of truth appears, on account of its correspondence, like a horse, and a lack of understanding of truth pertaining to the church appears like a dead horse.

[2] There were boys below who saw them descending, and in their descent looking like dead horses; and they then turned their faces away and asked their teacher who was with them, "What monstrosity is this? We saw men, and now, instead of them we see dead horses; and not being able to look at them we turned away our faces. O Teacher, let us not stay in this place, let us go away." And they went away.

Then the teacher taught them on the way the meaning of a dead horse, saying, "A horse signifies the understanding of truth from the Word. This is the signification of all the horses you have seen; for when a man goes along meditating upon the Word, his meditation appears at a distance like a horse, noble and lively in proportion as he meditates spiritually, but on the other hand poor and lifeless as he meditates materially."

[3] Then the boys asked, "What is meditating spiritually and materially upon the Word?"

The teacher answered, "I will illustrate it by examples. When reading the Word in a reverent way, who does not think within himself about God, the neighbor and heaven? He who thinks of God

from person only and not from essence thinks materially; and he who thinks of the neighbor from his outward form only, and not from quality, thinks materially; and he who thinks of heaven from place merely, and not from love and wisdom, from which heaven is heaven, also thinks materially.”

[4] But the boys said, “We have thought of God from person, of the neighbor from form, that he is a man, and of heaven from place, that it is above us. Have we then when reading the Word appeared to anyone like dead horses?”

The teacher said, “No; you are still boys, and cannot think otherwise; but I have perceived in you an affection for knowing and understanding, and this being spiritual you have thought spiritually; for there is some spiritual thought latent within your material thought, although you are not aware of it. But I will return to what I said before, that he who thinks materially while reading the Word or meditating upon it, appears at a distance like a dead horse, while he who thinks spiritually appears like a living horse, and that he thinks materially of God who thinks of Him from person only and not from essence. For there are many attributes of the Divine Essence, as omnipotence, omniscience, omnipresence, eternity, love, wisdom, mercy, grace, and others; and there are attributes that go forth from the Divine Essence, namely, creation, preservation, redemption and salvation, enlightenment and instruction. Everyone who thinks of God from person makes three Gods, saying that the Creator and Preserver is one God, the Redeemer and Savior another, and the Enlightener and Instructor a third; while everyone who thinks of God from essence makes one God, saying, ‘God created us, the same God redeemed and saves us, and He also enlightens and instructs.’ This is why those who think of the trinity of God from person, thus materially, must needs, out of the ideas of their thought which is material, make three Gods out of one. Nevertheless, in opposition to their thought, they are compelled to say that there is a union of these three by means of the essence, because they have also thought of God from essence, although, as it were, through a lattice.

[5] “Therefore, my scholars, think of God from essence, and from essence of person. For to think of essence from person is to think of essence also materially; while to think from essence of person is to think of person also spiritually. Because the ancient heathen thought materially of God and therefore of the attributes of God,

they not only made three gods but more, even as many as a hundred; for out of every attribute they made a god. You must understand that the material does not enter into the spiritual, but the spiritual enters into the material. It is the same with thought respecting the neighbor from the outward form and not from his quality; as also with thought about heaven from place, and not from love and wisdom, from which heaven exists. It is the same with all things and singular things in the Word; therefore he who cherishes a material idea of God, as also of the neighbor and heaven, can understand nothing in the Word; it is to him a dead letter, and when reading it or meditating upon it he appears at a distance like a dead horse.

[6] Those whom you saw descending from heaven, having become before your eyes like dead horses, were such as have closed up the rational sight in respect to the theological or spiritual matters of the church both in themselves and in others by their peculiar dogma that the understanding must be kept in obedience to their faith; not reflecting that an understanding closed up by religion is as blind as a mole, with nothing in it but thick darkness. And such darkness, in rejecting from itself all spiritual light, shuts out the influx of that light, from the Lord and heaven, and places before it a bar in the corporeal-sensual far beneath the rational in matters of faith, that is, it places it near the nose, and fixes it in its cartilage, so that afterward what is spiritual cannot even be smelled. Because of this some have become of such a nature that when they perceive the odor from spiritual things they fall into a swoon. By odor I mean perception. These are they who make God three. They say, indeed, that from essence God is one; and yet, when they pray according to their belief, which is, that God the Father will have mercy for the Son's sake and that He will send the Holy Spirit, they clearly make three Gods; and they cannot do otherwise; for they pray to one to be merciful for the sake of a second and to send a third."

Then their teacher taught them concerning the Lord that He is the one God, in whom is the Divine Trinity.

624. Fourth Memorable Relation:

Awaking from sleep at midnight, I saw at some height toward the east an angel holding in his right hand a paper which appeared of lustrous brightness in the sun's light, and in the center of it there was a writing in golden letters; and I saw written: *The Marriage of Good and Truth*. From the writing flashed a splendor which spread

into a wide circle round about the paper; so that the circle or border appeared like the dawn of day in spring.

After this I saw the angel with the paper in his hand descending, and as he descended the paper appeared less and less bright, and the inscription, which was *The Marriage of Good and Truth*, was changed from a golden to a silver color, then to a copper color, then to an iron color, and finally to the color of copper and iron rust. At last the angel seemed to enter a dark mist and to pass through it to the earth; and there the paper, although still retained in his hand, was not visible. This was in the world of spirits where all men first assemble after death.

[2] The angel then spoke to me, saying: "Ask those who are coming here whether they see me or see anything in my hand."

A multitude came, one body from the east, one from the south, one from the west, and one from the north; and I asked those coming from the east and south, who were such as, while in the world, had been devoted to learning, whether they saw anyone there with me, or anything in his hand. They all said that they saw nothing whatever.

Then I asked those who came from the west and north, who were such as in the world had believed in the sayings of the learned; these said that they too did not see anything; although the last of them, who in the world had been in simple faith from charity or in some truth from good, said, after the former had gone away, that they saw a man (*vir*) with a paper, a man (*vir*) in graceful clothing, and a paper upon which letters were written; and when they brought their eyes close to it, they said that the inscription was, *The Marriage of Good and Truth*.

[3] These also spoke to the angel, and asked him to tell them what it was.

And the angel said, "All things in the whole heaven, and all things in the whole world, are by creation nothing but a marriage of good and truth, since all things and singular things, both the living and animate, and the lifeless and inanimate, are created from a marriage of good and truth and into that marriage. Nothing created into truth alone or into good alone is possible; either of these alone is nothing; but by means of that marriage the two exist and become a something, in quality in accord with the marriage. In the Lord God the Creator there is Divine good and Divine truth in their very substance. Divine good is the being (*esse*) of His substance, and

Divine truth is the outgo (*existere*) of His substance, and they are also in their very oneness, for in Him they make one infinitely. As these two are one in God the Creator Himself, they are also one in all things and singular things created by Him; and by means of this the Creator is conjoined in an eternal covenant like that of marriage with all things created from Himself.”

[4] The angel said further, that the Sacred Scripture, which was dictated by the Lord, is in the whole and in every part a marriage of good and truth (see above, n. 248–253); and because the church, which is formed by truths of doctrine, and religion, which is formed by goods of life according to truths of doctrine, are, with Christians, solely from the Sacred Scripture, it is evident that the church also, in general and in particular, is a marriage of good and truth. And what has been said of the marriage of good and truth can be said also of *The Marriage of Charity and Faith*, since good belongs to charity, and truth to faith.

When this had been said the angel raised himself up from the earth, and passing through the mist, he ascended into heaven; and then the paper, according as he ascended, shone as before; and lo, that circle which before appeared like the day-dawn, settled down and dispelled the mist which had brought darkness upon the earth, and it became sunny.

625. Fifth Memorable Relation:

Once when I was meditating about the Lord’s second coming, there suddenly appeared a flash of light which forcibly struck my eyes; and I therefore looked up, and lo, the whole heaven above me appeared luminous, and there from the east to the west in a continuous strain a *Glorification* was heard; and an angel stood near who said, “That is a glorification of the Lord on account of His coming. It comes from the angels of the eastern and western heavens.”

From the southern and northern heavens only a gentle murmur was heard.

And because all this was heard by the angel, he first said to me that these glorifications and celebrations of the Lord are made from the Word. Presently he said, “Now they are glorifying and celebrating the Lord especially by these words, which are spoken in the prophecy of *Daniel*:

Thou sawest iron mixed with miry clay, but they shall not cohere. But in those days the God of the heavens shall make a kingdom to arise which shall not perish for ages it shall break in pieces and consume all these kingdoms, but itself shall stand for ages (2:43, 44).

[2] After this I heard the sound of singing, and more deeply in the east I saw a flashing of light more brilliant than the former; and I asked the angel what the glorification there was.

He said it was in these words in *Daniel*:

I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and there was given Him dominion, and a kingdom; and all people and nations shall worship Him; His dominion is the dominion of an age, which shall not pass away, and His kingdom that which shall not be destroyed (Dan. 7:13, 14).

Beside this they were celebrating the Lord from these words in the *Apocalypse*:

To Jesus Christ be the glory and the might; behold, He cometh with clouds. He is the Alpha and the Omega, the Beginning and the End, the First and the last, Who is, Who was, and Who is to come, the Almighty; I John heard this from the Son of man out of the midst of the seven candlesticks (Apoc. 1:5-13; 22:8, 13; also Matt. 24:30, 32).

[3] I looked again into the eastern heaven, and it lighted up from the right side, the illumination extended to the southern expanse, and I heard a sweet sound, and asked the angel what it was pertaining to the Lord that they were glorifying there; and he said that it was in these words in the *Apocalypse*:

I saw a new heaven and a new earth, and I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride for her husband. And I heard a great voice out of the heaven saying, Behold the tabernacle of God is with men, and He will dwell with them. And an angel spoke with me, saying, Come, and I will show thee the bride, the wife of the Lamb. And he carried me away in the spirit to a great and high mountain, and showed me the city, the holy Jerusalem (21:1, 2, 3, 9, 10).

Also in these words:

I Jesus am the bright and morning star; and the Spirit and the bride say, Come, and He said I come quickly. Amen. Even so, come Lord Jesus (Apoc. 22:16, 17, 20).

[4] After this and more, a general glorification from the east to the west of heaven, and also from south to north was heard; and

I asked the angel, "What now?" He said, "The following from the prophets":

All flesh shall know that I Jehovah am thy Savior and thy Redeemer (Isa. 49:26).

Thus said Jehovah the King of Israel, and his Redeemer, Jehovah of Hosts, I am the First and the Last, and beside Me there is no God (Isa. 44:6).

It shall be said in that day, Lo, this is our God; we have waited for Him that He may deliver us; this is Jehovah; we have waited for Him, (Isa. 25:9).

The voice of one crying in the desert, Prepare ye the way of Jehovah. Behold, the Lord Jehovah cometh in strength; He shall feed His flock like a shepherd (Isa. 40:3, 5, 10, 11).

Unto us a Child is born, unto us a Son is given; and His name shall be Wonderful, Counselor, God, Mighty, Father of eternity, Prince of peace (Isa. 9:6).

Behold the days will come when I will raise unto David a just Branch (*Germen*), and He shall reign King and this is His name, Jehovah our Justice (Jer. 23:5, 6; 33:15, 16).

Jehovah of Hosts is His name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall He be called (Isa. 54:5).

In that day Jehovah shall be king over all the earth; in that day Jehovah shall be one and His name one (Zech. 14:9).

Hearing and understanding these things my heart greatly rejoiced, and I went home joyfully, and here I returned from the spiritual to the bodily state, in which I wrote out all this that I had seen and heard.

CHAPTER XI IMPUTATION

[I]

IMPUTATION AND THE FAITH OF THE PRESENT CHURCH (WHICH IS HELD TO BE THE SOLE GROUND OF JUSTIFICATION), MAKE ONE.

626. The faith of the present church, which is held to be the sole ground of justification, is imputation; that is, in the present church, faith and imputation make one, because each belongs to the other, or each mutually and interchangeably enters into the other and causes it to be. For if faith is mentioned and imputation is not added faith is mere sound; and if imputation is mentioned and faith is not added imputation is mere sound; but when the two are mentioned together, the result is something articulate, and yet without meaning; and in order that the understanding may have a perception of some thing, a third must necessarily be added, namely, Christ's merit. These form a statement that a man can utter with some reason. For it is the faith of the present church that God the Father imputes His Son's justice, and sends the Holy Spirit to work out its effects.

627. In the present church, then, these three, faith, imputation, and Christ's merit, are one, and they may be called a triune; for if one of these three were taken away, the present theology would be reduced to nothing, since it depends on these three perceived as one, as a long chain on a fixed hook. So if either faith, or imputation, or Christ's merit were taken away, all the things said about justification, the forgiveness of sins, vivification, renewal, regeneration, sanctification, and about the gospel, freedom of choice, charity, and good works, and even life eternal, would become like desolate towns or like a temple in ruins, and faith itself, which stands at the head of all, would come to nothing, and thus the entire church would be a desert and a desolation. All this makes clear upon what a pillar the

house of God at this day is made to rest: and if that pillar were torn down the house would be overthrown, like that in which the lords of the Philistines and people to the number of three thousand were amusing themselves, when Samson pulled down both of its pillars at once, and all within it were slain or died (Judges 16:29). This is said because it has been shown in what precedes, and will be shown still further in an appendix, that this faith is not Christian, because it is at variance with the Word, and that the imputation which it teaches is absurd, since Christ's merit cannot be imputed.

[II]

THE IMPUTATION THAT BELONGS TO THE FAITH OF
THE PRESENT DAY IS A DOUBLE IMPUTATION. AN
IMPUTATION OF CHRIST'S MERIT AND AN
IMPUTATION OF SALVATION THEREBY.

628. Throughout the whole Christian church it is taught that justification and salvation thereby are effected by God the Father through the imputation of the merit of Christ His Son; that imputation takes place by grace *when and where God wills*, thus arbitrarily; and that those to whom Christ's merit is imputed are adopted into the number of children of God. And because the leaders of the church have not advanced a foot beyond that imputation or raised their minds above it, because of the established dogmas of God's arbitrary election, they have fallen into enormous and fanatical errors, and at length into that detestable error respecting predestination, and still further into the abominable error, that God pays no attention to the deeds of a man's life but only to the faith inscribed upon the interiors of his mind. Unless, therefore, the error respecting imputation is abolished, atheism will invade all Christendom; and then will reign over them.

The king of the abyss, whose name in Hebrew is Abaddon and in Greek Apollyon (Apoc. 9:11),

"Abaddon" and "Apollyon" signifying the destroyer of the church by falsities, and "the abyss" the abode of those falsities (see the *Apocalypse Revealed*, n. 421, 440, 442). From this it is clear that that falsity and the resultant falsities exist in an extended series,

over which that destroyer reigns; for, as said above, the entire system of the present theology is dependent on this imputation, as a long chain on a fixed hook, and as man with all his members is dependent on the head. And because this imputation reigns everywhere, it is like what *Isaiah* says:

The Lord will cut off from Israel head and tail; the honorable, he is the head; and the teacher of lies, he is the tail (9:14, 15).

629. As just said, the imputation of the prevailing faith is a double imputation; but it is double in the sense that God exercises His mercy toward some, and not toward all, or that a parent exercises his love toward one or two of his children, and not toward all, or that the Divine law and its command apply to a few and not to all. One kind of doubleness, therefore, is far-reaching and undivided, the other is restricted and divided; this latter is doubleness, but the former is unity. For it is taught that the imputation of Christ's merit is from an arbitrary election, and that to those so elected there is an imputation of salvation, thus that some are adopted and the rest rejected; which would be as if God lifted some up into Abraham's bosom, and gave some over as morsels to the devil; and yet the truth is that the Lord rejects no man, and gives no man over to the devil, but this is done by the man himself.

630. It may be added that the present day doctrine of imputation deprives man of all power arising from any freedom of choice in spiritual things, and does not even leave him enough to enable him to brush fire from his clothing and keep his body from harm, or to extinguish his blazing home with water and rescue his family; and yet the Word from beginning to end teaches that everyone must shun evils, because they are of the devil and from the devil, and must do good because it is of God and from God, and that he must do this of himself, the Lord working in him. Put the present doctrine of imputation condemns the power to do this as deadly to faith and consequently to salvation, lest something belonging to man might enter into the imputation, and thus into the merit of Christ; from the establishment of which doctrine has issued this satanic principle that man is absolutely impotent in spiritual matters; which is like saying, Walk, although you have no feet, not even one; Wash, though both your hands are cut off; or, Do good, but keep asleep; or, Feed yourself, even without a tongue. It is also like giving man a will

that is not a will; in which case can he not say, "I have no more power than the pillar of salt into which Lot's wife was turned, or than Dagon the god of the Philistines had when the ark of God was taken into his house; I am afraid that my head like his might be torn off, and the palms of my hands thrown upon the threshold (1 Sam. 5:4); nor have I any more power than Beelzebub the god of Ekron who, as his name signifies, can only drive away flies?" That such impotence in spiritual things is believed in at the present day may be seen above (n. 464) from the extracts respecting freedom of choice.

631. As to the first part of the doubleness of that imputation respecting man's salvation, namely, the arbitrary imputation of Christ's merit, and the imputation of salvation thereby, the dogmatists differ; some teaching that this imputation is absolute, from free power, and takes place with those whose external or internal form is well pleasing to God; others, that imputation takes place from foreknowledge, with those into whom grace is infused, and to whom this faith can be applied. Nevertheless, these two opinions aim at one mark, or are like two eyes that have one stone for their object, or two ears that have as their object one song. At first glance they seem to depart from each other, but in the end they unite and agree. For since man's complete impotence in things spiritual is taught by both, and everything belonging to man is excluded from faith, it follows that this grace which is receptive of faith, whether infused arbitrarily or from foreknowledge is the same as election; for if that which is called prevenient grace were universal, man's application of it from some power of his own would come in, and this is of course rejected as leprous. Consequently a man no more knows whether from grace that faith has been given him or not, than a stock or a stone, which is what he was when it was infused; for there is no possible sign to attest it when charity, piety, the pursuit of a new life, and the free ability to do either good or evil, are denied to man. The signs attesting that faith which are put forth are all ludicrous, closely resembling the auguries of the ancients from the flights of birds, the prognostications of astrologers by the stars, or of players by dice. Such things, and others still more ludicrous, are consequences of the doctrine of the Lord's imputed justice, which together with faith (which is called that justice), is communicated to the elect.

[III]

THE FAITH IMPUTATIVE OF THE MERIT AND
JUSTICE OF CHRIST THE REDEEMER, FIRST AROSE
FROM THE DECREES OF THE COUNCIL OF NICE
RESPECTING THREE DIVINE PERSONS FROM
ETERNITY, WHICH FAITH HAS BEEN ACCEPTED BY
THE WHOLE CHRISTIAN WORLD FROM THAT TIME
TO THE PRESENT.

632. As to the Nicene Council itself, it was convoked by the emperor Constantine the Great by the advice of Alexander, bishop of Alexandria, and was composed of all the bishops in Asia, Africa, and Europe, and was held in his palace at Nice, a city of Bithynia. Its object was to refute and condemn, from the sacred writings, the heresy of Arius, a presbyter of Alexandria, who denied the Divinity of Jesus Christ. This took place in the year of our Lord 325. The members of that council decided that there were from eternity three Divine persons—Father, Son and Holy Spirit—as appears especially from the two creeds called the Nicene and Athanasian. In the Nicene creed we read:

I believe in one God the Father, Almighty, Maker of heaven and earth, and in one Lord, Jesus Christ, the Son of God, the only begotten of the Father, born before all ages, God from God, consubstantial with the Father, who descended from the heavens and was incarnate by the Holy Spirit from the virgin Mary; and in the Holy Spirit, Lord and Vivifier, who proceeds from the Father and the Son, and who together with the Father and the Son is adored and glorified.

In the Athanasian creed is the following:

The Catholic faith is this, that we worship one God in a Trinity, and the Trinity in unity, neither confounding the Persons nor separating the substance. But as we are compelled by the Christian verity to confess each Person singly to be God and Lord, so are we forbidden by the Catholic religion to say three Gods or three Lords.

That is, it is permitted men to confess, but not to say, three Gods and Lords. They may not say so because religion forbids it, but may confess it because the truth so dictates. This Athanasian creed was

written out by one or more of those who were present, immediately after the holding of the Nicene Council, and was accepted as ecumenical or Catholic. This shows clearly that it was then decided that three Divine persons from eternity ought to be acknowledged, and that although each Person singly was by Himself God, still they ought not to be called three Gods and Lords, but one.

633. That a belief in three Divine persons has been accepted since that time, and has also been confirmed and preached by all bishops, hierarchs, church rulers, and presbyters up to the present time, is known in the Christian world; and because a mental persuasion of the existence of three Gods has emanated therefrom, men have been unable to devise any other faith than one that could be applied to these three in their order; namely, this, that God the Father must be approached and be implored to impute His Son's justice, or to be merciful on account of His Son's passion on the cross, and to send the Holy Spirit to work out the mediate and final effects of salvation.

[2] This faith is the offspring born from those two creeds; but when its swaddling clothes are stripped off, there comes to view not one but three, at first joined together, as it were, in an embrace, but afterward separated, for it is declared that their essence unites them, but their properties—which are creation, redemption, and operation (that is, imputation, imputed justice and the making it effectual)—separate them. And for this reason, although out of three Gods they have made one, yet they have not made one Person out of three, from a fear that the idea of three Gods might be obliterated; for then, as stated in the creed, each Person singly can still be believed to be God; while if the three Persons were in consequence to become one, the whole house, built upon these three as its columns, would tumble into a heap.

[3] That council introduced the doctrine of three Divine persons from eternity because they had not properly searched the Word, and could therefore find no other defense against the Arians. Afterwards they combined those three Persons, each one of whom is God by Himself, into one God, from a fear of being accused of a belief in three Gods and reproached for it by every reasonable religious [person] on the three continents. They taught a belief that applied to the three Gods in their order, because no other faith could issue from that principle; to which is to be added, that if one of the three were

passed by, the third would not be sent, and thus every operation of Divine grace would be fruitless.

634. But the truth must be told. When a belief in three Gods was introduced into Christian churches, which was done at the time of the Nicene Council, they banished every good of charity and every truth of faith, because these two are wholly inconsistent with a mental worship of three Gods and a simultaneous oral worship of one God; for the mind then denies what the mouth utters, and the mouth denies what the mind thinks; and the result is that there is neither a belief in three Gods nor a belief in one God. From this it is clear that since that time the Christian temple has not only cracked open but has fallen to ruins; and since that time the mouth of the abyss, from which ascends a smoke like that of a great furnace, has been opened, the sun and air have been darkened, and locusts have gone out therefrom upon the earth (Apoc. 9:2, 3). (See the explanation of these things in the *Apocalypse Revealed*.) And from that time also has the desolation foretold by Daniel commenced and increased (Matt. 24:15), and to that faith and the imputation thereof the eagles have gathered together (verse 28), "eagles" there meaning the lynx-eyed leaders of the church. It may be said that a council in which so many bishops and learned men (*vir*) sat together, established this faith by a unanimous vote; but what confidence can be placed in councils, when Roman Catholic councils have also by a unanimous vote established the vicarship of the pope, the invocation of saints, the worship of images and bones, the division of the holy eucharist, purgatory, indulgences, and the like? And what confidence can be placed in councils when the council of Dort has also by a unanimous vote established a detestable predestination, and set it forth as the palladium of religion? But, my reader, believe not in councils, but in the Holy Word; and go to the Lord, and you will be enlightened; for He is the Word, that is, the Divine Truth in the Word.

635. Finally, this following arcanum shall be disclosed. In seven chapters of the *Apocalypse* the consummation of the present church is described in much the same way as the devastation of Egypt is described; for the two are pictured by like plagues, each one of which spiritually signifies some falsity, which extends the devastation of it even to destruction; and for this reason the present church, which

is at this day destroyed, is called “Egypt,” spiritually understood, (Apoc. 11:8). The plagues of Egypt were as follows:

The waters were turned into blood, so that every fish died, and the river stank (Ex. 7).

A like statement is made in the *Apocalypse* (8:8; 16:3); “blood” signifying Divine truth falsified, (see *Apocalypse Revealed*, n. 379, 404, 681, 687, 688); and the “fishes” which then died signifying the truths in the natural man, in like manner dead (n. 290, 405).

Frogs were brought upon the land of Egypt (Ex. 8).

Something is also said of frogs in the *Apocalypse* 16:13); “frogs” signifying reasonings from a cupidity for falsifying truths (see *Apocalypse Revealed*, n. 702).

In Egypt noisome sores were brought upon both man and beast (Ex. 9).

(The same in the *Apocalypse* 16:2); “sores” signifying interior evils and falsities destructive of good and truth in the church (see *Apocalypse Revealed*, n. 678).

In Egypt there was hail mingled with fire (Ex. 9).

(The same in the *Apocalypse* 8:7; 16:21); “hail” signifying infernal falsity (see *Apocalypse Revealed*, n. 399, 714).

Locusts were sent upon Egypt (Ex. 10).

(The same in the *Apocalypse* 9:1–11); “locusts” signifying falsities in outermosts, (see *Apocalypse Revealed* n. 424, 430).

Great darkness was brought upon Egypt (Ex. 10).

(The same in the *Apocalypse* 8:12); “darkness” signifying falsities arising either from ignorance, or from falsities of religion, or from evils of life; (see *Apocalypse Revealed*, n. 110, 413, 695).

Finally, the Egyptians perished in the Red Sea (Ex. 14).

(But in the *Apocalypse* the dragon and the false prophet were cast into the lake of fire and brimstone, 19:20; 20:10); both “the Red Sea” and that “lake” signifying hell. Respecting Egypt and respecting the church, whose consummation and end are described in the *Apocalypse*, like statements are made, because “Egypt” means a church that was in its beginning pre-eminent; and for this reason, before this church had been devastated, Egypt is compared to the garden of Eden, and the garden of Jehovah, (Gen. 13:10; Ezek. 31:8); and

is also called "the corner-stone of the tribes," "the son of the wise, and of the kings of old," (Isa. 19:11, 13). More respecting Egypt in its primeval state and in its devastated state may be seen in the *Apocalypse Revealed* (n. 503).

[IV]

THE FAITH IMPUTATIVE OF CHRIST'S MERIT WAS
UNKNOWN IN THE PRECEDING APOSTOLIC CHURCH,
AND IS NOWHERE TAUGHT IN THE WORD.

636. The church that preceded the Nicene Council is called the Apostolic church. It was evidently a widespread church, extending over the three parts of the globe, Asia, Africa and Europe, for the Emperor Constantine the Great was a Christian, and also a zealot in religion, and his dominion extended not only over many kingdoms of Europe that were afterward separated, but also over the neighboring countries outside of Europe. So as just said, he assembled the bishops from Asia, Africa and Europe, in his palace at Nice, a city of Bithynia, in order that he might banish from his empire the scandalous dogmas of Arius. This was done by the Lord's Divine Providence, because when the Divinity of the Lord is denied the Christian church dies, and becomes like a sepulchre adorned with the epitaph, *Hic jacet*. The church that existed before this time was called Apostolic; its distinguished writers were called the Fathers, and all true Christians held the relation of brethren. This church did not acknowledge three Divine persons, nor therefore a Son of God born from eternity, but only a Son of God born in time, as is evident from the creed, which by their church was called the Apostles' Creed, where the following words occur:

"I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord, who was conceived of the Holy Spirit, born of the virgin Mary; I believe in the Holy Spirit, the holy Catholic church, the communion of the saints."

From this it is clear that they acknowledged no other Son of God than the one conceived of the Holy Spirit and born of the virgin Mary, and by no means a Son of God born from eternity. This creed,

like the two others, has been acknowledged as truly Catholic by the entire Christian church up to the present day.

637. That in that primitive time all in the then Christian world acknowledged that the Lord Jesus Christ is God, to whom was given “all power in heaven and on earth,” and “power over all flesh,” according to His own express words (Matt. 28:18; John 17:2), and that they believed in Him, according to His command given from God the Father (John 3:15, 16, 36; 6:40; 11:25, 26), is also clearly evident from the convoking of all the bishops by the Emperor Constantine the Great, in order that they might from the sacred writings refute and condemn Arius and his followers, who denied the Divinity of the Lord the Savior born of the virgin Mary. This indeed they did, but in trying to escape the wolf they came upon the lion, or, according to the proverb, wishing to avoid Charybdis they ran upon Scylla; which they did by inventing a Son of God from eternity, who descended and assumed a Human, believing that they had thus vindicated and reestablished the Lord’s Divinity, not knowing that God Himself the Creator of the universe descended in order to become a Redeemer, and thus a Creator anew, according to the following plain declarations in the Old Testament: Isa. 25:9; 40:3, 5, 10, 11; 43:14; 44:6, 24; 47:4; 48:17; 49:7, 26; 60:16; 63:16; Jer. 50:34; Hos. 13:4; Ps. 19:14; to which add John 1:14; 19:15.

638. That Apostolic church, since it worshiped the Lord God Jesus Christ, and at the same time God the Father in Him, may be likened to the garden of God, and Arius who then arose, to the serpent sent from hell, and the Nicene Council to Adam’s wife, who offered the fruit to her husband and persuaded him to eat of it, after doing which they appeared to themselves to be naked, and covered their nakedness with fig-leaves. Their “nakedness” means their former innocence, and “fig-leaves” the truths of the natural man which were gradually falsified. That primitive church may also be likened to the dawn and morning and from that the day advanced to the tenth hour, and then a dense cloud intervened, under which the day advanced to evening, and afterward to night, in which the moon arose for some, by the [dim] light (*lumen*) of which they saw something from the Word, while others went on so far into the nocturnal darkness that they saw no Divinity in the Lord’s Humanity, although Paul says that,

In Jesus Christ dwells all the fullness of Divinity bodily (Col. 2:9); and John, that,

The Son of God sent into the world is the true God and eternal life (1 John 5:20, 21).

The primitive or Apostolic church never could have divined that a church was to follow which would worship several Gods in heart, and one with the lips; which would separate charity from faith, and the forgiveness of sins from repentance and the pursuit of a new life; which would introduce the doctrine of man's utter impotence in spiritual things; and least of all, that an Arius would lift up his head, and when he was dead would rise again, and secretly rule even to the end.

639. That no faith imputative of Christ's merit is taught in the Word, is very clear from the fact that this faith was unknown in the church until after the Nicene Council had introduced the doctrine of three Divine persons from eternity. And when this faith had been introduced and had pervaded the whole Christian world, every other faith was cast into the dark, so that whoever since that time reads the Word, and there sees anything about faith and imputation and the merit of Christ, naturally falls into that which he has believed to be the one only thing; like one who sees what is written on one page and there stops, not turning the leaf and seeing what is on the other page; or like one who persuades himself that a certain thing is true (although it is false), and confirms that only, and thereafter sees falsity as truth and truth as falsity, and sets his teeth and hisses at everyone opposing it, saying, "You have no intelligence." Thus the man's whole mind is in it, covered over with a callousness which rejects as heterodox everything that does not agree with his so-called orthodoxy; for his memory is like a tablet upon which is written this single ruling tenet in theology; and when anything else enters there is no place where it may be inserted, and he therefore casts it out as the mouth casts out froth. For example, if you say to a confirmed naturalist who believes that nature created herself, or that God came forth after nature, or that nature and God are one, that the very reverse is the truth, would he not look upon you as one deluded by the fables of the priest, or as a simpleton, or a dullard, or as demented? So it is with all things that are fixed in the mind

by persuasion and confirmation; which finally appear like pictured tapestry fastened with many nails to a wall built of old stones.

[V]

IMPUTATION OF CHRIST'S MERIT AND JUSTICE IS IMPOSSIBLE.

640. In order to know that an imputation of the merit and justice of Jesus Christ is impossible, what His merit and justice are must be known. The merit of the Lord our Savior is redemption, the nature of which may be seen above in its proper chapter (n. 114–133), where it is described as the subjugation of the hells, the orderly arrangement of the heavens, and the subsequent establishment of a church, and thus as being a work purely Divine. It is also there shown that the Lord by means of redemption took to Himself the power to regenerate and save those who believe on Him and do His commandments; also that without this redemption no flesh could have been saved. As redemption therefore was a work purely Divine, and a work of the Lord alone, and constitutes His merit, it follows that His merit can no more be applied, ascribed, or imputed to any man than the creation and preservation of the universe. Moreover, redemption was, as it were, a new creation of the angelic heaven, and likewise of the church.

[2] That the present church attributes that merit of the Lord the Redeemer to those who by grace attain to that faith, is evident from their dogmas, among which this is the chief. For it is affirmed by the hierarchs of that church and by their subordinates, both in the Roman Catholic and in the Reformed churches, that by the imputation of Christ's merit those who have attained to faith are not only reputed just and holy, but also are so; and that their sins are not sins in God's sight because they are forgiven, and they themselves are justified, that is, reconciled, renewed, regenerated, sanctified, and enrolled in heaven. That the entire Christian church today teaches these same dogmas is very evident from the Council of Trent, from the Augustan or Augsburg Confessions, and from the appended and accepted commentaries.

[3] From the things said above when applied to that faith, what follows but that the possession of that faith is that merit and that justice of the Lord, consequently that its possessor is Christ in another person? For it is affirmed that Christ Himself is Justice, and that that faith is justice, and that imputation (meaning thereby ascription and application), causes men not only to be reputed just and holy, but to be so in reality. To imputation, application, and ascription, add *transcription* only, and you will be a vicarious pope.

641. Because, then, the Lord's merit and justice are purely Divine, and things purely Divine are such that if they were to be applied and ascribed to man he would instantly die and like a stick of wood thrown into the naked sun, would be so completely consumed that scarcely a particle of his ashes would be left; the Lord approaches angels and men with His Divine by means of light tempered and accommodated to the capacity and quality of each one, thus by means of what is brought down to man's level and adapted; and in the same way by means of heat.

[2] In the spiritual world there is a sun, in the midst of which is the Lord; from that sun the Lord flows in by means of light and heat into the whole spiritual world, and into all who are there. All the light and all the heat of that world are from this source. From that sun the Lord also flows with the same light and the same heat into the souls and minds of men. That heat in its essence is the Lord's Divine love, and that light in its essence is His Divine wisdom. The Lord adapts that light and that heat to the capacity and quality of the recipient angel and man, doing this by means of the spiritual auras or atmospheres that convey and transfer them. The Divine Itself which immediately encompasses the Lord, constitutes that sun. That sun is far off from the angels, as the sun of the natural world is from men, in order that it may not come into naked and thus untempered contact with them; since otherwise they would be consumed like a stick of wood thrown into the naked sun, as said above.

[3] All this makes clear that the Lord's merit and justice, being purely Divine, can in no possible way be transferred by imputation into any angel or man; and if even the least drop thereof, not so tempered as above stated, were to touch them, they would instantly writhe as if struggling with death, with feet contorted and eyes staring, and would become lifeless. In the Israelitish church this was known by their being taught that no man could see God and live.

[4] The sun of the spiritual world, such as it was after Jehovah God had assumed the Human, and had added thereto redemption and a new justice, is described in these words in *Isaiah*:

The light of the sun shall be sevenfold, as the light of seven days, in the day when Jehovah shall bind up the breach of His people (30:26).

This chapter from beginning to end treats of the Lord's coming. What would take place if the Lord were to come down and draw near to anyone who is impious, is also described in the following words in the *Apocalypse*:

They hid themselves in the caves and in the rocks of the mountains, and said to the mountains and rocks, Hide us from the face of Him that sitteth on the throne, and from the anger of the Lamb (6:15, 16).

It is said, "the anger of the Lamb" because their terror and torment when the Lord draws near appear to them like wrath.

[5] This may be still more evidently inferred from the fact, that if anyone who is impious is admitted into heaven, where charity and faith in the Lord reign, darkness invades his eyes, giddiness and madness invade his mind, pain and torment his body, and he becomes like one dead. What then, if the Lord Himself, with His Divine merit, which is redemption, and His Divine justice, were to enter into man? The apostle John himself could not endure the presence of the Lord, for we read:

That when he saw the Son of man in the midst of the seven lampstands, he fell at His feet as one dead (Apoc. 1:17).

642. In the decrees of the Councils and in the articles of the Confessions to which the Reformed make oath, it is declared that God justifies the wicked man by means of the merit of Christ infused into him, when, in fact, not even the good of any angel can be communicated to one who is wicked, still less conjoined to him, without being thrown back and rebounding like an elastic ball thrown against a wall, or swallowed up like a diamond sunk in a marsh; and indeed, if anything truly good was thrust upon him, it would be like a pearl fastened to a swine's snout. For who does not know that clemency cannot be introduced into unmercifulness, innocence into vindictiveness, love into hatred, or concord into discord, which would be like mixing together heaven and hell? The man who has not been born again, is in the spirit like a panther or an owl, and may be likened to a thorn or a nettle; while the man who has been born again is

like a sheep or a dove, and may be likened to an olive tree or a vine. Reflect, I pray you, if you will, how a human panther can be converted into a human sheep, or an owl into a dove, or a thorn tree into an olive tree, or a nettle into a vine, by any imputation, ascription, or application of the Divine justice, which would rather damn than justify him. Before such a conversion could take place, must not the ferine nature of the panther and owl, or the noxious qualities of the thorn and nettle first be taken away, and what is truly human and harmless be implanted in their place? How this is effected the Lord also teaches in *John* (15:1-7).

[VI]

THERE IS AN IMPUTATION, BUT IT IS AN
IMPUTATION OF GOOD AND EVIL, AND AT THE
SAME TIME OF FAITH.

643. From numerous passages in the Word, which in part have been already quoted, it is evident that there is an imputation of good and evil, which is the imputation meant in the Word where it is mentioned. But that everyone may feel certain that there is no other imputation, some passages from the Word shall be offered also, as follows:

The Son of man shall come, and then He shall render unto everyone according to his deeds (*Matt.* 16:27).

They shall come forth, they that have done goods into the resurrection of life, and they that have done evils unto the resurrection of judgment (*John* 5:29).

The book was opened, which is the book of life, and all were judged according to their works (*Apoc.* 20:12, 13).

Behold, I come quickly, and My reward is with Me, to give to every man according to his work (*Apoc.* 22:12).

I will punish him according to his ways, and will recompense him for his works (*Hos.* 4:9; *Zech.* 1:6; *Jer.* 25:14; 32:19).

In the day of His wrath and just judgment, God will render to every man according to his works (*Rom.* 2:5, 6).

We must all be made manifest before the judgment-seat of Christ, that each one may receive the things done through the body, according to what he hath done, whether good or evil (*2 Cor.* 5:10).

[2] In the beginning of the church there was no other law of imputation, nor will there be any other at its end. That there was no other at the beginning of the church, is evident from Adam and his wife, in that they were condemned because they did evil in eating from the tree of the knowledge of good and evil (Gen. 2; 3); and that there will be no other at the end of the church, is evident from these words of the Lord:

When the Son of man shall come in His glory, then shall He sit on the throne of His glory; and He shall say to the sheep on His right hand, Come ye blessed, inherit the kingdom prepared for you from the foundation of the world; for I was a hungered and ye gave Me to eat; I was thirsty and ye gave Me to drink; I was a sojourner and ye took Me in; I was naked and ye clothed Me; I was sick and ye visited Me; I was in prison and ye came unto Me. But to the goats on His left, because they had not done good, He said, Depart from Me, ye cursed, into eternal fire, prepared for the devil and his angels (Matt. 25:31-41).

From these passages anyone with his eyes open can see that there is an imputation of good and evil.

[3] There is also an imputation of faith, because charity which pertains to good, and faith which pertains to truth, reside together in good works; and that otherwise works are not good, may be seen above (n. 373-377). Therefore James says:

Was not Abraham our father justified by works, when he offered up his son upon the altar? Seest thou not how faith co-operated with his works, and by works faith was recognized as perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for justice(2:21-23).

644. The rulers of the Christian churches and in consequence their subordinates, have understood by imputation in the Word the imputation of faith upon which were inscribed the justice and merit of Christ, which were thus ascribed to man, for the reason that for fourteen centuries, that is, since the time of the Nicene Council, they have not wished to know about any other faith. Therefore such faith alone is fixed in their memories and consequently in their minds, like a thing organized, which from that time has furnished a light like that which comes from a fire at night-time, from which light that faith has appeared like true theology itself, on which all other things hang in a linked series, and these would fall asunder if that head or pillar were removed. If therefore they were to think when they read the Word, of any other than this imputative faith, that light,

together with their entire theology, would be extinguished, and a darkness would arise which would cause the whole Christian church to vanish. Therefore it is left to them,

Like a stump of roots in the earth, the tree being cut down and destroyed, until the seven times shall be accomplished (Dan. 4:23).

Who among the confirmed leaders of the present church does not, when that faith is attacked, close his ears as if with cotton against hearing anything opposed to it? But, my reader, open your ears, and read the Word, and you will have a clear perception of a faith and an imputation other than those which you have heretofore believed in.

645. It is wonderful, that although the Word from beginning to end is full of testimonies and proofs that everyone's own good and evil is imputed to him, the dogmatists of the Christian religion have, nevertheless, so closed their ears as if with wax, and besmeared their eyes as if with salve, that they have neither heard nor seen, nor do they hear or see any other imputation than that of their own faith mentioned above. And yet that faith may be justly compared to the disease of the eye called *gutta serena*, (and in fact deserves to be so named), which disease is an absolute blindness of the eye, arising from an obstruction of the optic nerve, although the eye appears to retain its sight perfectly. In like manner those who adhere to that faith walk as if with open eyes, and seem to others to see all things, when yet they see nothing; for when that faith enters man, since he is then like a stock, he knows nothing about it, not even knowing whether that faith is in him, or whether there is anything in it. Afterwards with eyes apparently clear they behold that faith in the pains of travail and giving birth to those noble offsprings of justification, namely, forgiveness of sins, vivification, renewal, regeneration, and sanctification, and yet they have not seen and cannot see any sign of any one of them.

646. That good, which is charity, and evil, which is iniquity, are imputed after death, has been proven to me by all my experience relating to the lot of those who pass from this to the other world. Everyone, after he has waited there for some days, is examined to ascertain his character, that is, what he was in respect to religion in the former world. When this has been done, the examiners report the result to heaven, and the man is then transferred to his like, that

is, to his own. Thus is imputation effected. That to all in heaven there is an imputation of good, and to all in hell an imputation of evil, was made clear to me from the arrangement of both by the Lord. The entire heaven is arranged in societies according to all the varieties of the love of good, and the entire hell according to all the varieties of the love of evil. The church on earth is arranged by the Lord in like manner, for it corresponds to heaven. Its religion is its good. Moreover, ask anyone you please who is endowed with religion and also with reason, belonging either to this quarter of the globe or one of the others, who he believes will go to heaven, and who to hell; and they will answer unanimously that those who do good will go to heaven, and those who do evil to hell. Again, does not everyone know that every true man loves a man, an assembly of many men, a state, or a kingdom, because of their goodness; and not only men, but even beasts and inanimate things, such as houses, possessions, fields, gardens, trees, forests, lands, and finally metals and stones, because of their goodness and use? Goodness and use are one. Why then should not the Lord love man and the church because of their goodness?

[VII]

THE FAITH AND IMPUTATION OF THE NEW CHURCH
CAN BY NO MEANS EXIST TOGETHER WITH THE
FAITH AND IMPUTATION OF THE FORMER CHURCH;
AND IF THEY ARE TOGETHER, SUCH A COLLISION
AND CONFLICT RESULT THAT EVERYTHING
PERTAINING TO THE CHURCH IN MAN PERISHES.

647. The faith and imputation of the New Church cannot exist together with the faith and imputation of the former or still-existing church because they do not agree in one-third part, not even in one-tenth part; for the faith of the former church teaches that three Divine persons have existed from eternity, each one of whom is singly or by Himself God, also three Creators. But the faith of the New Church is that there has been but one Divine Person, thus one God, from eternity, and that beside Him there is no God. Thus the faith of the former church has taught a Divine Trinity divided into three

Persons, while the faith of the New Church teaches a Divine Trinity united in one Person.

[2] The faith of the former church has been a faith in a God invisible, inaccessible, and incapable of conjunction with man; and its idea of God has been like its idea of spirit, which is like that of ether or air. But the faith of the New Church is a faith in a God who is visible, accessible, and capable of conjunction with man, in whom, like the soul in the body, is God invisible, inaccessible, and incapable of conjunction; and its idea of this God is that He is a Man, because the one God who was from eternity became Man in time.

[3] The faith of the former church attributes all power to the invisible God, and takes it from the visible; for it teaches that God the Father imputes faith, and through it bestows eternal life, and that the visible God merely intercedes; while they both give (or according to the Greek church, God the Father gives) to the Holy Spirit, who is by Himself the third God in order, all power to work out the effects of that faith. But the faith of the New Church attributes to the visible God, in whom is the invisible, the omnipotence to impute and also to work out the effects of salvation.

[4] The faith of the former church is primarily a faith in God the Creator, and not at the same time a faith in Him as Redeemer and Savior; while the faith of the New Church is a faith in one God, who is at once Creator, Redeemer and Savior.

[5] The faith of the former church is that repentance, forgiveness of sins, renewal, regeneration, sanctification and salvation follow of themselves faith given and imputed, with nothing pertaining to man mingled or joined with these. But the faith of the New Church teaches that man co-operates in repentance, reformation and regeneration, and thus in the forgiveness of sins.

[6] The faith of the former church teaches the imputation of Christ's merit, which imputation is embraced in the faith bestowed; while the faith of the New Church teaches the imputation of good and evil, and also of faith, and that this imputation is in accordance with Sacred Scripture, while the other is contrary to it.

[7] The former church teaches that faith, which includes the merit of Christ, is given when man is like a stock or a stone; and it also teaches man's utter impotence in spiritual things; but the New Church teaches a wholly different faith, which is not a faith in the

merit of Christ, but in Jesus Christ Himself, God, Redeemer and Savior, and a freedom of choice that both fits man to receive and also to co-operate.

[8] The former church adds charity to its faith as an appendage, but not as anything saving, and thus it constitutes its religion; but the New Church conjoins faith in the Lord and charity toward the neighbor as two inseparable things, and thus constitutes its religion. There are also many other differences.

648. From this brief review of the points of discordance or disagreement between them, it is clear that the faith and imputation of the New Church can by no means exist together with the faith and imputation of the former or still existing church; and with such a discord and disagreement between the faith and imputation of the two churches, they are totally heterogeneous; and consequently if they were to exist together in man's mind, such a collision and conflict would result that everything pertaining to the church would perish, and in spiritual things man would fall into a delirium or into a swoon, so that he would not know what the church is, or whether there is a church; neither would he know anything about God, faith, or charity.

[2] Because the faith of the former church excludes all light derived from reason, it may be likened to an owl, while the faith of the New Church may be likened to a dove, which flies by day and sees by the light of heaven; and their coming together in one mind would be like the meeting of an owl and dove in one nest, where the owl would lay her eggs and the dove hers, and after incubation the young birds would be hatched, and the owl would then tear the young of the dove to pieces and give them for food to her own young, being a voracious bird.

[3] As the faith of the former church is described in the *Apocalypse* (chap. 12) by a dragon, and that of the New Church by a woman encompassed by the sun, upon whose head was a crown of twelve stars, it may be inferred from the comparison what the state of a man's mind would be if the two were to be together in the same abode; namely, the dragon would stand near to the woman when she was about to bring forth, with a mind (*animus*) to devour her offspring, and when she had fled in to the desert would follow her, and cast out water like a flood after her, that she might be swallowed up.

649. The result would be the same should anyone embrace the faith of the New Church while retaining the faith of the former church respecting the imputation of the Lord's merit and justice; since from this doctrine as a root all the dogmas of the former church have sprung up as offshoots; and in that case it would be like man's extricating himself from five of the dragon's horns and becoming entangled in the other five; or like one's escaping from a wolf and falling upon a tiger; or like one's getting out of a dry ditch and falling into one with water in it, where he would be drowned. For in that case the man would easily return to all things of his former faith, and what these are has been shown above; and he would then acquire the damnable idea that he might impute and attach to himself the essentially Divine things that belong to the Lord, which are redemption and justice, and which may be adored but not so appropriated; for if a man were to impute and attach these to himself he would be consumed like one thrown into the naked sun, from the light and heat of which, nevertheless, he has bodily vision and life. That the Lord's merit is redemption, and that His redemption and His justice are the two Divine things that cannot be conjoined to man has been shown above. Let everyone take heed, therefore, not to transcribe the imputation of the former church upon that of the new, from which would spring baneful results, which would be obstacles to his salvation.

[VIII]

THE LORD IMPUTES GOOD TO EVERY MAN, BUT
HELL IMPUTES EVIL TO EVERY MAN.

650. That the Lord imputes to man good and not evil, while the devil (meaning hell), imputes evil and not good to him, is a new thing in the church; and it is new for the reason that in the Word it is frequently said that God is angry, takes vengeance, hates, damns, punishes, casts into hell, and tempts, all of which pertain to evil, and therefore are evils. But it has been shown in the chapter on the Sacred Scriptures that the sense of the letter of the Word is composed of such things as are called appearances and correspondences, in order that there may be a conjunction of the external church with

its internals, thus of the world with heaven. It is also there shown that when such things in the Word are read these very appearances of truth, while they are passing from man to heaven, are changed into genuine truths, which are that the Lord is never angry, never takes vengeance, never hates, damns, punishes, casts into hell, or tempts, consequently does evil to man. This transmutation and changing in the spiritual world I have frequently observed.

651. All reason agrees that the Lord cannot do evil to any man, consequently that He cannot impute evil to man; for He is Love itself and Mercy itself, thus Good itself; and these belong to His Divine Essence; therefore to attribute evil or anything belonging to evil to the Lord, would be inconsistent with His Divine Essence, and thus, a contradiction; and would be as abominable as joining together the Lord and the devil, or heaven and hell, when nevertheless,

Between them there is a great gulf fixed, so that they who would pass hence may not be able, and that none may cross over from thence to this side (Luke 16:26).

Even an angel of heaven can do no evil to anyone, because the essence of good from the Lord is in him; and on the other hand, an infernal spirit can do nothing but evil to another, because the nature of evil from the devil is in him. The essence or nature which anyone makes his own in the world cannot be changed after death. Consider, I pray you, what sort of a being the Lord would be, if He were to look upon the wicked from anger, and upon the good from mercy (the evil numbering myriads of myriads and the good likewise), and were to save the good from grace, and damn the evil from a feeling of revenge, and were to look upon the two with so different an eye—gentle or stern, mild or severe. In that case, what would the Lord God be? Who that has been taught by preaching in churches does not know that all good that is in itself good is from God, and on the other hand, that all evil that is in itself evil is from the devil? If any man, therefore, were to receive both good and evil,—good from the Lord and evil from the devil—both of them in the will, would he not become neither cold nor hot, but lukewarm, and therefore be spewed out, according to the Lord's words in the *Apocalypse* (3:15, 16)?

652. That the Lord imputes good to every man and evil to none, consequently that He does not condemn anyone to hell, but so far as man follows raises all to heaven, is evident from His words:

Jesus said, When I am lifted up from the earth, I will draw all men unto Myself (John 12:32).

God sent not His Son into the world to judge the world, but that the world through Him might be saved. He that believeth on Him is not judged; but he that believeth not hath been judged already (John 3:17, 18).

If any man hear My words and yet hath not believed, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth Me and receiveth not My words, hath one that judgeth him; the Word that I have spoken shall judge him in the last day (John 12:47, 48).

Jesus said, I judge no man (John 8:15).

“Judgment” here and elsewhere in the Word means judgment to hell, which is condemnation; but of salvation judgment is not predicated, but resurrection to life (John 5:24, 29; 3:18).

[2] “The Word” which is to judge means the truth; and the truth is that all evil is from hell, and thus that they are one. So when a wicked man is raised up by the Lord toward heaven, his evil draws him down; and because he loves evil, he himself freely follows it. It is also a truth in the Word that good is heaven; so when a good man is raised by the Lord toward heaven, he ascends as it were freely, and is introduced. Such are said,

To be written in the book of life (Dan. 12:1; Apoc. 13:8; 20:12, 15; 17:8; 21:26).

[3] There is actually a sphere proceeding continually from the Lord and filling the entire spiritual and natural worlds which raises all towards heaven. It is like a strong current in the ocean which unobservedly draws a vessel. All who believe in the Lord and live according to His precepts enter that sphere or current and are elevated; while those who do not believe, are unwilling to enter, but withdraw themselves to the sides, and are there carried away by a current the sets toward hell.

653. Everyone knows that a lamb can only act like a lamb, and a sheep only like a sheep; while on the other hand a wolf can act only like a wolf, and a tiger like a tiger. If these beasts were put together, would not the wolf devour the lamb, and the tiger the sheep? Consequently there are shepherds to guard them. Everyone knows that a spring of sweet water cannot from its vein bring forth bitter waters, and that a good tree cannot bring forth evil fruit, that a vine cannot prick like a thorn, a lily sting like a nettle, or a hyacinth

wound like a thistle; or the reverse. These evil plants, therefore, are rooted out of fields, vineyards, and gardens, gathered into bundles, and thrown into the fire. So it is with the wicked pouring into the spiritual world, according to the Lord's words (Matt. 13:30; John 15:6). The Lord also said to the Jews,

Ye offspring of vipers, how can ye being evil speak good things? A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things (Matt. 12:34, 35).

[IX]

FAITH, WITH THAT TO WHICH IT IS CONJOINED, IS
WHAT DETERMINES THE VERDICT; IF A TRUE FAITH
IS CONJOINED TO GOOD, THE VERDICT IS FOR
ETERNAL LIFE; BUT IF FAITH IS CONJOINED TO
EVIL, THE VERDICT IS FOR ETERNAL DEATH.

654. The works of charity done by a Christian and those done by a heathen appear in outward form to be alike, for one like the other practises the good deeds of civility and morality toward his fellow, which in part resemble the deeds of love to the neighbor. Both, even, may give to the poor, aid the needy and attend preaching in churches, and yet who can thereby determine whether or not these external good deeds are alike in their internal form, that is, whether these natural good deeds are also spiritual? This can be concluded only from the faith; for the faith is what determines their quality, since faith causes God to be in them and conjoins them with itself in the internal man; and thus natural good works become interiorly spiritual. That this is so may be seen more fully from the subjects treated of in the chapter on Faith, where the following points are made clear:

Faith is not living faith until it is conjoined with charity. Charity becomes spiritual from faith, and faith from charity. Faith apart from charity, since it is not spiritual, is not faith; charity, apart from faith since it is not living, is not charity. Faith and charity apply and conjoin themselves to each other mutually and interchangeably. The Lord, charity, and faith make one, like life, will, and understanding, but when separated they all perish like a pearl reduced to powder.

655. From what has been presented it can be seen that faith in the one and true God causes good to be good in internal form also; and on the other hand, that faith in a false God causes good to be good in outward form only, which is not good in itself. Such was formerly the faith of the heathen in Jove, Juno, and Apollo; of the Philistines in Dagon, of others in Baal and Baalpeor, of Balaam the Magician in his god, and of the Egyptians in several gods. It is wholly different with faith in the Lord, who is the true God and eternal life (according to 1 John 5:20), and in whom dwelleth all the fullness of Divinity bodily (according to Paul in Col. 2:9). What is faith in God but a looking to Him, and His consequent presence, and at the same time confidence that He gives aid? And what is true faith but this and also a confidence that all good is from Him, and that He causes His good to become saving? So when this faith conjoins itself with good the verdict is for eternal life; but when it does not conjoin itself with good it is wholly different; and still more so when it conjoins itself with evil.

656. What the conjunction of charity and faith is in those who believe in three Gods, and yet say that they believe in one, has been shown above; namely, that charity is conjoined with faith in the external natural man only. This is because the mind is then in the idea of three Gods, while the lips confess one; so that if the mind at that moment were to pour itself forth into oral confession, it would prevent the utterance of one God, and would open the lips and proclaim its three Gods.

657. That evil and a faith in the one and true God cannot exist together, anyone can see from reason; for evil is opposed to God, and faith is for Him; and evil pertains to the will, and faith to the thought, and the will flows into the understanding and causes it to think, and not the reverse, the understanding merely teaching what is to be willed and done. Consequently the good that an evil man does is in itself evil; it is like a polished bone with a rotten marrow; it is like a player on the stage impersonating a great man; it is like the painted face of a worn-out harlot; it is like a butterfly with silver wings, flying about and depositing its eggs on the leaves of a good tree, whereby all its fruit is destroyed; it is like a fragrant smoke from a poisonous herb; it is even like a moral robber or a pious cheat; and in consequence his good, which in itself is evil, is in the inner room, while his faith, walking about and reasoning in the vestibule, is a

mere chimera, specter, and bubble. From all this it is clear that faith determines the verdict in accordance with the good or the evil that is conjoined with it.

[X]

THOUGHT IS NOT IMPUTED TO ANYONE, BUT WILL ONLY.

658. Every educated man knows that the mind has two faculties or parts, the will and the understanding; but few know how to justly distinguish them, to examine their properties singly, and again unite them. Those who are unable to do this can form for themselves only the most obscure idea respecting the mind; therefore unless the properties of each are first separately described, this statement that thought is not imputed to anyone, but will only, cannot be understood. In brief, the properties of the two are as follows:

1. Love itself and the things pertaining to it reside in the will, and knowledge (*scientia*), intelligence and wisdom in the understanding; and these the will inspires with its love, and secures their favor and agreement; and the result is, that such as the love is, and the consequent intelligence, such is the man.

[2] 2. From this it also follows that all good as well as all evil belongs to the will; for whatever proceeds from the love is called good, even if it be evil, this being the result of delight, which constitutes the life of the love, the will, through its delight entering the understanding and producing consent.

[3] 3. Consequently the will is the being or essence of man's life, while the understanding is the outgo or existence therefrom. And as an essence is nothing except it is in some form, so the will is nothing unless it is in the understanding; wherefore the will takes form in the understanding, and thus comes to light.

[4] 4. Love in the will is the end, and in the understanding seeks and finds the causes whereby it advances into effect. And because the end is the purpose, and this is what the man intends, purpose also belongs to the will and through the intention enters the understanding and impels it to consider and evolve the means, and to conclude upon such things as tend to effects.

[5] 5. Everything that is man's very own is in the will, and is evil from the first birth, but it becomes good by means of the second birth. The first birth is from parents, but the second from the Lord.

[6] 6. From these few statements it can be seen that the property of the will and the property of the understanding are different; and that from creation these are conjoined like being and existence; consequently that man is man primarily from the will, and secondarily from the understanding. This is why thought is not imputed to man, but will, and consequently good and evil, because these, as before said, reside in the will and from that in the thought of the understanding.

659. No evil that a man thinks is imputed to him, because he was so created as to be able to understand and thus think either good or evil—good from the Lord and evil from hell—for he is between these two, and from his freedom of choice in spiritual things has the ability to choose either one or the other. This freedom of choice has been treated of in its own chapter. And because man has the ability to choose from freedom he can will or not will, and what he wills is received by the will and appropriated, while what he does not will is not received and thus is not appropriated. All the evils to which man inclines by birth are inscribed upon the will of his natural man; and so far as the man draws upon these evils they flow into his thoughts; in like manner goods with truths flow from above the Lord into the thoughts and there they are balanced like weights in the scales of a balance. If the man then adopts the evils, they are received by the old will and added to those in it; but if he adopts goods with truths, the Lord forms a new will and a new understanding above the old, and there by means of truths He gradually implants new goods, and by means of these subjugates the evils that are below and removes them, and arranges all things in order. From this also it is clear that thought is the seat of purification and excretion of the evils resident in man from his parents; consequently if the evils that a man thinks were to be imputed to him, reformation and regeneration would be impossible.

660. As good belongs to the will and truth to the understanding, and many things in the world correspond to good, such as fruit and use, while imputation itself corresponds to the estimate and price it follows that what has here been said of imputation may find its counterpart in all created things; for as before shown in various

places, all things in the universe have relation to good and truth, and on the contrary to evil and falsity. A comparison may therefore be made with the church, in that its value is estimated by its charity and faith, and not by its rituals, which are adjoined to it. A comparison may also be made with the ministry of the church, in that they are valued according to their will and love, together with their understanding in spiritual things and not according to their affability and mode of dress.

[2] A comparison may also be made with worship and the temple in which it is performed; worship itself takes place in the will, and in the understanding as in its temple; and the temple is called holy not from itself, but from the Divine that is there taught. Again a comparison may be made with a government where good reigns and truth along with it. Such a government is beloved, but not one where truth reigns without good. Who judges of a king by his attendants, horses, and carriages, and not by the royalty which is recognized in him? Royalty is a matter of love and prudence in governing. In a triumph who does not consider the victor, and because of him the pomp, not the pomp and because of that the victor, thus the formal because of the essential, and not the reverse? The will is the essential and thought is the formal; and no one can impute to the formal anything but what it derives from the essential; thus the imputation is to the essential, not to the formal.

661. To this I will add two Memorable Relations. First:

In the higher northern quarter near to the east in the spiritual world, there are places of instruction for boys, and for youths, and for men, and also for old men. All who die infants are sent to these places and educated in heaven; likewise all who are newcomers from the world and who desire cognitions about heaven and hell. This place is near the east, in order that all may be instructed by influx from the Lord; for the Lord is the east, because He is in the sun there, and the sun is pure love from Him; consequently the heat from that sun in its essence is love, and the light from it in its essence is wisdom; and these are inspired by the Lord from that sun into those who are instructed according to their ability to receive, and their ability to receive is according to their love of being wise. When their times of instruction are over, those who have become intelligent are

sent away, and these are called disciples of the Lord. First, they are sent away to the west, and those who do not stay there go to the south, and some through the south to the east, and thus they are introduced into the societies where their abodes are to be.

[2] Once, when meditating upon heaven and hell, I began to desire a universal cognition of the state of each, knowing that one who knows universals is afterwards able to comprehend the singulars, because the latter are included in the former as parts in the whole. With this desire I looked toward that tract in the northern quarter near the east where the places of instruction were, and by a way then opened to me I went there, and entered into a college where there were young men. I went to the head teachers who were instructing them, and asked them whether they knew the universals relating to heaven and hell.

They responded that they knew a little something [of them], “but if we look toward the east to the Lord, we shall be enlightened and shall know.”

[3] This they did, and then said, “The universals respecting hell are three, but they are diametrically opposite to the universals relating to heaven. The universals relating to hell are these three loves, the love of ruling from love of self; the love of possessing the goods of others from love of the world; and scortatory love. The universals relating to heaven opposed to these are the three loves, love of ruling from love of use; love of possessing the goods of the world from the love of being useful by means of them; and true marriage love.”

When this had been said, after wishing them peace, I went away and returned home. And when I reached home, it was said to me out of heaven, “Examine those three universals that prevail above and below, and afterward we shall see them on your hand.” They said “on your hand” because anything that a man examines with his understanding appears to the angels as if written on the hands; and this is why it is said in the *Apocalypse* that they received a mark on the forehead and on the hand (13:16; 14:9; 20:4).

[4] After this I examined the first universal love of hell, which was the love of ruling from love of self, and then the universal love of heaven corresponding thereto, which was the love of ruling from the love of uses; for I was not permitted to examine one love apart from the other because the understanding has no perception of one

apart from the other, for they are opposites. In order therefore, that a perception of both may be obtained, they must be contrasted one with the other; as a beautiful and well-formed face is brought out more clearly by placing an ugly and deformed face beside it. While I was studying the love of ruling from love of self a perception was given me that this love is in the highest degree infernal, and therefore prevails with those who are in the deepest hell; and that the love of ruling from the love of uses is in the highest degree heavenly, and therefore prevails with those who are in the highest heaven.

[5] The love of ruling from the love of self is in the highest degree infernal, because ruling from love of self is ruling from what is one's own (*proprium*), and what is one's own is by birth evil itself, and evil itself is diametrically opposite to the Lord; consequently the more men enter into that evil the more they deny God and the holy things of the church, and worship self and nature. Let those, I pray, who are in that evil, examine themselves, and they will see. Moreover, this love is such that so far as loose rein is given it, which is done when no impossibility is in the way, it rushes on from step to step, and even to the most extreme; neither does it stop there, but if no further step is possible it grieves and groans.

[6] With politicians this love so exalts itself that they wish to be kings and emperors, and if possible to rule over all things in the world, and to be called kings of kings and emperors of emperors; while among ecclesiastics the same love so exalts itself that they even wish to be gods, and so far as possible to rule over all the things of heaven and to be called gods. That neither of these in heart acknowledge any God, will be seen in what follows. But on the other hand those who wish to rule from the love of uses, have no wish to rule from themselves but only from the Lord, since the love of uses is from the Lord and is the Lord Himself. Such regard dignities only as means of performing uses; which they place far above dignities, while the others place dignities far above uses.

[7] While I was meditating upon these things it was said to me through an angel from the Lord, "Now you shall see, and it shall be proved to you by sight what that infernal love is."

Then the earth suddenly opened on the left, and I saw a devil coming up out of hell having on his head a square cap pressed down over his forehead even to the eyes, a face covered with pustules like those of a burning fever, his eyes fierce, and his breast swollen out

into great prominence; from his mouth he belched smoke as from a furnace; his loins were actually on fire; instead of feet he had ankle bones without flesh; and from his body there exhaled a foul smelling and unclean heat.

At the sight of him I was terrified, and cried out, "Do not come here; tell me where you are from."

He answered hoarsely: "I am from the lower regions, where I live in a society of two hundred, which is preeminent over all other societies. All of us there are emperors of emperors, kings of kings, dukes of dukes, and princes of princes; there is no one there who is merely an emperor, or merely a king, duke, or prince; we there sit on thrones of thrones, and send forth mandates therefrom to all the world and beyond."

I then said to him, "Do you not see that from your hallucination about preeminence you have become insane?"

He answered, "How can you talk so, since we both actually appear to ourselves to be such, and also are acknowledged to be such by our companions?"

[8] On hearing this, I did not care to say again, "You are insane," because he was so from hallucination. It was given me to know that this devil when he lived in the world, was merely the steward of a certain house; and that then he was so elated in spirit, that in comparison with himself he despised the whole human race, and cherished the hallucination that he was nobler than a king or even an emperor. Owing to this pride he had denied God, and regarded all the sacred things of the church as of no moment to him, but as something for stupid common people.

At length I asked him, "How long will you two hundred thus glory among yourselves?"

He said, "Forever; but those among us who torture others for denying our preeminence, sink down; for we are allowed to glory, but not to inflict evil upon anyone."

Again I asked, "Do you know the lot of those who sink down?"

He said that they sink down into a certain prison, where they are called viler than the vile or the vilest, and are compelled to labor.

I then said to him, "Take care then, lest you sink down also."

[9] After this the earth again opened, but at the right, and I saw another devil rising out, upon whose head was a kind of miter bound around as it were with the coils of a snake, with its head

standing out from the top. His face was leprous from the forehead to the chin, as were both of his hands also; his loins were bare and as black as soot, while through the blackness a fire like that of a hearth gleamed duskily; his ankles were like two vipers.

When the former devil saw this one he threw himself upon his knees and worshiped him. I asked him why he did so.

He said, "He is the God of heaven and earth; He is omnipotent."

I then asked the other, "What do you say to that?"

He replied, "What shall I say? I have all power over heaven and hell; the fate of all souls is in my hand."

I asked further, "How can this one who is an emperor of emperors so humble himself, and how can you receive his worship?"

He answered, "He is still my servant; what is an emperor in the sight of God? The thunderbolt of excommunication is in my right hand."

[10] I then said to him, "How can you rave so? In the world you were merely an ecclesiastic; and because you labored under the hallucination that you had the keys, and therefore the power to bind and to loose, you have worked up your spirit to such a height of madness that you now believe that you are God Himself."

Being angry at this, he swore that he was God, and that the Lord had no power in heaven "because," he said, "He has transferred it all to us. We need but to command, and heaven and hell reverently obey; if we send anyone to hell the devils at once receive him, as the angels do anyone we send to heaven."

I asked him further, "How many are there in your society?"

He said, "Three hundred; and all of us there are gods, but I am the God of gods."

[11] After this the earth opened beneath the feet of them both, and they sank down deep into their hells; and I was permitted to see that beneath their hells were workhouses, into which those fell who did violence to others. For his own hallucination remains with everyone in hell, and also his glorying therein, but he is not permitted to do evil to another. Such are those in hell, because man is then in his spirit, and when the spirit has been separated from the body it enters into a state of full liberty to act according to its affections and the thoughts therefrom.

[12] After this I was permitted to look into the hells of those spirits; and the hell where the emperors of emperors and kings of

kings were, was full of all uncleanness, and they appeared like wild beasts of various kinds with fierce eyes. I looked also into the other hell, where the gods and the God of gods were; and in this the terrible birds of night, called the *ochim* and *ijim* appeared, flying around them. Thus did the images of their hallucination appear to me.

From all this it was clear what the political love of self is and what the ecclesiastical love of self is, that the latter makes men wish to be gods and the former to be emperors; and this they wish for and strive after, so far as loose rein is given to those loves.

[13] After these sad and horrible sights, I looked around and saw two angels not far from me, conversing. One was clad in a woolen robe gleaming with a purple glow, with a tunic under it of shining linen; the other in like garments of a scarlet color, with a miter, on the right side of which some sparkling stones were set. I went to them, and with a salutation of peace, reverently asked, "Why are you here below?"

They replied, "We have been sent down here from heaven by the Lord's command to speak with you about the happy lot of those who desire to rule from the love of uses. We are worshipers of the Lord; I am the prince of a society, the other is its high priest."

And the prince said that he was the servant of his society, because he served it by performing uses; while the other said that he was a minister of the church there, because he served them by ministering sacred things for the use of their souls; and that they were both in unceasing joy from the eternal happiness that was in them from the Lord; also that all things in that society were resplendent and magnificent—resplendent with gold and precious stones, and magnificent with palaces and gardens. "This," he said, "is because our love of ruling is not from love of self, but from the love of uses; and as the love of uses is from the Lord, all good uses in the heavens are resplendent and refulgent; and because in our society we are all in that love, the atmosphere there appears golden on account of the light it derives from the flame of the sun, which flame corresponds to that love."

[14] At these words a like sphere appeared to me surrounding them, and a sense of something aromatic came from it, as I also told them, and I begged them to add something more to what they had said about the love of use. And they continued, "The dignities which

we enjoy we indeed sought, but for the sole end of being more fully able to perform uses and to extend them more widely. Moreover, we are surrounded by honor, and we accept it not on our own account, but for the good of the society. For our brethren and companions there, who are of the common people, hardly know otherwise than that the honors of our rank reside in us, and thus that the uses we perform are from us. But we feel otherwise; we feel that the honors of our rank are outside of ourselves, and that they are like the garments with which we are clothed; while the uses we perform are from a love of uses that is within us from the Lord, and this love acquires its blessedness from a sharing with others by means of uses. And we know by experience that so far as we perform uses from a love of uses, that love increases, and with it the wisdom by which the sharing is effected; but so far as we retain the uses in ourselves, and do not share them, the blessedness perishes; and then use becomes like food retained in the stomach and not diffused throughout the body to nourish it and its various parts, but remains undigested and causes nausea. In a word all heaven is nothing but a containant of uses from things first to things last. What is use but the actual love of the neighbor? And what keeps the heavens together but this love?"

Having heard this, I asked, "How can anyone know whether he performs uses from love of self or from a love of uses? Every man, both good and bad, performs uses and performs them from some love. Suppose a society in the world consisting of devils only, and another consisting of angels only; and I am of the opinion that the devils in their society, moved by the fire of love of self and the splendor of their own glory, would perform as many uses as the angels in theirs. Who then can know from what love or from what origin uses proceed?"

To this the two angels replied, "Devils perform uses for the sake of themselves and their reputation, in order that they may be exalted to honors, or acquire wealth; but angels perform uses not for such reasons, but for the sake of the uses from love of uses. Man is unable to distinguish these two kinds of uses, but the Lord does. All who believe in the Lord and shun evils as sins, perform uses from the Lord; but all who do not believe in the Lord and do not shun evils as sins, perform uses from themselves and for their own sake. This

is the distinction between the uses performed by devils and those performed by angels.”

When this had been said the two angels went away; and at a distance they appeared to be carried in a chariot of fire like Elijah and taken up to their heaven.

662. Second Memorable Relation:

After some length of time I entered a certain grove, and there walked about, meditating upon those who are in the lust and the consequent hallucination of possessing the things of the world; and then I saw at some distance from me two angels conversing together, and by turns looking at me. I therefore drew nearer; and they spoke to me as I approached, and said, “We have an inner perception that you are meditating upon what we are talking about; or that we are talking about what you are meditating upon, which arises from a reciprocal sharing of affections.”

So when I asked what they were talking about, they said, “About hallucination, lust, and intelligence; and just now about those who take delight in seeing and imagining themselves in possession of all things of the world.”

[2] I then asked them to express their mind on these three things, lust, hallucination, and intelligence.

And beginning their discourse, they said, “By birth everyone is interiorly in lust, and by education exteriorly in intelligence; but interiorly or as to his spirit no one is in intelligence, still less in wisdom, except from the Lord. For everyone is withheld from the lust of evil, and kept in intelligence in proportion as he looks to the Lord and at the same time is conjoined with Him. Without this, man is nothing but lust; and yet in externals, or as to the body, he is in intelligence from education. For man lusts for honors and wealth, or eminence and opulence, and these two he does not obtain unless he appears to be moral and spiritual, thus intelligent and wise; and so from his infancy he learns to assume such an appearance. This is why he inverts his spirit as soon as he goes among men or into society, turning it away from lust, and speaking and acting according to what is becoming and honest, which he has been learning from infancy and has laid up in his bodily memory; and he is especially on his guard that nothing of the madness of lust in which his spirit is should show itself.

[3] “This is why every man who is not interiorly led by the Lord, is a pretender, a sycophant, a hypocrite, and thus a man in appearance, and yet not a man; of whom it may be said that his shell or body is sane, but his kernel or the spirit is insane; also that his external is human but his internal beast-like. The sight of such is with the occiput up and the forehead down; that is, they walk with their heads hanging down and with their faces turned toward the earth as if overcome with heaviness. When they put off the body and become spirits and thus are set free, they become the very madneses of their lust; for those who are in the love of self lust to rule over the universe, and even to extend its limits in order to enlarge their dominion; they nowhere recognize an end. Those who are in love of the world lust to possess everything pertaining to it, and are grieved and envious over any treasures that are kept from them in the possession of others. That such therefore may not become mere lusts, and thus not men, they are permitted in the spiritual world to think from a fear of the loss of reputation, and thus of honor and wealth, as also from a fear of the law and its penalties; and they are also permitted to employ their minds in some pursuit or work, whereby they are kept in externals, and thus in a state of intelligence, however delirious and irrational they may be interiorly.”

[4] I then asked whether all who are in lust are also in its hallucination. They answered that those who think interiorly in themselves, and indulge their imaginations excessively by talking to themselves are in the hallucination of their lust. “For such,” they said, “almost separate the spirit from its connection with the body, and flood their understandings with visions, and foolishly delight themselves with the seeming possession of all things. Into such a delirium is the man let after death who has abstracted his spirit from his body, and has not been willing to withdraw from the delight of his delirium by giving some thought from religion to evils and falsities, or at least giving some thought to the unbridled love of self as being destructive of love to the Lord, and to the unbridled love of the world as being destructive of love to the neighbor.”

[5] After this the two angels and myself also were seized with a desire to see those who from love of the world are in this visionary or fantastic lust of possessing the wealth of all, and we perceived that we were inspired with this desire in order that we might come to know about it. The places of abode of such were under the ground on which

we stood, but above hell; we therefore looked at one another and said, "Let us go." And an opening appeared with a ladder in it, by which we descended. We were told that they must be approached from the east that we might not enter into the mist of their hallucinations, and our understandings, together with our sight, be bedimmed.

And lo, there appeared a house built of reeds, and therefore full of crevices, standing in a mist, which like smoke constantly poured out through the chinks in three of the walls. We entered, and there appeared fifty here and fifty there sitting on benches, who were turned away from the east and south, and were looking toward the west and north. Before each one was a table, and on the tables were full purses, and around the purses an abundance of gold coin.

[6] We asked, "Is that the wealth of all in the world?"

They said, "Not of all in the world, but of all in a kingdom." Their speech had a hissing sound, and they themselves seemed to have full round faces, with a ruddy glow like a cockle shell; the pupil of the eye flashed, as if in a field of green, which, arose from the light of hallucination.

We stood in their midst and said, "You believe that you possess all the wealth of a kingdom?"

They replied, "We do possess it."

"Which of you?" we then asked.

They replied, "Everyone of us."

We asked, "How everyone? There are many of you."

They answered, "We each of us know that 'all his is mine;' yet no one is allowed to think, still less to say, 'My things are not yours,' but we are permitted both to think and say, 'Your things are mine.'"

The coin on the tables appeared even to us as if made of pure gold; but when we let in light from the east, they were little granules of gold, which by their general and united hallucination they had so magnified." They said that everyone who came in was obliged to bring with him a little gold, which they cut in pieces, and these again into granules, and by the force of unanimous hallucination they enlarged these into coin of greater dimensions.

[7] We then said, "Were you not born rational men? How has this visionary infatuation come upon you?"

They said, "We know that it is an imaginary vanity, but because it delights the interiors of our minds, we enter this place, and enjoy ourselves with the seeming possession of all things. But we stay here

only a few hours, after which we go out, and whenever we do so a sound state of mind returns; and yet our visionary enjoyment comes upon us again at times and causes us to reenter and go out again by turns; and thus we are alternately sane and insane. Moreover, we know that a hard lot awaits those who craftily deprive others of their goods.”

We asked, “What lot?”

They replied, “They are swallowed up, and are thrust naked into some infernal prison, where they are kept at work for clothing and food and afterward for a few bits of money which they collect, and in which they place the joy of their hearts; but if they do evil to their companions, they must pay over a part of their little coins as a fine.”

663. Third Memorable Relation:

I was once in the midst of angels and heard their conversation. It was about intelligence and wisdom, to the effect that man has no other feeling or perception than that these are in himself, and therefore that whatever he wills and thinks is from himself, and yet no least part of these is from man, except the ability to receive them. Among other things that they said was this, that the tree of the knowledge (*scientia*) of good and evil in the garden of Eden, signified the belief that intelligence and wisdom are from man; and that the tree of life signified that intelligence and wisdom are from God; and because Adam by the persuasion of the serpent ate of the former tree, believing that thus he had become or would become as God, he was driven out of the garden and condemned.

[2] While the angels were engaged in this conversation, there came two priests and also a man (*vir*) who in the world had been a royal ambassador, and I told them what I had heard about intelligence and wisdom from the angels; hearing which the three began to dispute about these, and also about prudence, whether they were from God or from man. The dispute was warm. The three believed alike that they were from man, because this is the testimony of sensation itself and of perception therefrom; but the priests, who at the time were influenced by theological zeal, insisted that nothing of intelligence or wisdom, and therefore nothing of prudence, is from man, and this they confirmed by the following passages from the Word:

A man can take nothing, except it be given him from heaven (John 3:27).

Also by this:

Jesus said to His disciples, Without Me ye are unable to do anything (John 15:5).

[3] Then, because the angels perceived that although the priests talked so, they still in heart believed the same as the royal ambassador, they said to them, "Lay aside your garments, and put on the garments of ministers of state, and believe that you are such." They did so; and then they thought from their interior selves, and spoke according to the opinions which they inwardly cherished, which were, that all intelligence and wisdom dwell in man and are his; and they said, "Who has ever felt the influx of these from God?" And they looked at one another, and were convinced.

It is peculiar to the spiritual world that a spirit thinks himself to be such as his dress is. This is because in that world the understanding clothes everyone.

[4] At that moment a tree appeared near them, and it was said to them, "That is the tree of the knowledge (*scientia*) of good and evil; be careful not to eat of it." Nevertheless, infatuated by their own intelligence, they burned with the cupidity to eat of it, and said to one another, "Why not? Is it not good fruit?" And they drew near and ate of it.

When the royal ambassador observed this he joined them, and they became hearty friends; and holding each other by the hand they together went the way of their own intelligence which tended towards hell. But I saw them brought back therefrom, because they were not yet prepared.

664. Fourth Memorable Relation:

Once I looked toward the right in the spiritual world, and observed some of the *elect* conversing together. I approached them and said, "I saw you at a distance, and there was round about you a sphere of heavenly light, whereby I knew that you belonged to those who in the Word are called 'the elect;' therefore I drew near that I might hear what heavenly subject you were talking about."

They replied, "Why do you call us the elect?"

I answered, "Because in the world, where I am in the body, they have no other idea than that 'the elect' in the Word means those who

are elected and predestined to heaven by God either before or after they are born, and that to such alone faith is given as a token of their election, and that the rest are held as reprobates, and are left to themselves, to go to hell whichever way they please. And yet I know that no election takes place before birth, nor after birth, but that all are elected and predestined to heaven, because all are called; also that after their death the Lord elects those who have lived well and believed aright; and this takes place after they have been examined. That this is so it has been granted me to learn by much observation. And because I saw that your heads were encircled by a sphere of heavenly light, I had a perception that you belonged to the elect who are preparing for heaven."

To this they replied, "You are telling things never before heard. Who does not know that there is no man born who is not called to heaven, and that from them after death those are elected who have believed in the Lord and have lived according to His commandments; and that to acknowledge any other election is to accuse the Lord Himself not only of being impotent to save, but also of injustice?"

665. After this there was heard a voice out of heaven from the angels who were immediately above us, saying, "Come up hither, and we will question one of you (who is yet in the body in the natural world) what is there known about *Conscience*."

And we went up; and when we had entered, some wise men came to meet us, and asked me, "What is known in your world about conscience?"

I replied, "If you please, let us descend and call together both from the laity and clergy, a number of those who are esteemed wise; and we will stand directly beneath you and will question them; and thus with your own ears you will hear what they will answer."

This was done; and one of the elect took a trumpet and sounded it toward the south, north, east, and west; and then after a brief hour so many were present as almost to fill the space of a square furlong. But the angels above arranged them all in four assemblies, one consisting of statesmen, another of scholars, a third of physicians, and a fourth of clergymen.

When thus arranged, we said to them, "Pardon us for calling you together; we have done so because the angels who are directly above us are eager to know what you thought, while in the world in which you formerly were, about conscience, and thus what you

still think about it, since you still retain your former ideas on such subjects; for it has been reported to the angels that in your world a cognition of conscience is among the lost cognitions."

[2] After this we began, and turning first to the assembly composed of statesmen, we asked them to tell us from their hearts, if they were willing, what they had thought, and therefore what they still thought, about conscience.

To this they replied one after another; and the sum of their replies was that they knew only that conscience is *secum scire* (a knowing within one's self), thus *conscire* (a being conscious) of what one has intended, thought, done, and said.

But we said, "We do not ask about the etymology of the word conscience, but about conscience."

And they answered, "What is conscience but pain arising from anxiety about the loss of honor or wealth, and the loss of reputation on this account? But this pain is dispelled by feasts and cups of generous wine, as also by conversation about the sports of Venus and her boy."

[3] To this we replied, "You are jesting; tell us, if you please, whether any of you have felt any anxiety arising from any other source."

They answered, "What other source? Is not the whole world like a stage on which every man acts his part, as the player does on his stage? We cajole and circumvent people, each by his own lust, some by jests, some by flattery, some by cunning, some by pretended friendship, some by feigned sincerity, and some by various political arts and allurements. From this we feel no mental pain, but on the contrary, cheerfulness and gladness, which we quietly but fully exhale from an expanded breast. We have heard indeed from some of our class, that an anxiety and a sense of constriction, as it were, of the heart and breast has sometimes come over them causing a sort of contraction of the mind; but when they asked the apothecaries about it, they were informed that their trouble came from a hypochondriacal humor arising from undigested substances in the stomach, or from a disordered state of the spleen; and we have heard that some of these were restored to their former cheerfulness by medicines."

[4] After hearing this, we turned to the assembly composed of scholars, among whom there were also some skilful naturalists, and addressing them, we said, "You who have studied the sciences, and

therefore are supposed to be oracles of wisdom: tell us, if you please, what conscience is."

They answered, "What kind of a question for consideration is that? We have heard, indeed, that with some there is a sadness, gloom, and anxiety, which infest not only the gastric regions of the body, but also the abodes of the mind; for we believe that the two brains are those abodes, and because they consist of containing fibers, that there is some acrid humor, which irritates, gnaws, and corrodes the fibers, and thus compresses the sphere of the mind's thoughts, so that it cannot flow forth into any of the enjoyments arising from variety. This causes a man to fix his attention upon one thing only, and this destroys the tension and elasticity of these fibers, so that they become numb and rigid. All this gives rise to an irregular motion of the animal spirits, which by physicians is called ataxy, and also a defective performance of their functions, which is called lipothymia. In a word, the mind is then situated as if it were beset by hostile forces, nor can it turn itself in any direction any more than a wheel fastened with nails, or a ship stuck fast in quicksands. Such oppression of mind and consequently of the chest, afflicts those whose ruling love suffers loss; for if this love is assaulted, the fibers of the brain contract, and this contraction prevents the mind from going out freely and partaking of the various forms of enjoyment. Hallucinations of various kinds, madness, and delirium, attack them during these crises, each according to his temperament, and some are affected with a brain sickness in religious matters, which they call remorse of conscience."

[5] After this we turned to the third assembly, which was composed of physicians, among whom were also some surgeons and apothecaries. And we said to them, "Perhaps you know what conscience is. Is it a grievous pain that seizes both the head and the parenchyma of the heart, and from these the subjacent regions, the epigastric and hypogastric? Or is it something else?"

They replied, "Conscience is nothing but such a pain; we understand its origin better than others; for there are related diseases that affect the organic parts of the body and of the head, and consequently the mind, since this has its seat in the organs of the brain like a spider in the midst of the threads of its web, by means of which it runs out and about in a like manner. These diseases we call organic, and such of them as return at intervals we call chronic.

But the pain which has been described to us by the sick as a pain of conscience, is nothing but hypochondria, which primarily affects the spleen, and secondarily the pancreas and mesentery, depriving them of their normal functions; hence arise stomachic diseases, from which comes deterioration of juices; for there takes place a compression about the orifice of the stomach, which is called cardialgia; from these diseases arise humors impregnated with black, yellow, or green bile, by which the smallest blood-vessels, which are called the capillaries, are obstructed; and this is the cause of cachexy, atrophy, and symphysis, also bastard pneumonia arising from sluggish pituitous matter, and ichorous and corroding lymph throughout the entire mass of the blood. Like consequences arise when pus makes its way into the blood and its serum from the breaking of pustules, boils, and swellings in the body. This blood, as it ascends through the carotids to the head, frets, corrodes and eats into the medullary and cortical substances, and the meninges of the brain, and thus excites the pains that are called pains of conscience."

[6] Hearing this we said to them, "You talk the language of Hippocrates and Galen; these things are Greek to us; we do not understand them. We did not ask you about these diseases, but about conscience, which pertains only to the mind."

They said, "The diseases of the mind and those of the head are the same, and the latter ascend from the body; for there is a connection like the two stories of one house, between which is a stairway by which one can ascend or descend. We know therefore that the state of the mind depends inseparably on the state of the body; but we have cured these heavinesses of the head or headaches (which we take it are what you mean by troubles of conscience), some by plasters and blisters, some by infusions and emulsions, and some by stimulants and anodynes."

[7] When therefore we had heard more of this kind, we turned away from them and toward the clergy, saying, "You know what conscience is; tell us therefore and instruct those present."

They replied, "What conscience is we know and we do not know. We have believed it to be the contrition that precedes election, that is, the moment when man is gifted with faith, through which he obtains a new heart and a new spirit, and is regenerated. But we have perceived that this contrition happens to but few; only with some is there a fear and consequent anxiety about hell-fire, while

scarcely anyone is troubled about his sins and the consequent just anger of God. But we confessors have cured such by the gospel that Christ took away damnation by the passion of the cross and thus extinguished hell-fire and opened heaven to those who are blessed with the faith on which is inscribed the imputation of the merit of the Son of God. Moreover, there are conscientious [persons] of different religions, both true and fanatical, who make to themselves scruples about matters of salvation, both in things essential and in things formal, and even in what is indifferent. Therefore, as we have said before, we know that there is such a thing as conscience, but what and of what nature true conscience is, which must by all means be spiritual, we know not."

666. All these declarations made by the four assemblies were heard by the angels who were above us, and they said to each other, "We see that there is no one in Christendom who knows what conscience is; we will therefore send down from us one who will instruct them."

And immediately there stood in their midst an angel in white clothing, around whose head appeared a bright band in which there were little stars. This angel addressing the four assemblies said, "We have heard in heaven that you have presented in succession your opinions about conscience, and that you have all regarded it as some mental pain which infests the head with heaviness, and from that the body, or infests the body and from that the head. But conscience viewed in itself is not a pain, but a spiritual desire to act in accordance with whatever pertains to religion and faith. Hence it is that those who feel delight in conscience are in the tranquillity of peace and interior blessedness when they are acting in accordance with their conscience, and in a kind of perturbation when they are acting contrary to it. But the mental pain which you have believed to be conscience, is not conscience but temptation, which is a conflict of the spirit with the flesh; and this conflict, when it is spiritual, has its origin in conscience; but if it is natural merely, it has its origin in those diseases which the physicians have just recounted."

[2] "But what conscience is may be illustrated by examples; A priest who has a spiritual desire to teach truths in order that his flock may be saved, has conscience; but he who has any other end in view, does not have conscience. A judge who regards justice exclusively, and executes it with judgment, has conscience; but a judge who looks

primarily to reward, friendship, or favor, has not conscience. Again, a man who has in his possession the property of another, the other not knowing it, and who is thus able without fear of the law or loss of honor and reputation, to keep it as his own, and yet, because it is not his, restores it to the other, has conscience, since he does what is just for the sake of what is just. So again, one who can obtain an office but who knows that another who is also seeking it would be more useful to society, and yields the place to him for the sake of the good of society, has a good conscience. So in other things.

[3] All who have conscience say whatever they say from the heart, and do whatever they do from the heart; for not having a divided mind they speak and act according to what they understand and believe to be true and good. From all this it follows that a more perfect conscience may exist with those who have more of the truths of faith than others, and who have a clearer perception than others, than is possible with those who are less enlightened and whose perception is obscure. A true conscience is the seat of man's spiritual life itself, for there his faith is conjoined with charity; therefore when such act from conscience they act from their spiritual life, but when they act contrary to conscience they act contrary to that life. Moreover, does not everyone know from common speech what conscience is? When it is said of anyone: 'He has conscience,' does not that also mean that he is a just man? But on the other hand, when it is said of anyone, 'He has no conscience' does it not mean that he is also unjust?"

[4] When the angel had said this he was immediately taken up into heaven; and the four assemblies came together as one; but when they had conversed together some time about the remarks of the angel, behold, they were again divided into four assemblies, but different from the former. One contained those who comprehended the words of the angels and assented to them; a second those who did not comprehend but still favored them; a third those who did not wish to comprehend them, saying, "What have we to do with conscience?" and a fourth those who laughed at what was said, saying, "What is conscience but a breath of wind?" And I saw the four bodies separating from one another, the two former passing to the right and the two latter to the left, these going downward, but the others upward.

CHAPTER XII

BAPTISM

[I]

WITHOUT A KNOWLEDGE (*cognitio*) OF THE
SPIRITUAL SENSE OF THE WORD, NO ONE CAN
KNOW (*scire*) WHAT THE TWO SACRAMENTS,
BAPTISM AND THE HOLY SUPPER, INVOLVE AND
EFFECT.

667. That there is a spiritual sense in all things and singular things of the Word, and that this sense hitherto has been unknown, but has now been disclosed for the sake of the New Church which is to be established by the Lord, has been shown in the chapter on the Sacred Scripture. The nature of that sense can be seen both in that chapter and in the chapter on the Decalogue, which is explained according to that sense. If that sense were not disclosed who could think of the two sacraments, baptism and the holy supper, except in accordance with the natural sense, that is, the sense of the letter? And in that case he would say or murmur to himself, "Is baptism anything but pouring water upon a child's head, and what has that to do with salvation? And is the holy supper anything but a partaking of bread and wine, and does it contribute anything to salvation? Moreover, where is the holiness in them, except from their having been commanded by the ecclesiastical order and accepted as holy and Divine?" And yet in themselves they are mere ceremonies, which, the churches assert, become sacraments when to these elements the Word of God is added. I appeal to the laity, and also to the clergy, whether in spirit and heart they have had any other conception of these two sacraments, and whether they have not cherished them as Divine from a variety of causes and reasons, and yet these two sacraments, viewed in the spiritual sense, are the holiest things of worship, as will appear hereafter when their uses come to be treated

of. But it is impossible for the uses of these two sacraments to enter the mind of anyone, unless those uses are disclosed and set forth by the spiritual sense; therefore it follows that without that sense no one can know that the sacraments are anything more than ceremonies, which are holy because instituted by commandment.

668. That baptism was commanded is made clearly evident by John's baptizing in Jordan, to which Jerusalem and all Judea went out (Matt. 3:5,6; Mark 1:4,5); also by this, that the Lord our Savior Himself was baptized by John (Matt. 3:13-17); and finally that He commanded His disciples to baptize all nations (Matt. 28:19). Who that wishes to see it, does not see that there is something Divine in that institution, which has hitherto been concealed, because the spiritual sense of the Word has not before been revealed? And this sense is now revealed, because the Christian church, such as it is in itself, is just now in its very beginning. The former church was Christian in name only, not in fact and essence.

669. The two sacraments, baptism and the holy supper, are in the Christian church like two gems in the scepter of a king; but if their uses are unknown are merely like two figures of ebony on a staff. These two sacraments in the Christian church may also be likened to two rubies or carbuncles on the robe of an emperor, but if their uses are unknown they are like two carnelians or crystals on a cloak. Without a revelation by means of the spiritual sense of the uses of these two sacraments, there would be nothing but scattered conjectures about them, like the conjectures of those who practice divination by the stars, or even of those who in old times drew auguries from entrails or the flight of birds. The uses of these two sacraments may be likened to a temple, which by reason of its antiquity has sunk into the ground, and lies buried in the surrounding rubbish even to the roof, over which old and young walk and ride in carriages or on horses, not knowing that such a temple is hidden beneath their feet, in which are altars of gold, walls inlaid with silver, and decorations of precious stones. And these treasures can be dug up and brought to light only by means of the spiritual sense, which is now disclosed for the New Church, for its use in the worship of the Lord. Again, these sacraments may be likened to a double temple, one below, the other above. In the lower one the gospel of the Lord's new coming and of regeneration and consequent salvation by Him is preached; and from this temple, near the altar, there is a way of

ascent to the higher temple, where the holy supper is celebrated; and from it is the passage into heaven, where those ascending are received by the Lord. Again, they may be likened to a tabernacle, in which after entering there are seen the table on which the bread of faces is arranged in its order, also the golden altar for incense, and between these the candlestick with its lighted lamps, by which all these things are made visible; and at length, for those who suffer themselves to be illuminated, the veil is opened to the holy of holies, where, instead of the ark, which formerly contained the Decalogue, the Word is placed, over which is the mercy seat with the golden cherubs. These things are representations of the two sacraments and their uses.

[II]

THE WASHING THAT IS CALLED BAPTISM MEANS
SPIRITUAL WASHING, WHICH IS PURIFICATION
FROM EVILS AND FALSITIES, AND THUS
REGENERATION.

670. That washings were commanded the children of Israel is known from the statutes enacted by Moses,

That Aaron should wash himself before putting on the robes of his ministry (Lev. 16:4, 24);

And before coming near to the altar to minister (Exod. 30:18–21; 40:30–32);

Also the Levites (Num. 8:6, 7);

And likewise others who had become unclean through sins; and are said to be sanctified by washings (Exod. 29:1, 4; 40:12; Lev. 8:6).

Therefore in order that they might wash themselves, the molten sea, and many baths were placed near the temple (1 Kings 7:23–39);

They even washed vessels and utensils, such as tables, seats, beds, plates, and cups (Lev. 11:32; 14:8–9; 15:5–12; 17:15, 16; Matt. 23:25–26).

But washings and many like things were enjoined upon and commanded the children of Israel, because the church instituted among them was a representative church, and this was such as to prefigure the Christian church that was to come. Therefore when the Lord came into the world, He annulled representatives, which were all external, and instituted a church all things of which were to be internal;

thus the Lord banished figures, and revealed the veritable forms, as one withdraws a veil or opens a door and causes interiors not only to be seen, but also to be approached. Of all these representatives the Lord retained but two, which should include in one complex all things pertaining to the internal church. These two are baptism in the place of washings, and the holy supper in the place of the lamb which was sacrificed each day, and in greater fullness at the feast of the passover.

671. That the above mentioned washings figured and shadowed forth, that is, represented spiritual washings, which are purifications from evils and falsities, is clearly evident from the following passages:

When the Lord shall have washed away the filth of the daughters of Zion, and shall have washed away its blood; in the spirit of judgment and in the spirit of cleansing (Isa. 4:4).

Though thou shalt wash thee with lye, and take thee much soap, thine iniquity shall still retain its spots (Jer. 2:22; Job. 9:30, 31).

Wash me from mine iniquity, and I shall be whiter than snow (Ps. 51:2, 7).

Wash thine heart from wickedness, O Jerusalem, that thou mayest be saved (Jer. 4:14).

Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil (Isa. 1:16).

That the washing of man's spirit was meant by the washing of his body, and that the internals of the church were represented by externals, such as were in the Israelitish church, is very plain from these words of the Lord:

The Pharisees and Scribes seeing that some of His disciples ate bread with unwashed hands, found fault; for the Pharisees, and all the Jews, except they wash their hands to the fist, eat not; and many other things there be, which they have received to hold, as the washing of cups and pots, brazen vessels, and couches. To them and to the multitude the Lord said: Hear Me all of you, and understand; there is nothing from without a man that entering into him can make him unclean but the things that come out of him, make him unclean (Mark. 7:1-4, 14, 15; Matt. 15:2, 11, 17-20).

And elsewhere:

Woe unto you. Scribes and Pharisees! for ye cleanse the outside of the cup and the platter but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and platter, that the outside of them may be clean also (Matt. 23:25, 26).

From this it is evident that the washing called baptism means spiritual washing, which is purification from evils and falsities.

672. What man of sound reason cannot see that the washing of the face, hands, and feet, or of all the limbs, and even the whole body in a bath, does nothing more than wash away the dirt, that men may appear clean in the human form before men? And who cannot understand that no washing enters into man's spirit and renders that equally clean? For any thief, plunderer or robber may wash himself until he shines; but is the disposition to steal, plunder, and rob thereby washed away? Does not the internal flow into the external and work out the effects of its will and understanding, but not the external into the internal? For this latter is contrary to nature, because it is contrary to order; but the former is according to nature, because it is according to order.

673. From all this it follows that neither washings nor baptisms, unless man's internal is purified from evils and falsities, has any more efficacy than the washing of cups and platters by the Jews, or (as follows in that same passage) than the whitening of sepulchres, which appear beautiful without, but within are full of dead men's bones and all uncleanness (Matt. 23:25–28); and this is further evident from the fact that the hells are full of satans who were once men, baptized as well as unbaptized. But what baptism does accomplish will appear in what follows. So without its uses and fruits, baptism contributes no more to salvation than the triple miter on the pope's head or the sign of the cross on his shoes contributes to his pontifical supereminence; no more than the purple robe on a cardinal contributes to his dignity, or the pallium of a bishop to the proper discharge of his ministerial duties; no more than the throne, crown, scepter, and royal robe of a king to his regal power, or the silken cap on the head of a lauded doctor to his intelligence; or than the standards carried before troops of cavalry to their bravery in war; and it may even be said, that a man is no more purified by baptism than a sheep or a lamb is by being washed before shearing, for the natural man separate from the spiritual is a mere animal, and indeed, as before shown, is more of a wild beast than a wild beast of the forest, so that were you to be washed with the water of rain or dew, or of most excellent fountains, or, as the prophets say, if you were to be cleansed daily with niter, hyssop, or soap, you can be purified from your iniquities only by

means of regeneration. These means have been treated of in the chapters on Repentance, and on Reformation and Regeneration.

[III]

BECAUSE CIRCUMCISION OF THE FORESKIN
REPRESENTED CIRCUMCISION OF THE HEART, IN
THE PLACE OF CIRCUMCISION BAPTISM WAS
INSTITUTED, IN ORDER THAT AN INTERNAL
CHURCH MIGHT SUCCEED THE EXTERNAL, WHICH
IN ALL THINGS AND SINGULAR THINGS
PREFIGURED THE INTERNAL CHURCH.

674. It is well known in the Christian world that there is an internal and an external man, and that the external is the same as the natural man, and the internal the same as the spiritual man, because man's spirit is in it; also, since the church consists of men that there is an internal church and an external church. And when churches are viewed in the order of their succession from ancient times to the present, it will be seen that the former churches were external, that is, that their worship consisted of externals which represented the internals of the Christian church which was founded by the Lord when He was in the world, and which is now for the first time being built up by Him. That which primarily distinguished the Israelitish church from the other churches in Asia, and afterward from the Christian church, was circumcision. And because, as before said, all things of the Israelitish church, being external, prefigured all things in the Christian church, which are internal, so the especial sign of that church was interiorly like the sign of the Christian church; circumcision signifying the rejection of the lusts of the flesh, and thus purification from evils, and baptism having the same signification; from which it is clear that baptism was commanded in the place of circumcision, in order that the Christian church might not only be distinguished from the Jewish, but also might thus be more clearly recognized as an internal church; which is clearly seen from the uses of baptism, of which presently.

675. That circumcision was instituted as a sign that the men of the Israelitish church were of the posterity of Abraham, Isaac, and Jacob, appears from the following:

God said unto Abraham, This is the covenant with Me, which ye shall keep between Me and you and thy seed after thee. Every child male among you shall be circumcised. And ye shall circumcise the flesh of your foreskin that it may be a token of the covenant betwixt Me and you (Gen. 17:9–11).

This covenant, or its token, was afterward confirmed by Moses (Lev. 12:1–3). And as that church was distinguished from others by this sign, so before the sons of Israel had passed over Job they were commanded to be circumcised again (Josh. 5); and for the reason that the land of Canaan represented the church, and the river Jordan introduction into it. And furthermore, in order that they might remember that token even in the land of Canaan itself, it was commanded them:

When ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruits thereof as their uncircumcision; three years shall they be as uncircumcised unto you, and not be eaten (Lev. 19:23).

[2] That circumcision represented and therefore signified the rejection of the lusts of the flesh, and thus purification from evils, the same as baptism, is evident from the passages in the Word where they are told to circumcise their hearts, as in the following:

Moses said, Circumcise therefore the foreskin of your heart, and harden not your neck (Deut. 10:16).

And Jehovah thy God will circumcise thine heart, and the heart of thy seed, that thou mayest love Jehovah thy God with all thine heart, and with all thy soul, that thou mayest live (Deut. 30:6).

And in *Jeremiah*:

Circumcise yourselves to Jehovah, to take away the foreskins of your heart, ye man (*vir*) of Judah and inhabitants of Jerusalem, lest my anger go forth like fire, because of the evil of your doings (4:4).

And in *Paul*:

For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith working through love and a new creature (Gal. 5:6; 6:15).

[3] From all this it is now clear that baptism was instituted in place of circumcision, because the circumcision of the flesh represented circumcision of the heart, which also signifies purification from evils, for all kinds of evil arise from the heart, and “the foreskin” signifies its filthy loves. Because circumcision and baptism have a like signification, it is said in *Jeremiah*:

Circumcise yourselves to Jehovah, to take away the foreskins of your heart (4:4);

and a little after:

Wash thine heart from wickedness, O Jerusalem, that thou may be saved (verse 14).

What circumcision is, and the washing of the heart, the Lord teaches in *Matthew* (15:18, 19).

676. There were many among the sons of Israel who believed that they were elected in preference to all others, because of their having been circumcised, and many among the Jews at this day who so believe, and many among Christians have the same belief because of their having been baptized; and yet both circumcision and baptism were given solely as a sign and memorial that the recipients thereof were to be purified from evils, and thus become elect. What is an external in man without an internal but like a temple without worship, which is of no use except perhaps as a stable? And, further, what is an external without an internal but like a field full of reeds and rushes without grain, or like a vineyard consisting merely of vines and leaves without grapes, or like the fig-tree without fruit, which the Lord cursed (Matt. 21:19), or like the lamps without oil in the hands of the foolish virgins (Matt. 25:3)? Or even what is it but like a dwelling-place in a tomb, where there are dead bodies under foot, bones around the walls, and specters of the night flitting beneath the roof, or like a carriage drawn by leopards, with a wolf for a driver and a fool for its occupant? For the external man is not a man, but only the figure of a man; the internal, which is to be wise from God, is what constitutes man. So is it with one circumcised and baptized, unless he circumcises or washes his heart.

[IV]

THE FIRST USE OF BAPTISM IS INTRODUCTION
INTO THE CHRISTIAN CHURCH, AND AT THE SAME
TIME INSERTION AMONG CHRISTIANS IN THE
SPIRITUAL WORLD.

677. That baptism is introduction into the Christian church is evident from many considerations, such as the following: (i.) Baptism was instituted in the place of circumcision; and as circumcision was a sign that those circumcised were of the Israelitish church, so is baptism a sign that those baptized are of the Christian church, as shown in the preceding section; and a sign is nothing more than a means of recognition, just as swaddling clothes of different colors are put on the children of two mothers, to distinguish them and prevent their being changed.

(ii.) [2] That it is merely a sign of introduction into the church, is made clear by the baptizing of infants, who are wholly destitute of reason and are no more able to receive anything pertaining to faith than the young branches of a tree.

(iii.) [3] Not only are infants baptized but all foreign proselytes who are converted to the Christian religion, both the young and the old, and this before they have been instructed, solely because they confess a wish to embrace Christianity, into which they are introduced by baptism, this same having been done by the apostles, according to the Lord's command,

That the disciples should make disciples of all nations, and baptize them (Matt. 28:19).

(iv.) [4] Again:

John baptized in Jordan all who came to him from Judea and Jerusalem (Matt. 3:5, 6; Mark 1:5).

He baptized in Jordan for the reason that entrance into the land of Canaan was through that river, and "the land of Canaan" signified the church, because the church was there; and so "the Jordan" signified introduction into the church. That "the land of Canaan" signified the church, and "the Jordan" introduction into it, may be seen in the *Apocalypse Revealed* (n. 285).

[5] All this, however, is what takes place on earth. But in the heavens infants are introduced by baptism into the Christian heaven, and angels are there assigned them by the Lord, to take care of them. Therefore as soon as infants are baptized, angels are appointed over them, by whom they are kept in a state to receive faith in the Lord; but as they grow up, and begin to exercise self-control and be governed by their own reason, these guardian angels leave them, and they draw into association with themselves such spirits as make one with their life and faith. From all this it is clear that baptism is insertion among Christians in the spiritual world also.

678. The reason why not only infants but all others, are by baptism inserted among Christians in the spiritual world, is, that it is by their religions that peoples and nations in that world are distinguished from each other. The Christians are in the middle, the Mohammedans are round about them, after them come idolaters of various kinds, and the Jews are at the sides. Moreover, all who are of the same religion are arranged in societies in heaven in accordance with their affections of love to God and love toward the neighbor, and in hell in assemblies in accordance with affections that are the opposites of those two loves, that is, in accordance with the lusts of evil. In the spiritual world, by which both heaven and hell are meant, all things both as a whole and in every part, or in general and in every particular, are most distinctly arranged; upon this distinct arrangement there the preservation of the whole universe depends; and such distinguishing is impossible, unless everyone after he is born can be recognized by some sign showing to what religious body he belongs. For without the Christian sign, which is baptism, some Mohammedan or some idolatrous spirit might attach himself to newly-born Christian children, or even to youths, and breathe into them an inclination towards his religion, and thus distract their minds (*animus*) and alienate them from Christianity, which would be a distortion and destruction of spiritual order.

679. Everyone who traces effects back to their causes may know that the consistence of all things depends on order; and that there are many kinds of order, general and particular; and that there is one order which is the most universal of all, and on which depends the general and particular kinds in connected series; also that this most universal order enters into all the others as the essence itself

into its forms, and that thus and not otherwise do they make one. It is this unity that effects the preservation of the whole, which would otherwise fall asunder, and relapse not only into primal chaos, but into nothing. How would it be with man if all things and singular things in his body were not most distinctly arranged and this community of parts made dependent on one heart and one pair of lungs? Otherwise, what would follow but confusion? Could the stomach then perform its functions, the liver and pancreas theirs, the mesentery and mesocolon theirs, the kidneys and intestines theirs? It is because of the order in them and among them, that they all and singular appear to man as one. And in the mind or spirit of man if there were no distinct order, and if this community of parts did not depend on the will and understanding, what would there be but a confused and undigested something? Without such an order could a man exercise thought and will any more than his picture on a tablet, or his statue in his house? What would man be without a most perfectly arranged influx from heaven and the reception of it? And what would this influx be without a most universal one on which the government of the whole and of all its parts depends, that is to say, unless it depended on God, and unless all things had their being, and lived and moved in Him and from Him? For the natural man this may be illustrated by innumerable things, such as the following: Without order what would an empire or kingdom be but a gang of robbers, a large body of whom would slay thousands, a few at least slaying these many? What is a city without order, or even a household without order? And what is a kingdom, a city, or a household without someone in each acting the part of head?

680. Furthermore, what is order without distinction, and what is distinction without its evidences, and what are evidences without signs by which qualities are recognized? For without an acquaintance with the qualities order is not recognized as order. In empires and kingdoms the signs or marks of distinction are titles of rank, and the administrative rights attached to them; and from this comes subordination, by means of which all are coordinated as it were into a one. In this way the king exercises his royal power, which is distributed among many according to order, and it is from this that the kingdom becomes a kingdom.

It is the same in many other matters, as for example in armies. What power would they have if they were not distinctly organized

into regiments, these into battalions, and these again into companies, and lesser officers appointed over each one (*singula*), and one who is highest in rank over all? And what would those arrangements amount to without the signs called standards, which indicate the proper station for each? By such means in battle all act as a one, while without them they would rush upon the enemy merely like a pack of hounds with open mouths, yells, and empty fury; and then, with their courage gone, they would be ingloriously cut in pieces by the enemy formed in well-ordered ranks; for what can those who are divided do against those who are united? Hereby is illustrated this first use of baptism, which is, to serve as a sign in the spiritual world that the one baptized belongs to Christians, for in that world everyone is inserted into societies and congregations according to the quality of the Christianity in him or outside of him.

[V]

THE SECOND USE OF BAPTISM IS, THAT THE
CHRISTIAN MAY KNOW AND ACKNOWLEDGE THE
LORD JESUS CHRIST, THE REDEEMER AND SAVIOR,
AND FOLLOW HIM.

681. This second use of baptism, which is to know and acknowledge the Lord, the Redeemer and Savior Jesus Christ, inseparably follows the first, which is introduction into the Christian church and insertion among Christians in the spiritual world. And what is this first use but a mere name unless the second follows? Is it not really like a subject who attaches himself to a king, and yet repudiates the king's laws or those of the country, and yields allegiance to a foreign king and serves him; or like a servant who binds himself to some master, accepting his livery as a token thereof, and then runs away and serves another master in the livery of the first; or like a standard-bearer who runs away with the standard and cuts it in pieces, throwing the pieces in the air or under the feet of the soldiers to be trodden upon? In a word, to have the name of being a Christian, that is, of belonging to Christ, and yet not acknowledging and following Him, that is, living according to His commandments, is a

thing as empty as a shadow, as smoke, or as a blackened picture; for the Lord says:

Why call ye Me, Lord, and do not the things that I say? (Luke 6:46, seq.).

Many will say to Me in that day, Lord, Lord; and then will I profess unto them, I know you not (Matt. 7:22, 23).

682. “The name of the Lord Jesus Christ” means in the Word nothing else than acknowledgment of Him, and a life according to His commandments. The reason why His name has that signification may be seen in the explanation of the second commandment of the Decalogue:

Thou shalt not take the name of God in vain (Exod. 20:7).

Nothing else is meant by the name of the Lord in the following passages:

Jesus said, Ye shall be hated of all nations for My name’s sake (Matt. 10:22; 24:9, 10).

Where two or three are gathered together in My name, there am I in the midst of them (Matt. 18:20).

As many as received Him, to them gave He power to become sons of God, even to them that believe on His name (John 1:12).

Many believed in His name (John 2:23).

He that believeth not hath been judged already, because he hath not believed in the name of the only begotten Son of God (John 3:17, 18).

Those who believe shall have life in His name (John 20:31).

For My name’s sake thou hast labored, and hast not fainted (Apoc. 2:3). (And elsewhere.)

[2] Who does not see that “the name of the Lord” in these usages does not mean merely His name, but the acknowledgment of Him as being the Redeemer and Savior, together with obedience, and finally faith in Him? For in baptism the child receives the sign of the cross on the forehead and breast which is a sign of initiation into the acknowledgment and worship of the Lord. “Name” also means the quality of anyone; because in the spiritual world everyone is named according to his quality; therefore a man’s taking the name Christian means his quality,—that he has from Christ faith in Christ and charity toward the neighbor. Such is the meaning of “name” in the *Apocalypse*:

The Son of man said, Thou hast a few names even in Sardis who have not defiled their garments and they shall walk with Me in white, for they are worthy (3:4).

“Walking with the Son of man in white” signifies following the Lord and living according to the truths of His Word. “Name” has the same meaning in *John*:

Jesus said, The sheep hear His voice, and He calleth His own sheep by name, and leadeth them out; He goeth before them and the sheep follow Him, for they know His voice; and a stranger they do not follow, they know not the voice of strangers (10:3-5).

“By *name*” means by their quality, that they are Christians; and “to follow Him” is to hear His voice, that is, to obey His commandments. All receive this name in baptism, for it is involved in that sign.

683. What is a name without the reality but an empty thing, or a sound like the echo given back by the trees of a forest or by vaulted buildings, or like the almost lifeless voice of dreamers, the noise of the wind, of the sea, or of some useless machinery? What but emptiness is the name even of a king, a duke, a consul, a bishop, an abbot, or a monk, without the office attached to the name? So what is the name Christian so long as the man lives like a barbarian, and contrary to the precepts of Christ, but like looking to the sign of Satan instead of the sign of Christ, although in baptism Christ’s name is interwoven in golden threads? What but rebels and regicides are those who having received the sign of Christ, deride His worship, mock at His name, and acknowledge Him not as the Son of God but of Joseph? And what are their words but blasphemies against the Holy Spirit, which cannot be forgiven either in this world or in the next? These like dogs with open jaws bite at the Word, and tear it to pieces with their teeth. With such, as against Christ and the worship of Christ:

All tables are full of the vomit of filthiness (Isa. 28:8; Jer. 48:26).

And yet the Lord Jesus Christ is,

The Son of the Most High (Luke 1:32, 35);

The only begotten (John 1:18; 3:16);

The true God and eternal life (1 John 5:20);

In whom dwelleth all the fullness of Divinity bodily (Col. 2:9);

And is not the son of Joseph (Matt. 1:25). (And thousands of other passages.)

[VI]

THE THIRD USE OF BAPTISM, WHICH IS THE FINAL
USE, IS THAT MAN MAY BE REGENERATED.

684. This is the essential use for the sake of which baptism exists, and thus the final one. This is because the true Christian knows and acknowledges the Lord Jesus Christ the Redeemer, who, as being the Redeemer is also the Regenerator (that redemption and regeneration make one may be seen in the third section of the chapter on Reformation and Regeneration); also because a Christian possesses the Word, in which the means of regeneration are plainly described, those means being faith in the Lord and charity toward the neighbor. This is identical with what is said of the Lord, that,

He baptizeth with the Holy Spirit and with fire (Matt. 3:11; Mark 1:8–11; Luke 3:16; John 1:33).

“The Holy Spirit” means the Divine truth of faith, and “fire” the Divine good of love or charity, both proceeding from the Lord. (That “the Holy Spirit” means the Divine truth of faith may be seen in the chapter on the Holy Spirit; and that “fire” means the Divine good of love may be seen in the *Apocalypse Revealed*, n. 395, 468.) By means of these two, all regeneration is effected by the Lord.

The Lord Himself was baptized by John (Matt. 3:13–17; Mark 1:9; Luke 3:21, 22).

This He did not only that He might institute baptism for the future, Himself setting the example, but also because He glorified His Human and made it Divine, as He regenerates man and renders him spiritual.

685. From what has been said now and heretofore it can be seen that the three uses of baptism cohere as a unit, like first cause, mediate cause, which is the efficient cause, and last cause, which is the effect and the end itself, for the sake of which the former exist; for the first use is that the man may be called a Christian; the second, following from this, is that he may know and acknowledge the Lord the Redeemer, Regenerator and Savior; and the third that he may be regenerated by Him; and when this is done man is redeemed

and saved. As these three uses follow in order, and are conjoined in the last, and consequently in the conception of the angels cohere as a unit, so when baptism is performed, read of in the Word, or mentioned, the angels who are present do not understand baptism, but regeneration. Therefore, by these words of the Lord:

He that believeth and is baptized shall be saved, but he that believeth not shall be condemned (Mark 16:16);

the angels in heaven understand that he who acknowledges the Lord and is regenerated will be saved. And for this reason baptism is called by the Christian churches on earth the *laver of regeneration*. Let every Christian know, then, that he who does not believe in the Lord even though he has been baptized, cannot be regenerated. Also that baptism without faith in the Lord has no effect whatever, may be seen above, in the second section of this chapter (n. 673). Every Christian is well aware that baptism involves purification from evils, and thus regeneration, for when he is baptized in infancy, the priest with his finger makes the sign of the cross, as a memorial of the Lord, on his forehead and breast, and afterwards turns to his sponsors and asks whether he renounces the devil and all his works, and accepts the faith; to which the sponsors, in the place of the infant, answer, "Yes." The renunciation of the devil, that is, of the evils that are from hell, and faith in the Lord, are what effect regeneration.

686. It is said in the Word that the Lord God our Redeemer baptizes with the Holy Spirit and with fire, which means that the Lord regenerates man by the Divine truth of faith and the Divine good of love or charity (as may be seen above in the first number of this section). Those who have been regenerated by the Holy Spirit, that is, by the Divine truth of faith, are distinct in the heavens from those who are regenerated by fire, that is, by the Divine good of love. Those who have been regenerated by the Divine truth of faith walk in heaven in raiment of white linen, and are called spiritual angels; but those who have been regenerated by the Divine good of love walk in purple raiment, and are called celestial angels. Those who go clothed in white raiment are meant by the following:

They follow the Lamb clothed in fine linen, white and clean (Apoc. 19:14).

They shall walk with Me in white (Apoc. 3:4 also 7:14).

The angels seen at the Lord's sepulchre clothed in white and shining garments (Matt 28:3; Luke 24:4).

They were of this class, because “fine linen” signifies the justice of the saints (Apoc. 19:8, where this is directly stated). That “garments” in the Word signify truths, and “garments of white” and “fine linen” signify Divine truths, may be seen in the *Apocalypse Revealed*, where this is shown (n. 379). Those who have been regenerated by the Divine good of love are clothed in purple garments, because purple is the color of love, which color it derives from the fire of the sun and its redness. (That this signifies love may be seen in the *Apocalypse Revealed*, n. 468, 725.) It was because “garments” signify truths, that he who was found among those called to the wedding not clothed with a wedding garment, was turned out and cast into outer darkness (Matt. 22:11–13).

687. Furthermore, baptism as regeneration is represented by many things both in heaven and in the world; in heaven, as just said, by white and purple garments, also by the marriage of the church with the Lord, also by the new heaven and the new earth, and the New Jerusalem descending therefrom, of which He who sat upon the throne, said:

Behold, I make all things new (Apoc. 21:1–5);

And by the river of living water proceeding out of the throne of God and the Lamb (Apoc. 22:1, 2);

Also by the five prudent virgins who had lamps and oil, and went in with the bridegroom to the marriage feast (Matt. 25:1, 2, 10).

One who is baptized, that is regenerated, is meant by,

Creature (Mark 16:15; Rom. 8:19–21);

and by,

A new creature (2 Cor. 5:17; Gal. 6:15);

for he is called “a creature” from his being created; and this also signifies to be regenerated (as may be seen in the *Apocalypse Revealed*, n. 254).

[2] In the world regeneration is represented by various things, as by the blossoming of all things on earth in spring, and by the gradual development of the blossoms even to the fruit; also by the growth of every tree, shrub and flower, from the first warm month to the last. It is also represented by the progressive ripening of all kinds of fruit from the earliest germ to the end of the process; then again by morning and evening showers, and by dews, at the coming of which the flowers open, while they close at the approach of the darkness of

night; also by the fragrance from gardens and fields; by the rainbow in the cloud (Gen. 9:14–17); by the resplendent colors of the dawn; and in general by the continual renovation of everything in the body by means of the chyle and the animal spirit, and consequently by the blood. The purification of this from exhausted material, and its renovation, and seeming regeneration, are perpetual.

[3] If we turn our thoughts to the more insignificant things on earth, an image of regeneration is presented in the wonderful transformation of the silk-worm and other worms into nymphs and butterflies, and of still other kinds which after a time are provided with wings; to which may be added still more trifling matters, as the desire of certain birds to plunge themselves into water for the sake of washing and cleansing themselves, after which they return as warblers to their songs. In a word, the whole world from what is first to what is last in it is full of representations and types of regeneration.

[VII]

BY THE BAPTISM OF JOHN A WAY WAS PREPARED, THAT JEHOVAH THE LORD MIGHT DESCEND INTO THE WORLD AND ACCOMPLISH REDEMPTION.

688. It is written in *Malachi*:

Behold, I send My messenger, and he shall prepare the way before Me; and the Lord whom ye seek shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in. Who will abide the day of His coming, and who will stand when He shall appear? (3:1, 2).

And again:

Behold, I will send you Elijah the prophet, before the great and terrible day of Jehovah comes; lest I come and smite the earth with a curse (4:5, 6).

And Zacharias the father, prophesying of his son John, says:

Thou, child, shalt be called the prophet of the Most High; for thou shalt go before the face of the Lord to make ready His ways (Luke 1:76).

And the Lord Himself says of this same John:

This is he of whom it is written, Behold, I send My angel before Thy face, who shall prepare Thy way before Thee (Luke 7:27).

From all this it is clear that this John was the prophet sent to make ready the way of Jehovah God, who should descend into the world and accomplish redemption; and that he made ready that way by baptism, and by announcing the coming of the Lord; and that without such preparation all on earth would have been smitten with a curse and would have perished.

689. The way was prepared by the baptism of John, because by means of that baptism, as shown above, men were introduced into the future church of the Lord, and in heaven were inserted among those who were there looking for and desiring the Messiah; and they were thus guarded by angels, that devils from hell might not break forth and destroy them. Wherefore it is written in *Malachi*:

Who shall abide the day of His coming? and lest Jehovah come and smite the earth with a curse (3:2; 4:6).

So also in *Isaiah*:

Behold, the day of Jehovah cometh, cruel and of indignation, and of wrath of anger; I will move heaven and the land shall be shaken out of its place, in the day of the wrath of His anger (13:6, 9, 13, 22; 22:5, 12).

Again, in *Jeremiah*:

That day is called a day of wasting, of vengeance, and of destruction (4:9; 7:32; 46:10, 21; 47:4; 49:8, 26).

In *Ezekiel*:

A day of wrath, of cloud and of thick darkness (13:5; 30:2, 3, 9; 34:11, 12; 38:14, 16, 18, 19).

Also in *Amos*:

(5:13, 18, 20; 8:3, 9, 13).

And in *Joel*:

The day of Jehovah is great and very terrible, and who can abide it? (2:1, 2, 11; 3:2, 4).

And in *Zephaniah*:

In that day there shall be the noise of a cry, that the great day of Jehovah is near, that that is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, that in the day of Jehovah's wrath the whole land shall be devoured, and that He will make a consummation with all them that dwell in the land (1:7-18). (Besides other passages.)

From all this it is clear that unless a way had been made ready for Jehovah when He was descending into the world, by means of baptism, the effect of which in heaven was to close up the hells

and guard the Jews against total destruction [they would all have perished]. Jehovah also says to Moses:

In one moment if I come up into the midst of thee I will consume the people (Ex. 33:5).

That it is so is very clear from the words of John to the multitudes going out to him to be baptised:

Ye offspring of vipers, who hath warned you to flee from the wrath to come? (Matt. 3:7; Luke 3:7).

That John when he was baptizing taught Christ and His coming is evident from (Luke 3:16; John 1:25, 26, 31–33; 3:26). All this makes clear how John prepared the way.

690. As to the baptism of John; it represented this cleansing of the external man; while the baptism of Christians at the present day represents the cleansing of the internal man, which is regeneration. It is therefore written that John baptized with water, but that the Lord baptized with the Holy Spirit and with fire, and therefore John's baptism is called the baptism of repentance (Matt. 3:11; Mark 1:4, 5; Luke 3:3, 16; John 1:25, 26, 33; Acts 1:22; 10:37; 18:25). The Jews who were baptized were merely external men, and without faith in Christ the external man cannot become internal. That those who were baptized with the baptism of John, became internal men when they received the faith in Christ, and were then baptized in the name of Jesus, may be seen in Acts (19:3–6).

691. Moses said to Jehovah:

Show me Thy glory. Jehovah said to him, Thou canst not see My faces, for man shall not see Me and live. And Jehovah said, Behold, there is a place where thou shalt stand upon a rock, and I will put thee in a hole of the rock, and will cover thee with My hand until I shall have passed by and when I shall take away My hand thou shalt see My hinder parts; but My faces shall not be seen (Ex. 33:18–23).

Man cannot see God and live for the reason that God is love itself, and love itself or Divine love in the spiritual world appears before the angels as a sun, distant from them as the sun of our world is from men. Therefore, if God, who is in the midst of that sun, were to draw near to the angels, they would perish, as men would if the sun of the world were to draw near to them; for the spiritual sun is equally hot.

[2] For this reason there are perpetual temperings, which modify and moderate the heat of this love, so that it may not inflow into

heaven as it is in itself; for the angels would be thereby consumed. Therefore when the Lord renders Himself more immediately present in heaven, the wicked who are beneath heaven begin to lament, to be tortured, and to lose life, so that they flee into caves and clefts of mountains, crying out:

Fall on us, and hide us from the face of Him that sitteth on the throne (Apoc. 6:16; Isa. 2:19, 21).

It is not the Lord Himself who descends, but an angel with a sphere of love from the Lord encompassing him. I have several times seen the wicked terrified by that descent, as if they saw death itself before their eyes, some casting themselves deeper and deeper into hell, and some driven to fury.

[3] This explains why the children of Israel prepared themselves for three days before the descent of Jehovah the Lord upon Mount Sinai, and the Mount was fenced about, lest anyone should come near it and die (Ex. 19). The same is true of the holiness of Jehovah the Lord in the Decalogue then promulgated, and written by the finger of God on two tables, and afterward deposited in the ark, over which in the tabernacle the mercy-seat was placed, and over this again the cherubs, lest anyone should touch that holiness immediately with hand or eye. Not even Aaron could go near to it, except once a year, and after he had made expiation for himself by sacrifices and incense offerings.

[4] For the same reason the people of Ekron and Bethshemesh died to the number of several thousands merely because they looked into the ark (1 Sam. 5:11, 12; 6:19), as did Uzzah also, because he touched it (2 Sam. 6:6, 7). These few instances illustrate with what a curse and destruction the Jews would have been smitten if they had not been prepared by the baptism of John for receiving the Messiah, who was Jehovah God in the human form, and if He had not assumed the Human and thus revealed Himself; also that there was this further preparation that in heaven they were enrolled and numbered with those who in heart were waiting for and desiring the Messiah, for which reason angels were then sent and made guardians over them.

692. To this I will add the following Memorable Relations. First:

When returning home from a school of wisdom (see n. 48), I saw on the way an angel in violet-colored clothing. He came up beside me and said, "I see that you have come from a school of wisdom and are delighted with what you have there heard. And as I perceive that you are not fully in this world, being at the same time in the natural world, and therefore know nothing about our Olympic gymnasia where the old Sophi meet, and where they learn from the newcomers from your world what changes and successions of state wisdom has undergone and is still undergoing, if you wish, I will conduct you to a place where many of the ancient Sophi and their sons, that is, their disciples, dwell."

And he conducted me to the border between the north and east; and when I looked forward into it from an eminence, behold, a city appeared, and at one side of it two hills, the one nearer to the city being the lower. And the angel said to me, "That city is called Athenaeum, the lower hill Parnassium, and the higher Heli-coneum. They are so named because in and about the city the old Grecian sages dwell, such as Pythagoras, Socrates, Aristippus, and Xenophon, with their disciples and scholars."

I asked about Plato and Aristotle, and he said that they with their followers inhabit another region, because they taught rational things, which pertain to the understanding, while the others taught morals, which pertain to life.

[2] He said that studious [persons] were frequently sent from the city Athenaeum to the Christian *literati*, to learn from them what they think at this day about God, the creation of the universe, the immortality of the soul, the state of man relative to that of beasts, and other subjects of interior wisdom. He said also, that a herald had this day proclaimed a meeting, an indication that their messengers had met with newcomers from the earth, from whom they had heard some curious things.

And we saw many people going from the city and suburbs, some having laurels on their heads, some holding palms in their hands, some with books under their arms, and some with quills under the hair of the left temple.

[3] We mingled with them and ascended the hill in their company; and behold, on the hill was an octagonal palace, which they called the Palladium; and we entered. And behold, there were eight sexagonal recesses there, in each one of which was a library, and also

a table at which those crowned with laurel sat; and in the Palladium itself seats cut in stone were seen, upon which the others seated themselves.

A door was then opened at the left, through which were ushered two newcomers from the earth; and after salutations, one of those crowned with laurel asked them, "What news from earth?"

They said, "The news is that men like beasts, or beasts like men, have been found in a forest, whose faces and bodies showed that they had been born men, and had been left or lost in the forest when two or three years old; and it was claimed that they were unable to give expression by sound to anything of thought, or to learn to articulate any word; nor did they, like beasts, know the food that was suitable for them, but put into their mouths the productions of the forest, whether clean or unclean; and many such things were said of them. From all this some learned men among us have formed suppositions and others conclusions in regard to the state of men as related to that of beasts."

[4] Hearing this, some of the ancient Sophi asked, "What suppositions and conclusions do they draw from these facts?"

The two new-comers answered, "Many; but they may be referred to the following: 1. That man by his nature, and also by birth, is more stupid and therefore lower than any beast; and that he becomes such if not instructed. 2. That he could be instructed, because he had learned to make articulate sounds, and consequently to speak; and that he thereby began to express thoughts, and this gradually more and more fully, so that he is now able to frame laws of society, some of which however, are impressed upon beasts from birth 3. That rationality belongs as much to beasts as to men. 4. Therefore, if beasts were able to speak, they would reason as skillfully as men on any subject, a proof of which is, that they think from reason and prudence equally with men. 5. That the understanding is a mere modification of light from the sun, heat co-operating and the ether being the medium; thus it is a mere activity of interior nature; and this can be exalted to such a degree as to appear like wisdom. 6. That it is therefore vain to believe that man lives after death any more than a beast, except, perhaps, that for some days after death, owing to the exhalation of life from the body, he may appear like mist in the form of a ghost, before he is dissipated into nature; almost as a shrub raised from its ashes appears in a resemblance of

its own form. 7. Consequently religion, which teaches that there is a life after death, is an invention to hold simple people in bondage by its laws internally, as they are held externally by civil laws."

To this they added that those who are merely ingenious so reasoned, but not the intelligent. The Sophi asked, "What do the intelligent think?"

They said, "We have not heard; but that is our opinion."

[5] Hearing this, all those who were seated at the tables exclaimed, "Oh what times they have now on earth! Alas! what changes wisdom has undergone! It is turned into an infatuated ingenuity. The sun has gone down, and is beneath the earth directly opposite to its noonday height. Who might not know from the evidence furnished by those who have been lost in the forest and found again, that such is man when not instructed? Is he not what instruction makes him? Is he not born more ignorant than the beasts? Must he not learn to walk and talk? If he were not taught to walk, would he raise himself erect upon his feet? And without learning to talk could he even murmur anything of thought? Is not every man what instruction makes him, unwise from falsities or wise from truths; and is not the one who is unwise from falsities under a complete hallucination that he is wiser than the one who is wise? Are there not infatuated and senseless men, who are no more men than those found in the woods? Are not those who are devoid of memory like them?"

[6] From all these instances we conclude that a man without instruction is not a man, neither is he a beast, but a form capable of receiving into itself that which makes it a man; thus man is not born a man, but is made a man, furthermore, that man is born such a form as to be an organ receptive of life from God, to the end that he may be a subject into whom God may bring every good, and make him blessed for ever by union with Himself. We perceive from your remarks that wisdom is at this day so far extinguished or infatuated, that men know nothing whatever of the state of their own life relative to that of beasts; and for that reason they are ignorant of the state of man's life after death; and those who are able to know about this, but do not wish to, and consequently deny it, as many of your Christians do, we may liken to those found in the forest; not that they have become thus stupid from lack of instruction, but they have

made themselves thus stupid by the fallacies of the senses, which are the obscuration of truths.”

[7] But just then some one standing in the center of the Palladium holding a palm in his hand, said, “Explain, I pray you, this mystery; how man, having been created a form of God, could be changed into the form of the devil. I know that the angels of heaven are forms of God, and the spirits of hell forms of the devil; and the two forms are opposites, the latter being forms of insanity, the former of wisdom. Tell me, therefore, how a man created a form of God, could pass from day into such a night as to be able to deny God and eternal life.”

To this the teachers answered in order: First the Pythagoreans, then the disciples of Socrates, and then the others.

But there was among them a Platonist, who spoke last, and his opinion prevailed. It was as follows: “The men of the Saturnian or golden age knew and acknowledged that they were forms receptive of life from God, and consequently wisdom was inscribed on their souls and hearts, and thus they saw truth from the light of truth, and through truths had a perception of good from the delight pertaining to the love of good. But as the human race departed in succeeding ages from the acknowledgment that all truth of wisdom, and consequently all good of love in them, flows in continually from God, they ceased to be dwelling places of God; and converse with God and affiliation with angels also ceased. For the interiors of their minds, which had been raised upward by God to God, were then turned from their proper direction to one more and more oblique, outwardly into the world, and thus through the world to God from God; and finally they were turned in the opposite direction, which is downward to self. And as a man who is thus interiorly inverted and turned away cannot look to God, men have separated themselves from God, and have become forms of hell, and thus of the devil. From this it follows, that in the first ages men acknowledged in heart and soul that all good of love, and all truth of wisdom therefrom came to them from God, and also were God’s in them; thus that they were mere receptacles of life from God, and were therefore called images of God, sons of God, and born of God; but in succeeding ages they acknowledged this not with the heart and soul, but with a kind of persuasive faith, then with a historic faith, and

finally with the lips only; and acknowledging such a truth with the lips only is not acknowledging it, but in heart is denying it.

[8] All this shows the kind of wisdom that now prevails on earth among Christians (although they might be inspired by a written revelation from God) for they do not even know the distinction between men and beasts, and in consequence many believe that if man lives after death, beasts must live after death also; or that as beasts do not live after death, therefore man does not. Has not our spiritual light, which illuminates the mental vision, become thick darkness among them, and their natural light, which illuminates the bodily vision only, become splendor?"

[9] After this the assembly all turned toward the two visitors and thanked them for their visit and the account they had given; they also begged of them to report what they had heard to their brethren.

The visitors answered that they would confirm their brethren in this truth, that so far as they attribute all the good of charity and truth of faith to the Lord, and not to themselves, so far they are men, and become angels of heaven.

693. Second Memorable Relation:

Some weeks after this I heard a voice from heaven saying, "There is again a meeting on Parnassium; come, we will show you the way."

I went; and when I came near, I saw one standing on Heliconeum with a trumpet, with which he proclaimed and appointed the meeting. And I saw [persons] going up as before from the city Athenaeum and its borders, and in their midst three newcomers from the world. These were from among Christians; one a priest, the second a politician, and the third a philosopher. The others entertained them on the way with varied conversation, especially about some ancient wise men whom they named. The new-comers asked if they should see these, and were told that they would, and might be introduced to them if they wished, as they were affable.

They asked about Demosthenes, Diogenes, and Epicurus, and were told, "Demosthenes is not here, but is with Plato; Diogenes with his scholars dwells at the foot of Heliconeum; because he regards worldly things as of no account, and considers in his mind (*animus*) heavenly things only; Epicurus dwells on the border toward the west, and does not come among us, because we distinguish between good

affections and evil affections, and insist that good affections are one with wisdom, and that evil affections are contrary to wisdom.”

[2] When they had ascended the hill Parnassium, some guards there were bringing water from a fountain at the place in crystal cups, and saying, “This is water from the fountain which the ancients in their fables say was broken through by the hoof of the horse Pegasus, and afterward consecrated to the nine Muses.” By the winged horse Pegasus they meant the understanding of truth, through which comes wisdom; by his hoofs they meant the experiences through which comes natural intelligence; and by the nine Muses all kinds of cognitions and knowledges (*scientiæ*). These things are now called fables, but they were correspondences, from which the earliest peoples spoke.

To the three newcomers their companions said, “Do not be surprised; the guards have been taught to speak in this manner; and drinking water from this fountain means to us being taught about truths, and by means of truths about goods, and thus becoming wise.”

[3] They then entered the Palladium, and with them the three newcomers from the world—the priest, the politician, and the philosopher. Then those crowned with laurel who were seated at the tables asked, “What news from earth?”

And they answered, “This is news, that a certain man claims to talk with angels, and to have his sight opened into the spiritual world as fully as into the natural world; and from the spiritual world he reports many new things, among which are the following: That man lives a man after death, as he before lived in the world; that he sees, hears, and talks as he did before in the world; that he is clothed and decorated as formerly in the world; that he hungers and thirsts, eats and drinks, enjoys the delights of marriage, and sleeps and wakes, all as he did before in the world; that there are lands and lakes, mountains and hills, plains and valleys, springs and rivers, gardens and groves there; also palaces and houses, cities and villages, as in the natural world; and again that there are writings and books—different kinds of occupation and business, also precious stones, gold and silver, in a word, that all things and singular things that exist on the earth are there, although those in the heavens are infinitely more perfect, with this difference only, that all things in the spiritual world have a spiritual origin, and are therefore spiritual;

since they are from the sun there which is pure love; while all things in the natural world have a natural origin, and are therefore natural and material, since they are from the sun there which is pure fire; in other words, man after death is perfectly a man, even more perfectly a man than before in the world; for he was then in a material body, while in this world he is in a spiritual body."

[4] When this had been said, the ancient wise men asked what men on earth thought of these things.

The three replied; "We ourselves know that they are true, because we are here, and have investigated and examined everything; but how men talk and reason about them on earth we will now tell."

Then the priest said, "Those of our order, when they first heard these things, called them visions, and then fictions; afterwards they said that the man saw specters, and finally they hesitated and said, 'Believe him if ye will; we have always taught that man will not exist after death in a body, until the day of the last judgment.'"

It was then asked, "Are there not some who are intelligent among them, who are able to declare to them and convince them of the truth that man lives a man after death?"

[5] The priest answered, "There are some who declare it, but they fail to convince. Those who declare it say that it is contrary to sound reason to believe that a man does not live a man until the day of the last judgment, and that meanwhile he is a soul without a body. What is the soul, and where, is it meanwhile? Is it a breath, or something like wind, floating in the air, or an entity hidden in the center of the earth? Where is its abode? Are the souls of Adam and Eve and all who have lived since during six thousand years or sixty centuries, still flying about the universe, or are they kept shut up in the center of the earth awaiting the last judgment? What could be more painful and wretched than such a waiting? Might not their lot be compared to that of men bound in chains and fetters in prisons? If such were the lot of man after death, would it not be better to be born an ass than a man? Moreover, is it not contrary to reason to believe that the soul can be re clothed with its body? Is not the body eaten up by worms, mice, and fishes? Can such a new body be put on a skeleton that has been burnt up by the sun, or reduced to dust? How can those cadaverous and putrid things be collected and united again to their souls? But when they listen to such arguments they make no rational reply, but adhere to their faith, saying, 'We

make reason obedient to faith.' As to the gathering of all from the graves at the day of the last judgment, they say, 'That is the word of omnipotence.' And when they mention omnipotence and faith, reason is exiled, and I may say that sound reason is annihilated, as it were, or with some is like a specter; and they can even say to sound reason, 'Thou art mad.'

[6] Having heard this, the wise men of Greece said, "Are not such paradoxes dissipated of themselves as contradictions? And yet today in the world not even sound reason can dissipate them. Can anything more paradoxical be believed than what is asserted of the last judgment, that the universe will then perish, and the stars of heaven fall to the earth, which is smaller than the stars; and that the bodies of men, either corpses or mummies, eaten by others or become dust; will be re-united with their souls? When we were in the world we believed in the immortality of the souls of men from the inductions furnished us by reason; we also designated places for the blessed, which we called the Elysian Fields; and we believed them to be human in form or kind but subtle, because spiritual."

[7] When all this had been said, they turned to the second newcomer, who in the world had been a politician. He confessed that he had not believed in a life after death, and that he had regarded the new reports he had heard about it as fictions and inventions. "Meditating upon that life" he said, "I asked how souls could be bodies. Does not the whole of a man lie dead in the grave? Is not the eye there? How then can he see? Is the ear not there? How can he hear? Where is the mouth for him to talk with? If any sort of man were to live after death must it not be something like a specter? And how can a specter eat and drink and enjoy the delights of marriage? Where do its clothing, house, food, and other things come from? Moreover, specters, which are airy images, seem to be, and yet are not. These and like thoughts I had in the world about the life of men after death. But now, when I have seen everything and touched everything with my hands, I am convinced by the very senses that I am a man as in the world, even so that I am not aware that I live otherwise than as I formerly lived, with the difference that my reason is now more sound. I have often been ashamed of my former thoughts."

[8] The philosopher spoke in a like manner of himself, with this difference, however, that the new things he had heard respecting a

life after death, he classed among the opinions and hypotheses which he had collected from both ancients and moderns.

The Sophi were astounded when they heard these things; and those belonging to the Socratic school said that they perceived by this news from earth that the interiors of men's minds were gradually closing up, and that belief in falsity is now shining in the world like truth, and infatuated ingenuity like wisdom, and that the light of wisdom had lowered itself since their times from the interiors of the brain to the mouth beneath the nose, where it appeared to the eye like a brightness of the lips, and consequently the mouth's utterances appear like wisdom.

One of the tyros after hearing this said, "How stupid are the minds of those who now dwell on earth! Would that the disciples of Heraclitus who laugh at all things, and of Democritus who weep at all things, were here, and we should hear both great laughter and great weeping."

After the business of the meeting was finished, they gave to the three newcomers from the earth badges of their authority which were plates of copper on which some hieroglyphics were written. With these they departed.

694. Third Memorable Relation:

Sometime afterward I looked toward the city Athenaeum, spoken of in the foregoing Memorable Relation, and I heard a strange noise coming from it. There was in it something of laughter, in this something of indignation, and in this still something of sadness; and yet the noise was not discordant but harmonious, because the sounds were not simultaneous, but were one within the other. In the spiritual world the variety and commingling of affections is distinctly perceived in the tone of the voice.

At a distance I asked, "What is the matter?" They answered, "A messenger has arrived from the place where newcomers from the Christian world first appear, saying that he has heard from three [persons] there that in the world from which they had come, they in common with others there had believed that after death the blessed and happy would have rest from all kinds of labor; and because administrations, and official and manual employments are labors, there would be rest from these. And as these three have now been brought here by our messenger, and stand waiting at the door, a clamor has arisen; and after consultation it has been decided that

they should not be introduced into the Palladium on Parnassium as the former new-comers had been, but into the great auditorium there, that they may tell their news from the Christian world; and some have been sent to introduce them formally.”

As I was in the spirit, and as with spirits distances are according to the state of their affections, and as I then had an affection for seeing and hearing the newcomers, I seemed to myself to be there present, and I saw them introduced and heard them speak.

[2] In the auditorium the older or wiser sat at the sides, and the others in the center, and in front of these was a raised floor. The three new-comers with the messenger were conducted hither, through the middle of the auditorium, by the younger ones in formal attendance; and when silence had been obtained they were introduced by the eldest (*vir majorennis*), and asked, “What news from earth?”

They replied, “There is much news; but pray tell us to what subject your inquiry refers.”

The eldest replied, “What news from earth respecting our world and heaven?”

They answered, “When we first arrived in this world, we heard that both here and in heaven there are governments, ministerial offices, occupations, business, all kinds of studies, and wonderful works; although our belief had been that after our removal or transfer from the natural world into this spiritual world, we should enter into eternal rest from labors. But what are occupations but labors?”

[3] To this the eldest replied, “By eternal rest from labor did you understand eternal idleness, wherein you would constantly sit and lie, inhaling delights with the breast, and drinking in joys with the mouth?”

The three newcomers smiled pleasantly at this and said, “We did entertain some such opinion.”

They were then asked, “What has joy, delight, and consequent happiness in common with idleness? By idleness the mind is not expanded but dissipated; that is, man is deadened by it, not vivified. Picture to yourselves a man sitting in utter idleness, his hands hanging down, his eyes cast down or withdrawn, and at the same time surrounded by an aura of delight; would not a lethargy seize upon both his head and body, the vital expansion of his face give way, and with relaxed fibers would he not nod and nod, until he fell

to the ground? What keeps the whole bodily system expanded and tense, but the tension of the mind (*animus*)? And whence comes the mind's (*animus*) tension but from administrative duties and works, when they are performed from delight? I will therefore tell you this news from heaven, that there are governments here, ministerial duties, judicial tribunals, greater and less, as also mechanical and other employments."

[4] When the three newcomers heard that there were greater and lesser judicial tribunals in heaven they said, "Why so? Are not all who are in heaven inspired and led by God, and do they not therefore know what is just and right? What need then of judges?"

The eldest replied, "In this world we are taught and learn what is good and true, also what is just and equitable, the same as in the natural world, and these things we learn not immediately from God, but mediately through others; and every angel, like every man, thinks what is true and does what is good as if of himself, this being not pure but mixed, according to the state of the angel. Moreover, among angels some are simple and some wise, and the wise must judge of what is just, while the simple from their simplicity and ignorance are in doubt about it or depart from it.

[5] But as you are yet new in this world, follow me, if you would like to do so, into our city, and we will show you everything."

And they left the auditorium, others of the elders also accompanying them; and first entered a large library (*bibliotheca*), which was [divided] into smaller libraries (*libraria*) according to the distinct knowledges (*scientiae*). The three new-comers, seeing so many books, were amazed, and said, "Are there books in this world also?" Where do the parchment, paper, pens and ink come from?"

The elders replied, "We perceive that in the former world you believed this world to be empty because it is spiritual; and this you believed because you cherished an idea of the spiritual as something abstract from the material; and what is abstract from the material seemed to you like nothing, thus like a vacuum; and yet here is an abundance of all things. All things here are *substantial*, not material, and material things have their origin in the substantial. We who are here are spiritual men, because we are substantial and not material. For this reason all things that exist in the natural world exist here in their perfection, even books and writings and many other things."

When the three newcomers heard the word *substantial*, they recognized the truth of the matter, both from seeing the written books and from hearing that matter originates in substance. To convince them still further, they were taken to the abodes of the writers who transcribed the writings of the wise men of the city; and they examined the writings and wondered at their neatness and elegance.

[6] After this they were conducted to the museums, gymnasium, colleges, and places where they held their literary games, some called the games of the Heliconides, some of the Parnassides, some of the Athenaeides, and some of the Virgins of the fountain. They said that the latter were so named because virgins signify affections for knowledges (*scientiae*), according to which affections everyone has intelligence. The so-called games were spiritual exercises and trials of skill. After this they were conducted about the city to the rulers, administrators, and their officers, and by these latter to the wonderful works which their workmen execute in a spiritual manner.

[7] When these things had been seen, the eldest again spoke to them about the eternal rest from labor, into which the blessed and happy enter after death. He said, "Eternal rest is not idleness, for idleness produces a languid, torpid, stupid, and sleepy state of the mind, and therefrom of the whole body; and this is not life but death, still less is it the eternal life which the angels of heaven live. Eternal rest is therefore a rest that dispels that state and causes man to live; thus it is nothing else than what elevates the mind; and is some pursuit or work by which the mind is aroused, enlivened, and delighted; and this is accomplished in the measure of the use from which, and for which the mind labors. Because of this the whole heaven is regarded by the Lord as a containant of uses, and every angel is an angel in the measure of his use. Delight in use bears him on as a favoring current does a ship, causing him to be in eternal peace and in the rest of peace. This is what is meant by eternal rest from labor. That an angel is alive in the measure of the application of his mind to use is very manifest from this, that everyone has conjugal love with its vigor, potency, and delights, according to his application to the genuine use in which he is engaged."

When the three newcomers had been convinced that eternal rest is not idleness, but the delight arising from some useful work, some virgins came and presented them with needlework and embroidery

made with their own hands; and as the newcomers were departing, the virgins sang an ode in which they expressed in angelic melody the affection for useful labor and its charms.

695. Fourth Memorable Relation:

At the present day most of those who believe in a life after death, also believe that in heaven their thoughts will be nothing but devotions, and their words nothing but prayers; and that all these, together with the expressions of the face and the actions of the body, will be nothing but glorification of God, thus their houses will be houses of worship or sacred chapels, and they themselves will all be priests of God.

But I can affirm that the holy things of the church do not occupy the minds or homes of men there any more than in the world where God is worshiped, although worship there is purer and more interior; while the various matters pertaining to civil prudence and to rational learning are to be found there in their excellence.

[2] One day I was taken up to heaven, and was conducted to a certain society there, where the Sophi were who in ancient times excelled in learning because of their deep reflection and meditation upon such subjects as were both rational and useful, and who were now in heaven, because they had believed in God and now believed in the Lord, and loved their neighbor as themselves. Afterwards I was introduced into an assembly of these, and was there asked where I came from; and I explained to them that in body I was in the natural world, but in spirit in their world.

Hearing this, those angels were delighted, and asked, "In the world where you are in body what do they know and understand about influx?"

When I had recalled to mind what I had gathered on that subject from the discourses and writings of celebrated men, I replied, that as yet they knew nothing about any influx from the spiritual world into the natural, but only of the influx of nature into her subjects, as of the sun's heat and light into living bodies, and also into trees and shrubs, which are all thereby made to live; and, on the other hand, of the influx of cold into the same objects, whereby they are deprived of life; and furthermore, of influx of light into the eye, from which comes sight, of sound into the ear, from which comes hearing, of odor into the nostrils, from which comes smell; and so on.

[3] As to anything beyond this, the learned of this age reason diversely about the influx of the soul into the body and of the body into the soul, and about this they are divided into three parties, one holding that there is an influx of the soul into the body, which they call occasional influx, because of its occurring whenever anything strikes the bodily senses; another, that there is an influx of the body into the soul, which they call physical influx, because the objects fall upon the bodily senses, and therefrom upon the soul; the third, that there is a simultaneous and instantaneous influx into the body and soul together, which they call pre-established harmony. Nevertheless, each one thinks that the kind of influx he advocates takes place within nature. Some believe the soul to be a particle or drop of ether, some that it is a little ball or spark of light, and others that it is some entity that hides itself in the brain. But this or that which they think the soul to be, while they indeed call it spiritual, yet by spiritual they mean nothing more than a purer natural; for they know nothing about the spiritual world, or its influx into the natural; and therefore they remain within the sphere of nature. In this sphere they go up and down, and lift themselves up into it like eagles in the air; and those who thus abide in nature are like the inhabitants of some island in the sea who are unaware that there is any land beyond their own, or are like fishes in a stream which do not know that there is air above their waters. When therefore they hear any mention made of a world distinct from their own, where angels and spirits dwell, and are told that all influx into men is from that world, as well as the interior influx into trees, they stand amazed as if they were listening to some visionary reports of ghosts, or to the nonsense of astrologers.

[4] In the world where I am when in the body, with the exception of the philosophers, our people do not think about or mention any influx but that of wine into cups, of food and drink into the stomach, of taste into the tongue, and also, perhaps, of the influx of the air into the lungs, and so on; and if they hear anything said about an influx of the spiritual world into the natural, they say, "Let it flow in if it will; what advantage or use is there in knowing it?" And they go away; and if they afterwards speak about what they have heard respecting that influx, they play with it as some play with pebbles between their fingers.

[5] Afterwards I talked with these angels about the wonderful effects that spring from the influx of the spiritual world into the natural, such as the turning of grubs into butterflies, and the wonders relating to bees and drones, and silk-worms, and also spiders; and I said that the inhabitants of the earth attribute these things to the light and heat of the sun; thus to nature; and, what I have often wondered at, they confirm themselves by means of these in favor of nature, and by these confirmations bring sleep and death upon their minds, and become atheists.

I then related some wonderful things about plants, as that they all progress in proper order from seed to new seed again, just as if the earth knew how to conform and adapt its elements to the prolific principle of the seed, and from this to bring forth the germ, to expand the germ into a stem, from this to send forth branches and clothe them with leaves, then to embellish them with flowers to form the interiors of the flowers to form the rudiments of the fruit and bring it forth, and through the fruit, in order that it may be born again, to produce seed like offspring. But because these things from being seen continually and from their yearly recurrence, have become familiar, usual, and common, men do not regard them as anything wonderful, but as mere effects of nature; and they so think solely for the reason that they do not know that there is any spiritual world, and that it operates from within and actuates all things and singular things that come forth and take form in the world of nature and on the natural earth, operating as the human mind operates upon the senses and motions of the body; and that the singular things in nature are like tunics, sheaths, and clothing which engirdle spiritual things, and proximately produce effects correspondent to the end designed by God the Creator.

696. Fifth Memorable Relation:

I once prayed to the Lord for permission to talk with the disciples of Aristotle, also with the disciples of Descartes and Leibnitz, in order that I might learn their views of the Interaction between the Soul and the Body. When I had ceased praying, nine men (*viri*) approached, three of them disciples of Aristotle, three of Descartes, and three of Leibnitz; and they stood round about me,—the adorers of Aristotle on my left, at my right the followers of Descartes, and behind me the adherents of Leibnitz. Far away and widely separated from each other there seemed to be three men crowned with laurel,

and by a perception flowing in from heaven, I recognized them as those great leaders or teachers themselves; while behind Leibnitz a man stood holding on to the skirt of his garment, who was said to be Wolff.

[2] When these nine men (*viri*) saw each other they at first saluted and spoke to each other in gentle tones. But just then a spirit with a torch in his right hand rose up from the lower regions, and waved the torch before their faces; and thereupon the three parties became enemies, and looked at each other with fierce countenances; for the lust of altercation and dispute seized them. The Aristotelians, who were also schoolmen, began by saying, "Who does not see that objects flow in through the senses into the soul, as one passes through a door into a chamber, and that the soul thinks in accordance with that influx? When the lover sees the beautiful virgin or bride does not his eye sparkle and bear the love of her to his soul? When a miser sees bags of money, is there not a burning for them in all his senses and from these is not this order transferred to his soul, exciting the desire to possess them? When a vain man hears another praising him, does he not prick up his ears, and do not these transmit the praises to his soul? Are not the senses of the body like entrance-halls, through which alone there is ingress to the soul? From these facts and innumerable others like them, who can draw any other conclusion than that influx is from nature, or is physical?"

[3] To these remarks the followers of Descartes, holding their fingers to their foreheads a while and then withdrawing them, replied by saying, "Alas you speak from appearances; do you not know that it is not the eye but the soul that loved the virgin or bride; and likewise that the senses of the body do not desire the money in the bags from themselves, but from the soul; and again, not otherwise do the ears drink in the praise of flatterers? Is not perception the cause of sensation? And perception belongs to the soul, not to the organ. Tell us, if you can, what is it but the thought that causes the tongue and lips to speak? And what is it but the will that causes the hand to work? Yet thought and will belong to the soul. So what is it but the soul that causes the eye to see, the ear to hear, and the other organs to feel, to attend to objects and turn toward them? From these facts and innumerable others like them anyone who is wise above the sensual things of the body concludes that influx is

not from the body into the soul, but from the soul into the body; this we call occasional and also spiritual influx.”

[4] On hearing this the three men (*virii*) who stood behind the former triads and who were adherents of Leibnitz, raised their voice and said, “We have heard the arguments of both sides and have compared them, and have perceived that in many respects the last arguments are the stronger, while in many other respects the first are the stronger. Therefore, with your permission we will settle the dispute.”

When asked how they would do this, they said, “There is no influx of the soul into the body, not of the body into the soul, but there is a unanimous and instantaneous operation of the two together, which a celebrated author has designated by the beautiful term, pre-established harmony.”

[5] After all this the spirit again appeared with the torch in his hand, but this time in his left hand, and he waved the torch at the backs of their heads, whereby the ideas of all of them became confused, and they cried out, “Neither our souls nor our bodies know what side we should take; therefore let us decide the dispute by lot; we will adopt whichever comes out first.”

And they took three pieces of paper, on one of which they wrote the words, Physical influx; on the second, Spiritual Influx; and on the third, Pre-established Harmony. They put the three papers in a cap, and chose one of their number to draw. He put his hand into the cap and drew out the paper on which was written, Spiritual Influx. When they saw this and read it, they all said,—some speaking in a clear and flowing and some in a faint and restrained tone, “We adopt that, because it came out first.” But then an angel suddenly stood near and said, “Do not think that the paper that was for Spiritual Influx came out by chance; it came providentially; for you, with your confused ideas do not see its truth; but the truth offered itself to the hand of him who drew the lot, in order that you might adopt it.”

697. Sixth Memorable Relation:

I once saw not far from me a meteoric display. I saw a cloud divided into little clouds, some of which were blue, and some dark; and I saw them dashing against each other as it were, with rays of light glittering in streaks across them; which at one time appeared sharp like pointed swords, and again blunt like broken swords, now the streaks would shoot out at each other, and again they withdrew

into themselves, exactly like combatants. In this way those differently colored clouds seemed to be fighting with each other, but it was only play. As this display did not seem to be far from me, I raised my eyes and looked at it carefully, and beheld boys, young men, and old men entering into a house built of marble on a foundation of porphyry. The phenomenon was over this house. I then spoke to one of those who were entering, and asked him what was there.

He replied, "It is a gymnasium, where youths are initiated into various matters pertaining to wisdom."

[2] Hearing this, I entered with them. I was in the spirit, that is, in a state like that of the inhabitants of the spiritual world, who are called angels and spirits. And behold, in the gymnasium opposite the entrance was a desk, in the center were benches, round about the sides were seats, and over the entrance was an orchestra. The desk was for the youths who were to give answers to the problem to be proposed on that occasion; the benches were for the auditors, the seats at the sides for those who had answered wisely on former occasions, and the orchestra for older men, who were to be arbiters and judges. In the center of the orchestra was a pulpit, where a wise man (*vir*), whom they called the head teacher was sitting, who proposed the problems to which the youths gave answer from the desk.

When they had assembled, the man (*vir*) arose in the pulpit and said, "Now please to answer this problem, and solve it if you can, *What is the soul, and what is its nature?*"

[3] All were amazed when they heard this, and murmured at it; and some of those seated on the benches exclaimed, "What man, even from the Saturnian age to our own, has been able by any rational thought to see and fully comprehend what the soul is, still less what the nature of it is? Is not this question above the sphere of the understanding of all men?"

But to this those in the orchestra replied, "The question is not above the understanding, but in and before it; only answer it."

And the youths who had been chosen for that day arose and went up to the desk and answered the problem. There were five of these who had been examined by the elders and found endowed with much sagacity, and who were then sitting on sofas near the desk, and who afterward went up to the desk in the order in which they sat. Each one as he went up put on a silk tunic of an opalic color,

and over it a gown of fine wool inwoven with flowers, and also a cap, on the top of which was a rosette encircled by small sapphires.

[4] I saw the first one go up so clothed, and he said, "What the soul is and what its nature is, has not been revealed to any man since the day of creation; it is hidden in the treasure house of God alone. But this much has been disclosed, that the soul has her seat in man like a queen; but where her court is, learned masters have but guessed; some, that it is in the small tubercle between the cerebrum and the cerebellum, which is called the pineal gland; in this they have fixed the seat of the soul because the whole man is governed from those two brains, and that tubercle regulates them; therefore, this, which regulates the brain at will, also regulates the entire man from head to foot. And this," he continued, "seemed therefore to be the truth or the probability to many in the world; but after their time it was rejected as a mere invention."

[5] When he had so spoken he put off the gown, tunic, and cap, and the second of those chosen put them on and entered the desk. His statement respecting the soul was that throughout all heaven and all the world it is not known what the soul is, or what its nature is. "This much," he said, "is known, that there is a soul and that it is in man, but where it is, is a matter of conjecture. This is certain, that it is in the head, for there the understanding thinks, and there the will intends, and in the fore-part of the head, that is, in the face, are man's five sensories; and the only source of life to all these is the soul which has its seat within the head. But where its court there is, I dare not say. Sometimes I agree with those who have assigned it a seat in the three ventricles of the brain, sometimes with those who assign it a seat in the *corpora-striata*, sometimes with those who locate it in the medullary substance of both brains, or again with those who say it resides in the cortical substance, or with those who say it is in the *dura mater*; for evidences have not been lacking in favor of each of these locations; in favor of the three ventricles on the ground that these are the receptacles of the animal spirits and the different kinds of lymph belonging to the brain; in favor of the *corpora striata* on the ground that they form the marrow through which the nerves go forth, and through which both brains are continued into the spinal column, and from this column and this substances the fibers emanate from which the whole body is woven; in favor of the medullary substance of both brains on the ground that

this substance is a collection and mass of all the fibers that go to form the rudiments of the entire man; in favor of the cortical substance on the ground that first and last ends reside there, and therefore the beginning of all fibers, and thus of all sense and motions; in favor of the *dura mater*, on the ground that it is the common covering of both brains, and extends itself therefrom, by a kind of continuity, over the heart and over the viscera of the body. As for myself, I do not decide in favor of one more than another. Do you decide, I beg of you, and choose which you prefer.”

[6] When he had said this he came down from the desk and handed the tunic, gown, and cap to the third, who stepped up to the desk and spoke as follows, “What has a youth like me to do with so sublime a problem? I appeal to the learned men sitting here beside me, I appeal to you wise men in the orchestra; I appeal even to the angels of the highest heaven, whether anyone from his own rational light can acquire for himself any idea respecting the soul. But respecting its seat in man, I can like others form conjectures; and my conjecture is that it has its seat in the heart, and therefrom in the blood. And this is my conjecture, because the heart by its blood rules both the body and the head; for it sends forth the great vessel called the aorta throughout the whole body, and the vessels called the carotid arteries into all parts of the head. Therefore it is universally agreed that the soul, from the heart through the blood, sustains, nourishes, and vivifies the whole organic system of both the body and the head. It adds credence to this assertion, that soul and heart are so frequently mentioned in Sacred Scripture, as,

That thou shalt love God with the whole soul and the whole heart, and that God creates in man a new soul and a new heart (Deut. 6:5; 10:12; 11:13; 26:16; Jer. 32:41; Matt. 22:37; Mark 12:30, 33; Luke 10:27 and elsewhere).

It is also openly stated that the blood is the soul of the flesh (Lev. 17:11, 14).” Some when they heard these remarks, cried out, “Learned, Learned!” These were of the canonical order.

[7] Then the fourth, having put on the vestments of the preceding speaker, stepped to the desk and said, “I too suspect that there is no man of so acute and cultivated a genius as to be able to see clearly what the soul is, and what its nature is; and I am therefore of the opinion that the acuteness of anyone who wished

to pry into this subject will be exhausted without result. Nevertheless, from my boyhood I have held steadfastly to the belief of the ancients, that man's soul resides in the whole of him and in every part of this whole, and thus both in the head and the singulars of it, and in the body and the singulars of it; and that it is a useless invention of the moderns to assign it a seat, in any one place, and not everywhere. Moreover, the soul is a spiritual substance, of which neither extension nor place can be predicated, but only habitation and impletion. Furthermore, does not everyone mean the life, when he says the soul? Does not the life reside in the whole and in every part?"

Many of the audience favored these remarks.

[8] After him the fifth arose and having put on the same vestments, he spoke from the desk as follows, "I will not stop to inquire where the soul is, whether in some part of the body or everywhere in the whole; but from my own store and larder I will open my mind respecting what the soul is and what is its nature. No one thinks of the soul except as a pure something which may be likened to ether or air or wind, in which there is a vital element arising from rationality, which man possesses in higher degree than the beasts. This opinion I have based upon the fact that when a man dies he is said to breath out his soul or give up the ghost, and therefore the soul as it lives after death is believed to be such a breath having in it a cogitative life that is called the soul. What else can the soul be? But as I have heard some of those in the orchestra saying that the problem respecting the soul, what it is, and the nature of it, is not above the understanding, but in it and before it, I ask and pray that they themselves will open to us this eternal mystery."

[9] The elders in the orchestra then looked at the head teacher who had proposed that problem, and he understood by their nods that they wished him to descend and instruct them. And he at once descended from the pulpit, crossed the auditorium, and went into the desk; and there stretching forth his hand he said, "Listen, I pray. Who does not believe that the soul is man's inmost and finest essence? Yet what is an essence without a form but a mere figment of the reason? The soul is therefore a form, but what kind of a form shall be explained. It is the form of all things of love and all things of wisdom; all things of love are called affections, and all things of wisdom are called perceptions. These perceptions

from their affections and with them constitute one form in which are innumerable things in such an order, series, and coherence and that they may be called a unit; and they may be called a unit because if it is to be such nothing can be taken from it or added to it. What is the human soul but such a form? Are not all things of love and all things of wisdom the essentials of that form? And in man these are in the soul, and from the soul in the head and body.

[10] You are called spirits and angels; and in the world you believed spirits and angels to be like wind or ether, and thus to be minds or dispositions; but now you see clearly that you are truly, really, and actually men, who in the world thought and lived in a material body; and you knew that it was not the material body that lives and thinks, but the spiritual substance in that body; and this you called the soul, the form of which you did not know, and yet you have now seen it and still see it. All of you are souls, respecting the immortality of which you have heard, thought, spoken, and written so much; and being forms of love and wisdom from God, you can never die. Thus the soul is a human form, from which not an iota can be taken away, and to which not an iota can be added; and it is the inmost form of all the forms of the entire body. And as exterior forms receive both essence and form from the inmost form, so you, as you appear to yourselves and to us, are souls. In a word the soul is the man himself, because it is the inmost man; and therefore its form is fully and completely the human form. Yet it is not life, but the nearest receptacle of life from God, and thus God's dwelling-place."

[11] Many applauded these remarks: but some said, "We will think about it."

I then went home. And behold, in the place of the former meteoric display there appeared over the gymnasium a bright cloud, without any contending streaks or rays. This cloud penetrated the roof and brightened the walls; and I heard that they saw writings, among other things this:

And Jehovah God formed man, and breathed into man's nostrils the breath of lives; and man became a living soul (Gen. 2:7).

CHAPTER XIII
THE HOLY SUPPER

[I]

WITHOUT SOME KNOWLEDGE (*notitia*) CONCERNING
THE CORRESPONDENCES OF NATURAL WITH
SPIRITUAL THINGS, IT IS IMPOSSIBLE TO KNOW
(*scire*) WHAT THE USES AND BENEFITS OF THE HOLY
SUPPER ARE.

698. This has been partially explained in the chapter on Baptism, where it was shown that without a knowledge (*cognitio*) of the spiritual sense of the Word it cannot be known (*sciri*) what the two sacraments, baptism and the holy supper, involve and effect (see n. 667–669). It is now said, without a knowledge (*notitia*) of the correspondences of natural with spiritual things, which is the same thing, since by means of correspondences the natural sense of the Word is changed into a spiritual sense in heaven; and because of this these two senses are mutually correspondent; therefore he who knows (*novit*) correspondences is able to understand the spiritual sense. But what correspondences are, and the nature of them, can be seen in the chapter on the Sacred Scripture from beginning to end; also in the explanation of the Decalogue from the first to the last commandment, and singularly in the *Apocalypse Revealed*.

699. What true Christian does not acknowledge that these two sacraments are holy, and in Christendom are even the most holy things of worship? But who knows wherein their holiness resides, or whence it is? In the institution of the holy supper all that is known from the natural sense is that the flesh of Christ is given to eat, and His blood to drink, and that the bread and wine stand for these. From this who can think otherwise than that it is holy merely because it is commanded by the Lord? Therefore the most

sagacious men in the church have taught that the element becomes a sacrament when the Word is added to it [in the service]. But as such a source of holiness does not satisfy the understanding, and there is no evidence of it in the element or symbols, but is only a matter of memory, so the sacrament is observed by some from a confidence that by means of it their sins are forgiven, by others because they believe it sanctifies, by others because it strengthens their faith, and thus promotes salvation; while those who think lightly of it, come to it simply because they have been accustomed to do so from childhood; and others neglect it because they see no reason in it. But the impious turn away from it, saying to themselves, "What is it but a ceremony stamped with holiness by the clergy? For what is there in it but bread and wine? And what is it but a fiction that the body of Christ which hung upon the cross, and His blood which was then poured out, are distributed to the communicants along with the bread and wine?" And so on.

700. Such ideas respecting this most holy sacrament are at this day cherished throughout all Christendom, solely because they are in accord with the sense of the letter of the Word; while the spiritual sense in which alone the use and benefit of the holy supper are seen in their truth, has been hitherto hidden, not having been disclosed until the present time. The reason why this sense is now for the first time disclosed, is that heretofore Christianity has existed only in name, excepting some shadow of it in a few individuals; for heretofore men have not directly approached and worshiped the Savior Himself as the one only God in whom is the Divine Trinity, but only mediately, and this is not approaching and worshiping but merely venerating Him as the cause of man's salvation, not regarding Him, however, as the essential cause, but as the mediate cause which is beneath and exterior to the essential cause. But now, because real Christianity is beginning to dawn, and a New Church meant by the New Jerusalem in the *Apocalypse*, is now being established by the Lord, wherein God the Father, Son, and Holy Spirit are acknowledged as one, because in one Person, it has pleased the Lord to reveal the spiritual sense of the Word, to enable this church to enter into the real use and benefit of these sacraments, baptism and the holy supper; and this is done when men, with the eyes of the spirit, that is, with the understanding see the holiness that is concealed within them, and

apply it to themselves by the means which the Lord has taught in His Word.

701. Without the opened spiritual sense of the Word, or what is the same, without a revelation of the correspondence of natural with spiritual things, the holiness of the sacrament here treated of can no more be interiorly recognized than the existence of a treasure hidden in a field. Such a field is no more highly valued than any common field; but when it is discovered that there is a treasure in it, the field is valued at a great price, and the purchaser enriches himself from it; still more must it be so when it is known to contain a treasure more precious than all gold.

[2] Without the spiritual sense this sacrament is like a closed house full of jewels and treasures that is passed by like any other house on the street, except that the gaze of those passing is attracted to it, to view it and praise it and estimate its value, because the clergy have built its walls of marble and covered its roof with plates of gold. It is otherwise when the house has been opened, and everyone is given leave to enter, and from it the custodian supplies to some a loan, and to others presents a gift, to each according to his rank. It is said, a gift from it, because the valuables there are inexhaustible, and are continually supplied. This is true of the Word with its spiritual contents, and the sacraments with their heavenly contents.

[3] The sacrament here treated of, without a revelation of its holiness, which lies concealed within it, appears like the sand of a river containing scarcely visible grains of gold in great abundance; but when its holiness has been revealed, it is like the gold collected from the sand, melted into a mass, and wrought into beautiful forms. This sacrament, when its holiness has not been disclosed and seen, is like a box or casket made of beech or poplar, containing diamonds, rubies, and many other precious stones, arranged in order in compartments. Who does not value such a box or casket, when he knows that such things are concealed within it, and still more when they are seen and are offered for free distribution? This sacrament, when its correspondences with heaven are not revealed, and the heavenly things to which it corresponds are not seen, is like an angel appearing in the world in common clothing, who is honored only according to his clothing; but it is wholly different when he is known to be an angel, and what is angelic is heard from his lips, and marvelous things are seen in his deeds.

[4] The difference between a holiness that is merely declared to belong to anything and a holiness that is seen, may be illustrated by an instance which was seen and heard in the spiritual world. An epistle written by Paul while he dwelt in the world, but not published, was read, no one knowing that it was by Paul. The hearers at first thought little of it; but when it was discovered to be one of Paul's epistles, it was received with joy, and all things and singular things in it were adored. This makes clear how the mere attribution of holiness to the Word and the sacraments, when made by the higher orders of the clergy, does indeed give them a stamp of holiness; but it is quite different when the holiness itself is disclosed, and presented visibly to the eye, which is done by a revelation of the spiritual sense. When this is done the external holiness becomes internal, and the attribution of holiness becomes an acknowledgment of it. It is the same with the holiness of the sacrament of the Lord's supper.

[II]

FROM A KNOWLEDGE (*ex notis*) OF
CORRESPONDENCES IT IS KNOWN (*sciatur*) WHAT IS
MEANT BY THE LORD'S FLESH AND BLOOD, ALSO
THAT BREAD AND WINE HAVE A LIKE MEANING,
NAMELY, THAT THE LORD'S FLESH AND THE
BREAD MEAN THE DIVINE GOOD OF HIS LOVE,
ALSO ALL GOOD OF CHARITY: AND THE LORD'S
BLOOD AND THE WINE MEAN THE DIVINE TRUTH
OF HIS WISDOM, ALSO ALL TRUTH OF FAITH; AND
EATING MEANS APPROPRIATION.

702. As the spiritual sense of the Word has at this day been disclosed, and together with it correspondences (because they mediate between the two senses) I will merely present some passages from the Word, from which it can be clearly seen what is meant by the flesh and the blood, as also by the bread and the wine in the holy supper. But before this the institution itself of this sacrament by the Lord, and His doctrine concerning His flesh and blood, and the bread and the wine, shall be set forth.

703. *The Institution of the Supper by the Lord:*

Jesus kept the passover with His disciples; and when evening had come He sat down with them. And as they were eating, Jesus took bread and blessed, and brake, and gave to His disciples, and said, Take, eat, this is My body. And He took the cup and gave thanks, and gave to them, saying, Drink of it, all of you; this is My blood of the new covenant, which is poured out for many (Matt. 26:26–28; Mark 14:22–24; Luke 22:19–20).

The Lord's Doctrine respecting His Flesh and Blood, and the Bread and Wine:

Work not for the meat that perisheth, but for that meat which abideth unto eternal life, which the Son of man shall give unto you. Verily, verily, I say unto you, it was not Moses that gave you the bread out of heaven, but My Father giveth you the true bread out of heaven; for the bread of God is He that cometh down out of heaven, and giveth life unto the world. I am the bread of life; he that cometh to Me shall not hunger, and he that believeth in Me shall never thirst. I am the bread which came down out of heaven. Verily, verily, I say unto you, He that believeth in Me hath eternal life. I am the bread of life. Your fathers did eat manna in the wilderness and they died. This is the bread which cometh down out of heaven, that one may eat thereof and not die. I am the living bread which came down from heaven; if any man eat of this bread he shall live forever; and the bread that I will give is My flesh, which I will give for the life of the world. Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. He that 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 (John 6:27–56).

704. [i.] Anyone enlightened from heaven can perceive in himself that flesh and blood in the above passages do not mean flesh and blood, but that in the *natural sense* they both mean the passion of the cross, which they were to remember. Therefore, when the Lord instituted this supper of the last Jewish and the first Christian passover, He said:

This do in remembrance of Me (Luke 22:19; 1 Cor. 11:24, 25).

It may likewise be seen that the bread and wine do not mean bread and wine, but in the natural sense they have the same meaning as flesh and blood, that is to say, the passion of His cross, for it is written:

Jesus brake the bread and gave to the disciples, and said, This is My body. And He took the cup and gave to them, saying, This is My blood (Matt. 26:26–28; Mark 14:22–24; Luke 22:19–20).

Therefore also the passion of the cross is called a cup (Matt. 26:39, 42, 44; Mark 14:36; John 18:11).

705. That these four, flesh, blood, bread, and wine, mean the spiritual and heavenly things that correspond to them, can be seen from the passages in the Word where they are mentioned. That “flesh” means in the Word what is spiritual and heavenly can be seen from the following passages:

Come and be gathered together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of commanders of thousands, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great (Apoc. 19:17, 18).

And in *Ezekiel*:

Gather yourselves from every side to My sacrifice that I do sacrifice for you, a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the strong, 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; and ye shall be satisfied at my table with horse and with chariot, with the mighty man, and with every man (*vir*) of war; and I will set My glory among the heathen (39:17–21).

Who does not see that in these passages “flesh” and “blood” do not mean flesh and blood, but the spiritual and heavenly things which correspond to them? Otherwise, what would these statements be; that they should eat the flesh of kings, commanders of thousands, mighty men, and horses, and of those that sat on them, and that they should be satisfied at the table with horses, chariots, mighty men and all men (*vir*) of war, and that they should drink the blood of the princes of the earth, and should drink blood even to drunkenness, but unmeaning and strange expressions? That these words are applied to the holy supper of the Lord is very clear, for the supper of the great God is mentioned, and also the great sacrifice. As all spiritual and heavenly things have relation solely to good and truth, it follows that “flesh” means the good of charity, and “blood” the truth of faith, and in the highest sense, the Lord in respect to the Divine good of love and the Divine truth of wisdom. “Flesh” also means spiritual good in the following passage in *Ezekiel*:

I will give them one heart, and I will give a new spirit in the midst of you; and I will take away the heart of stone out of their flesh, and will give them a heart of flesh (11:19; 26:26).

In the Word "heart" signifies love; therefore "a heart of flesh" signifies a love of good. That "flesh and blood" mean good and truth, both spiritual, is still further evident from the signification of "bread and wine" in what now follows; for the Lord says that His flesh is bread, and that His blood is the wine that was drunk from the cup.

706. [ii.] The Lord's "blood" means His Divine truth and the truth of the Word, because His "flesh," spiritually understood, means the Divine good of love, and in Him these two are united. It is known that the Lord is the Word, and there are two things to which everything in the Word has relation, Divine good and Divine truth, if therefore, instead of "the Lord" we say "the Word," it is clear that these two are meant by His flesh and blood. That "blood" means the Lord's Divine truth or the truth of the Word is evident from many passages, as, for example, where blood is called "the blood of the covenant," "covenant" meaning conjunction, which is effected by the Lord by means of His Divine truth; as in *Zechariah*:

By the blood of thy covenant I will send forth the bound out of the pit (9:11).

And in *Moses*:

When Moses had read the book of the law in the ears of the people, he sprinkled half of the blood upon the people and said, Behold the blood of the covenant, which Jehovah hath concluded with you upon all these words (Ex. 24:3-8).

And Jesus took the cup and gave to them, saying, This is My blood of the new covenant (Matt. 26:27, 28; Mark 14:24; Luke 22:20).

[2] By the blood of the new covenant or testament nothing is meant but the Word, (which is called the covenant or testament, old and new), thus Divine truth in the Word. As this is the significance of "blood," the Lord gave His disciples the wine, saying, "This is My blood," "wine" signifying Divine truth, and therefore wine is called:

The blood of grapes (Gen. 49:11; Deut. 32:14).

This is still further evident from the Lord's words:

Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you; 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 (John 6:53-58).

That “blood” here means the Divine truth of the Word, is very manifest for it is said, that he who drinks it hath life in himself, and abideth in the Lord and the Lord in him; that this is effected by Divine truth and a life according to it, and that the holy supper confirms it, may be known in the church.

[3] As “blood” signifies the Lord’s Divine truth, which is also the Divine truth of the Word, (and this is the real covenant or testament, old and new), therefore among the children of Israel blood was the holiest representative of their church, wherein all things and singular things were correspondences of natural with spiritual things. For example.

They were to take of the paschal blood and put it on the two side posts and on the upper door-posts of the houses, lest the plague should come upon them (Ex. 12:7, 13, 22).

And the blood of the burnt-offering was to be sprinkled upon the altar on the bottom of it, on Aaron and his sons, and on their garments (Ex. 29:12, 16, 20, 21; Lev. 1:5, 11, 16; 3:2, 8, 13; 4:25, 30, 34; 8:15, 24; 17:6; Num. 18:17; Deut. 12:27).

Also on the veil over the ark, on the mercy-seat there, and on the horns of the altar of incense (Lev. 4:6, 7, 17, 18; 16:12–15).

In the *Apocalypse* the blood of the Lamb has a similar significance:

These have washed their robes, and made them white in the blood of the Lamb (7:14).

Also in this passage:

There was war in heaven; Michael and his angels fought against the dragon; and they overcame him through the blood of the Lamb and through the word of their testimony (12:7, 11).

[4] For it cannot be imagined that Michael and his angels overcame the dragon by any other means than the Lord’s Divine truth in the Word, for the angels of heaven cannot think of any kind of blood, nor do they think of the Lord’s passion, but only of Divine truth and of the Lord’s resurrection. So when man thinks of the Lord’s blood, the angels have a perception of the Divine truth of His Word; and when men think of the Lord’s passion, they have a perception of His glorification, and then of His resurrection only. This I have been permitted to learn from much experience.

[5] That “blood” signifies Divine truth is clear also from the following passages in *David*:

God shall save the souls of the needy, and precious shall their blood be in His eyes; and they shall live, and He will give them of the gold of Sheba (Ps. 72:13–16);

“blood precious in the eyes of God” meaning the Divine truth in them; and “the gold of Sheba” wisdom therefrom. And in *Ezekiel*:

Gather yourselves to the great sacrifice upon the mountains of Israel that ye may eat flesh and drink blood; ye shall drink the blood of the princes of the earth, and ye shall drink blood even to drunkenness, and I will set My glory among the heathen (39:17–21).

This treats of the church which the Lord was about to establish among the nations. That “blood” here cannot mean blood, but the truth from the Word which they had may be seen just above.

707. [iii.] That “bread” and “flesh” have a like meaning is very clear from the Lord’s words:

Jesus took bread and brake, and gave saying, This is My body (Matt. 26:26; Mark 14:22; Luke 22:19).

And again:

The bread that I will give is My flesh, which I will give for the life of the world (John 6:51).

And He also says:

That He is the bread of life, and that if any man eat of this bread he shall live forever (John 6:48, 51, 58).

It is this bread also that is meant by the sacrifices that are called bread in the following passages:

The priest shall burn it upon the altar; it is the bread of the offering made by fire unto Jehovah (Lev. 3:11, 16).

The sons of Aaron shall be holy unto their God, and not 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, for he offereth the bread of thy God. No man (*vir*) of the seed of Aaron in which there shall have been a blemish, shall come nigh to offer the bread of his God (Lev. 21:6, 8, 17, 21).

Command the children of Israel, and say unto them, My offering and My bread for sacrifices made by fire, for an odor of rest, shall ye observe to offer unto Me in their due season (Num. 28:2).

He that hath touched an unclean thing shall not eat of the holy things, unless he bathe his flesh in water; afterward he shalt eat of the holy things, because this is his bread (Lev. 22:6, 7).

To eat of the holy things was to eat of the flesh of the sacrifices, which is here called “bread,” as well as in *Malachi* (1:7). The “meal-offerings” used in the sacrifices, which were of fine wheaten flour, and were therefore bread, had the same signification (Lev. 2:1–11; 6:14–21; 7:9–13, and elsewhere); also the bread on the table in the tabernacle, which was called “the bread of faces” or “shew-bread” (of which in Ex. 25:30; 40:23; Lev. 24:5–9). That “bread” in the Word means heavenly bread, not natural bread, is evident from the following passages:

Man doth not live by bread only, but by every word that proceedeth out of the mouth of Jehovah doth man live (Deut. 8:3).

I will send a famine into the land, not a famine of bread, nor a thirst for water, but for hearing the words of Jehovah (Amos 8:11).

Moreover, “bread” means all food (Lev. 24:5–9; Ex. 25:30; 40:23; Num. 4:7; 1 Kings 7:48). That it also means spiritual food is plain from these words of the Lord:

Work not for the meat that perisheth, but for that meat which abideth unto eternal life, which the Son of man shall give unto you (John 6:27).

708. [iv.] That “wine” and “blood” have a like meaning is very evident from the Lord’s words:

Jesus took the cup, saying, This is My blood (Matt 26; Mark 14; Luke 22).

Also from the following:

He washeth His garment in wine, and His covering in the blood of grapes (Gen. 49:11).

This refers to the Lord.

Jehovah of Hosts shall make unto all people a feast of fat things, a feast of wine on the lees [or sweet wine] (Isa. 25:6).

This refers to the sacrament of the holy supper to be instituted by the Lord. In the same:

Ho, everyone that thirsteth, come ye to the waters, and he that hath no silver come, buy and eat; yea, come, buy wine without silver (55:1).

“The fruit of the vine” which they were to drink new in the heavenly kingdom (Matt. 26:29; Mark 14:25; Luke 22:17, 18), means no other than the truth of the New Church and of heaven. For this reason the church in many places in the Word is called a vineyard (as in Isa. 5:1–4; Matt. 20:1–13); and the Lord calls Himself “the true vine,”

and men who are engrafted into Him, "the branches" (John 15:1, 6); as also in other passages.

709. From all this it can now be seen what is meant in a threefold sense, natural, spiritual, and heavenly, by the Lord's flesh and blood, also by bread and wine. Every man in Christendom imbued with religion may know, and if he does not know may learn, that there is natural nourishment and spiritual nourishment, and that natural nourishment is for the body, and spiritual nourishment is for the soul; for Jehovah the Lord says in *Moses*:

Man doth not live by bread only, but by every word that proceedeth out of the mouth of Jehovah doth man live (Deut. 8:3).

And as the body dies and the soul lives after death, it follows that spiritual nourishment is for eternal salvation. Who cannot see from this that these two kinds of nourishment ought by no means to be confounded, and that if anyone does confound them, he must needs adopt natural and sensual ideas, which are material, corporeal, and carnal, respecting the Lord's flesh and blood, and the bread and wine, which ideas suffocate spiritual ideas respecting this most holy sacrament? But if anyone is so simple as to be unable to think from his understanding of anything except what he sees with the eye, I advise him, when he takes the bread and wine and hears them called the Lord's flesh and blood, to think within himself of the holy supper as the holiest thing of worship, and to call to mind Christ's passion, and His love for man's salvation; for He says:

This do in remembrance of Me (Luke 22:19).

Also,

The Son of man came to give His life a ransom for many (Matt 20:28; Mark 10:45).

I lay down My life for the sheep (John 10:15, 17; 15:13).

710. This too may be illustrated by comparisons. Who does not remember and love the man who, from the zeal of love for his country, fights with her enemies even unto death, that he may thereby deliver her from the yoke of servitude? And who does not remember and love the man who, when he sees his fellow-citizens in extreme want, with death from grievous famine staring them in the face, out of pity brings forth all his gold and silver from his house and distributes it freely? And who does not remember and love the man who, out of

love and friendship, takes the only lamb he possesses, kills it, and sets it before his guests? And so on.

[III]

WHEN ALL THIS IS UNDERSTOOD ANY ONE CAN
COMPREHEND THAT THE HOLY SUPPER CONTAINS
ALL THINGS OF THE CHURCH AND ALL THINGS OF
HEAVEN BOTH UNIVERSALLY AND SINGULARLY.

711. It has been shown in the preceding section that the Lord Himself is in the holy supper, and that flesh and bread are the Lord in respect to the Divine good of love, and blood and wine are the Lord in respect to the Divine truth of wisdom. Therefore the holy supper involves three things, namely, the Lord, His Divine good, and His Divine truth. Since, therefore, the holy supper includes and contains these three, it follows that it also includes and contains the universals of heaven and the church. And as all singulars depend on universals as contents on their containants, it also follows that the holy supper includes and contains all the singulars of heaven and the church. From all this it is clear, for the first time, that as the Lord's flesh and blood, and in like manner the bread and wine, mean Divine good and Divine truth, both from the Lord and both being the Lord, so the holy supper contains all things of heaven and the church, both universally and singularly.

712. It is also known that there are three essentials of the church, God, charity, and faith, and that all things in the church have relation to these three as their universals. These are identical with the three named above, since in the holy supper God is the Lord, charity is the Divine good, and faith the Divine truth. What is charity but the good that man does from the Lord? And what is faith but the truth that man believes from the Lord? And this is why there are three things in man in respect to his internal, namely, soul, or mind, will, and understanding. These three are the receptacles of the three universals; the soul itself, or the mind, is the receptacle of the Lord, for it lives therefrom; the will is the receptacle of love or good; and the understanding is the receptacle of wisdom or truth. Thus all things and singular things in the soul or mind, not only

have relation to the three universals of heaven and the church, but they go forth from them. Mention anything that goes forth from man that does not contain mind, will, and understanding. If anyone of these were taken away, would man be anything more than any inanimate thing? Likewise there are in man's external three things, to which all things and singular things have relation, and upon which they depend, namely, the body, the heart, and the lungs. And these three things of the body correspond to the three of the mind, the heart corresponding to the will, and the lungs or respiration to the understanding. That there is such a correspondence has been fully shown in former treatises. Thus then have all things and singular things in man been so formed, both universally and singularly, as to be receptacles of the three universals of heaven and the church. This is because man was created an image and likeness of God, and he was so created in order that he might be in the Lord and the Lord in him.

713. On the other hand there are three universals opposite to these, namely, the devil, evil, and falsity. The devil (which means hell) is directly opposite to the Lord, evil is directly opposite to good, and falsity to truth. These three make one, for where the devil is there also are evil and falsity therefrom. These three also contain both universally and singularly all things of hell as well as all things of the world which are contrary to heaven and the church. As these are opposites they are therefore entirely separate, and yet are retained in connection by a wonderful subordination of all hell to heaven, of evil to good, and of falsity to truth, which subordination is treated of in the work on Heaven and Hell.

714. That singulars may be retained in their order and connection, it is necessary that there should be universals from which they spring and in which they rest; and it is also necessary that singulars should in a certain image answer to their universals, otherwise the whole would perish together with its parts. This relation has caused all things in the universe to be preserved in their integrity, from the first day of creation until now, and to still continue. That all things in the universe have relation to good and truth is well known. This is because all things were created by God from the Divine good of love by means of the Divine truth of wisdom. Take anything you please, an animal, a shrub, or a stone, and you will find these three most universal principles inscribed upon them in a kind of relationship.

715. As the Divine good and the Divine truth are the most universal of all things of heaven and the church, so Melchizedek, who represented the Lord, brought forth bread and wine to Abram, and blessed him. Respecting Melchizedek, it is written:

Melchizedek, king of Salem, brought forth for Abram bread and wine; and he was the priest of God Most High. And he blessed him (Gen. 14:18, 19).

That Melchizedek represented the Lord, is evident from these words in *David*:

Thou art a priest forever, after the order of Melchizedek (Ps. 110:4).

That this was said of the Lord may be seen in Heb. 5:5–10; 6:20; 7:1, 10–11, 15, 17, 21. He brought forth bread and wine, because those two include all things pertaining to heaven and the church, thus all things of blessing, the same as the bread and the wine in the holy supper.

[IV]

IN THE HOLY SUPPER THE LORD IS WHOLLY PRESENT WITH THE WHOLE OF HIS REDEMPTION.

716. It is evident from the Lord's very words that He is wholly present in the holy supper, in respect both to His glorified Human and the Divine from which the Human proceeded. That His Human is present in the holy supper is clear from the following:

Jesus took bread and brake, and gave to the disciples and said, This is My body; and He took the cup and gave them, saying, This is My blood (Matt. 26:26–28; Mark 14:22–24; Luke 22:19, 20).

And in *John*:

I am the bread of life; if anyone eat of this bread, he shall live forever; and the bread that I will give is My flesh. Verily, verily, I say unto you, He that eateth My flesh and drinketh My blood hath eternal life, and abideth in Me and I in him (John 6:51, 56).

From these words it is plainly evident that the Lord in respect to His glorified Human is in the holy supper. That He is also wholly present in it in respect to His Divine from which the Human proceeded, is evident from the statement,

That He is the bread that cometh down out of heaven (John 6:51).

He came down out of heaven with the Divine, for it is written:

The Word was with God, and God was the Word; all things were made by Him and the Word was made flesh (John 1:1, 3, 14).

And further,

That He and the Father are one (John 10:30).

That all things belonging to the Father are His (John 3:35; 16:15).

That He is in the Father and the Father in Him (John 14:10, 11); (and so forth).

Moreover, His Divine can no more be separated from His Human than the soul can be separated from the body; so when it is said that the Lord in respect to His Human is wholly present in the holy supper, it follows that His Divine from which was the Human is there along with it. Since then, His "flesh" signifies the Divine good of His love, and His "blood" the Divine truth of His wisdom, it is clear that the whole of the Lord is omnipresent in the holy supper in respect both to His Divine and to His glorified Human; consequently that the holy supper is a spiritual eating.

717. That the whole of the Lord's redemption is in the holy supper follows from what has already been said, since where the Lord is wholly present there also is His whole redemption; for it is in respect to His Human that He is the Redeemer, and thus also redemption itself. Where He is wholly present no part of redemption can be absent, consequently all who approach the holy communion worthily become His redeemed. And as redemption means deliverance from hell, conjunction with the Lord, and salvation (respecting which see further on in this chapter, and more fully in the chapter on Redemption), so these fruits are ascribed to man, not to the extent that the Lord wills (for from His Divine love He wishes to ascribe all things to man), but to the extent that man receives; and he that receives is redeemed in the degree in which he receives. From all this it is clear that to those who come worthily, the effects and fruits of the Lord's redemption are attained.

718. In every man of sound mind there is an ability to receive wisdom from the Lord, that is, to multiply to eternity the truths from which wisdom exists; also an ability to receive love, that is, to bring forth to eternity the goods from which love exists. This perpetual bringing forth of good and of love therefrom, and perpetual multiplication of truth and of wisdom therefrom, is granted to the

angels, and also to men who are becoming angels; and as the Lord is love itself and wisdom itself, it follows that man has the ability to conjoin himself to the Lord and the Lord to himself forever. Nevertheless, as man is finite, the Divine Itself of the Lord cannot be conjoined, but only adjoined to man, as, for the sake of illustration, the light of the sun cannot be conjoined to the eye, or the sound of the air to the ear, but only adjoined to them, thus imparting the ability to see and hear. For man is not life in himself, as the Lord is even in regard to His Human (John 5:26); but is only a receptacle of life; and it is life itself that is adjoined to man, but not conjoined. This has been added in order that it may be rationally understood how the Lord and His redemption are wholly present in the holy supper.

[V]

THE LORD IS PRESENT AND OPENS HEAVEN TO
THOSE WHO APPROACH THE HOLY SUPPER
WORTHILY, AND IS ALSO PRESENT WITH THOSE
WHO APPROACH UNWORTHILY, BUT TO THEM HE
DOES NOT OPEN HEAVEN; CONSEQUENTLY, AS
BAPTISM IS INTRODUCTION INTO THE CHURCH SO
IS THE HOLY SUPPER INTRODUCTION INTO HEAVEN.

719. The two following sections explain who those are that come to the holy supper worthily, and also who those are that approach it unworthily; for the one point being established, the other is known from being the opposite. With both the worthy and the unworthy the Lord is present, because He is omnipresent both in heaven and in hell, and also in the world, consequently with the evil as well as with the good. But with the good, that is, with the regenerate, He is present both universally and singularly; for the Lord is in them and they are in Him, and where He is there is heaven. Moreover, heaven constitutes the body of the Lord; consequently to be in His body is also to be in heaven.

[2] But the Lord's presence with those who come to the holy supper unworthily is His universal and not His singular presence, or what is the same, His external and not also His internal presence.

His universal or external presence is what causes a man to live as a man, to enjoy the ability to know, to understand, and to speak rationally from the understanding; for man is born for heaven, and is therefore not merely natural, like a beast, but also spiritual. He also enjoys the ability to will and to do the things that from his understanding he is able to know about, to understand, and thereby rationally speak about. But if the will rejects the truly rational things of the understanding, which are also intrinsically spiritual, the man becomes external.

[3] Consequently with those who only understand what is true and good, the Lord's presence is universal or external, while with those who also will and do what is true and good, the Lord's presence is both universal and singular, or both internal and external. Those who merely understand and talk about what is true and good are like the foolish virgins who had lamps but no oil; while those who not only understand and talk about what is true and good, but also will and do it, are the wise virgins who were admitted to the wedding while the former stood at the door and knocked, but were not admitted (Matt. 25:1-12). From all this it can be seen that the Lord is present and opens heaven to those who come to the holy supper worthily; and that He is also present with those who come to it unworthily, but to them He does not open heaven.

720. Nevertheless it is not to be supposed that the Lord closes heaven to those who come unworthily, this He does to no man, even to the end of his life in the world, but man closes heaven to himself, and this he does by the rejection of faith and by evil of life. And yet man is held constantly in a state of possible repentance and conversion, for the Lord is constantly present and urging to be received; for He says:

I stand at the door and knock; if any man hear My voice and open, I will come in and will sup with him and he with Me (Apoc. 3:20).

Therefore the fault is in the man himself, who does not open the door. It is otherwise after death; then heaven is shut and cannot be opened to those who have continued even to the end of life to come to the holy supper unworthily; for the interiors of their minds are then fixed and determined.

721. That baptism is introduction into the church has been shown in the chapter on Baptism; that the holy supper is introduction into heaven is clear from what has been said above when it is perceived. These two sacraments, baptism and the holy supper, are like two gates to eternal life. By baptism, which is the first gate, every Christian is let into and introduced into what the church teaches from the Word respecting the other life, all of which teaching forms the means whereby man can be prepared for and led to heaven. The second gate is the holy supper, by which every man who allows himself to be prepared and led by the Lord is admitted into and introduced into heaven. There are no other universal gates. These two sacraments may be likened to what occurs with a prince who is born heir to a kingdom, in that he is first introduced into cognitions of the business of government, and in the second place is crowned and governs. They may be likened also to a son born to a great inheritance, in that he first learns and is imbued with such things as pertain to the just management of possessions and riches, and secondly takes possession and control; also to the building of a house and dwelling in it; also to the course of a man's instruction from childhood until the period when he becomes independent and exercises his own judgment, and his subsequent rational and spiritual life. One period must needs precede, that the second may be attained; for without the former the latter is impossible. These illustrations make clear that baptism and the holy supper are like two gates through which man is introduced to eternal life; and that beyond the first gate there is a plain which he must pass over; and that the second is the goal where lies the prize to which he has directed his course. For the palm is not bestowed until after the struggle, nor the reward until the contest is decided.

[VI]

THOSE COME TO THE HOLY SUPPER WORTHILY
WHO HAVE FAITH IN THE LORD AND CHARITY
TOWARD THE NEIGHBOR, THAT IS, WHO ARE
REGENERATE.

722. That God, charity, and faith are the three universals of the

church, because they are the universal means of salvation, is known, acknowledged, and perceived by every Christian who studies the Word. *That God must be acknowledged* in order that one may have religion, or that anything of the church may be in him, is declared by reason itself when there is anything spiritual in it; consequently, if one comes to the holy supper without acknowledging God, he profanes it; for he sees the bread and wine with the eye and tastes them with the tongue, while the thought of the mind is, "What is this but a useless ceremony, and how do this bread and wine differ from that on my own table? Nevertheless I partake of them, lest I be charged by the priesthood, and so also by the common people, with the infamy of being an atheist."

[2] That after the acknowledgment of God, *charity is the second means* which enables one to come to the holy supper worthily is evident both from the Word and from the exhortations read before approaching the communion in the whole Christian world. It is evident from the Word in this:

That the first command or precept is to love God above all things, and the neighbor as oneself (Matt. 22:34–39; Luke 10:25–28).

Again in *Paul*:

That there are three things that contribute to salvation, and the greatest of these is charity (1 Cor. 13:13).

Also from these passages:

We know that God heareth not sinners; but if any man is a worshiper of God and doeth His will, him He heareth (John 9:31).

Every tree that bringeth not forth good fruit is hewn down and cast into the fire (Matt. 7:19, 20; Luke 3:8, 9).

[3] It appears also from the exhortations read throughout the whole Christian world before coming to the holy supper. Everywhere men are thus earnestly admonished to be in charity by reconciliation and repentance. From these I will only quote the following passage from the exhortation read to communicants in England:

"The way and means" to be worthy partakers of the holy supper "is, first to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty

God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God but also against your neighbors, then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others who have offended you, as ye would have forgiveness of your offences at God's hand; for otherwise the receiving of the holy communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, a hinderer or slanderer of His Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent ye of your sins, or else come not to that holy table; lest, after the taking of that holy sacrament, the devil enter into you as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul."

[4] *Faith in the Lord is the third means* of worthily enjoying the holy supper, because charity and faith make one, like heat and light in spring, from which two conjoined every tree is born anew; so from spiritual heat, which is charity, and from spiritual light, which is the truth of faith, every man has life. That faith in the Lord effects this is evident from the following passages:

He that believeth in Me shall never die, but shall live (John 11:26, 26).

This is the will of the Father that everyone that believeth on the Son shall have eternal life (John 6:40).

God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should have eternal life (John 3:15, 16).

He that believeth on the Son hath eternal life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him (John 3:36).

We are in the truth, in the Son of God, Jesus Christ. This is the true God, and eternal life (1 John 5:20).

723. That man is regenerated by these three, the Lord, charity, and faith, acting as one, and that no one can enter heaven unless he is becoming regenerate, has been shown in the chapter on Reformation and Regeneration. So the Lord can open heaven to none but the regenerate, and after the natural death introduction into heaven is given to none else. By the regenerate, who come to the holy supper worthily, those are meant who are in these three essentials of the church and heaven interiorly, not those who are so only exteriorly,

for such confess the Lord not with the soul but with the tongue only, and practice charity toward the neighbor not with the heart but with the body only. Such are all who are “workers of iniquity,” according to these words of the Lord:

Then shall ye begin to say, Lord, we have eaten and drunk before Thee. But I will say to you, I know you not whence ye are; depart from Me, all ye workers of iniquity (Luke 13:26–27).

724. These statements, like the former, may be illustrated by various things that are in accord with them, and also by some that correspond, as the following: No one is admitted to the table of an emperor or king except those who are high in office and rank; and even these, before they attend, clothe themselves in becoming garments, and put on their insignia, that they may come acceptably and receive favor. Why not the same with the table of the Lord, who is the Lord of lords and King of kings (Apoc. 17:14) to which table all are called and invited? But only those who are spiritually worthy and are clothed in honorable apparel are admitted, after arising from the table, into the palaces of heaven, and into the joys there, and honored as princes because they are sons of the Great King, and afterward sit down daily with Abraham, Isaac, and Jacob (Matt. 8:11), by whom is meant the Lord in respect to the Divine heavenly, the Divine spiritual, and the Divine natural. These things may also be likened to weddings on earth, to which only the relatives, connections, and friends of the bridegroom and bride are invited; and if anyone else comes, he may be admitted, but as he has no place at the table, he withdraws. So is it with those who are called to the marriage of the Lord as the Bridegroom with the church as the bride, with whom those are kindred, relatives, and friends, whose common origin comes through regeneration by the Lord. And again, who in the world is initiated into another’s friendship, unless he is at heart sincerely faithful and does what the other wishes? Such only does a man number among his friends and trust with his property.

[VII]

THOSE WHO COME TO THE HOLY SUPPER
WORTHILY ARE IN THE LORD AND THE LORD IS IN
THEM; CONSEQUENTLY CONJUNCTION WITH THE
LORD IS EFFECTED BY THE HOLY SUPPER.

725. In several chapters above it has been shown that those come to the holy supper worthily who have faith in the Lord and charity toward the neighbor; and that the presence of the Lord is effected by the truths of faith, and conjunction with Him by the goods of charity together with faith; and from this it follows that those who worthily come to the holy supper are conjoined with the Lord, and those who are conjoined with Him are in Him and He in them. That this takes place with those who come worthily, the Lord Himself declares in *John* as follows:

He that eateth My flesh and drinketh My blood abideth in Me and I in him (John 6:56).

That this is conjunction with Him, He also teaches elsewhere in *John*:

Abide in Me and I in you, He that abideth in Me and I in him, the same beareth much fruit (15:4-5; Apoc. 3:20).

What is conjunction with the Lord but being among those who are in His body? And those constitute His body who believe in Him and do His will. His will is the exercise of charity in accordance with the truths of faith.

726. Eternal life and salvation are impossible without conjunction with the Lord, for the reason that He is both of these. That He is eternal life is clearly evident from certain passages in the Word, as from the following in *John*:

Jesus Christ is the true God and eternal life (1 John 5:20).

He is also salvation, because this and eternal life are one. His name *Jesus* signifies salvation, and therefore He is called the Savior throughout the Christian world. And yet only those come to the holy supper worthily who are interiorly conjoined with the Lord, and those are interiorly conjoined with Him who are regenerated. Who

the regenerated are has been shown in the chapter on Reformation and Regeneration. Again there are many who confess the Lord, and who do good to the neighbor; but unless this is done from love to the neighbor and from faith in the Lord, they are not regenerated, for such do good to the neighbor solely for reasons that look to the world and themselves, and not to the neighbor as the neighbor. The works of such are merely natural, and do not have concealed within them anything spiritual; for they confess the Lord with the mouth and lips only, from which their heart is far away. True love to the neighbor, and true faith, are from the Lord alone, and both are given to man when he from his freedom of choice does good to the neighbor naturally, and believes truths rationally, and looks to the Lord, doing these three things because they are commanded in the Word. The Lord then implants charity and faith in the midst of him, and makes both of these spiritual. Thus the Lord conjoins Himself to man, and man conjoins himself to the Lord, for no conjunction is possible unless it is effected reciprocally. But all this has been fully set forth in the chapters on Charity, Faith, Freedom of Choice, and Regeneration.

727. It is well known that in the world conjunctions and affiliations are brought about by invitations to the table and by feasts, for the host thereby designs something that contributes to some end that looks to harmony or friendship; much more so the invitations that have spiritual objects in view. Feasts in the ancient churches and also in the primitive Christian church were feasts of charity, at which they strengthened each other to abide in the worship of the Lord with sincere hearts. When the children of Israel ate together of the sacrifices near the tabernacle, it signified nothing else than unanimity in the worship of Jehovah; therefore the flesh that they ate, being a part of the sacrifice, was called holy (Jer. 11:15; Hag. 2:12, and frequently elsewhere). Why not, then, the bread and wine and the paschal flesh at the supper of the Lord, who offered Himself a sacrifice for the sins of all the world?

[2] And again, conjunction with the Lord by means of the holy supper may be illustrated by the conjunction of several families descendants of one father; from whom blood relations descend and in their order kindred and connections, all deriving something from the first stock. But it is not flesh and blood they thus acquire, but something from the flesh and blood, that is, the soul and an inclination

therefrom to like things, whereby they are conjoined. Also the conjunction itself is apparent in a general way in the features and in the manners, and they are therefore called one flesh (as in Gen. 29:14; 37:27; 2 Sam. 5:1; 19:12–13, and elsewhere).

[3] It is the same in respect to conjunction with the Lord who is the Father of all the faithful and blessed. Conjunction with Him is effected by means of love and faith, whereby two are said to be one flesh. Therefore the Lord said:

He that eateth My flesh and drinketh My blood abideth in Me and I in him (John 6:56).

Who does not see that the bread and wine do not effect this, but the good of love, which is meant by the bread, and the truth of faith, which is meant by the wine, and which are the Lord's own [propria], and which go forth and are communicated from Him alone? Moreover, all conjunction is effected by love, and love is not love without trust. Let those who believe that the bread is flesh, and the wine blood, and who cannot raise their thought above this belief, remain in it, yet not without this truth, that that which is most holy in it, and which effects conjunction with the Lord, is what is attributed and appropriated to man as his own, though it remains unceasingly the Lord's.

[VIII]

TO THOSE WHO COME TO THE HOLY SUPPER WORTHILY IT IS LIKE A SIGNATURE AND SEAL THAT THEY ARE THE SONS OF GOD.

728. The reason why the holy supper is to those who come to it worthily like a signature and seal that they are the sons of God, is that as before said, the Lord is then present, and admits into heaven those who are born of Him, that is, the regenerate. The holy supper effects this, because the Lord is then present even as to His Human (for it has been shown above that in the holy supper the Lord is wholly present, and with His whole redemption); for of the bread He said, "This is my body; and of the wine, "This is My blood." Consequently He then admits them into His Body; and the church

and heaven constitute His Body. When man is becoming regenerate, the Lord is indeed present, and through His Divine operation prepares man for heaven; but that man may actually enter he must present himself to the Lord; and as the Lord actually presents Himself to man, man must actually receive Him, not, however, as He hung upon the cross, but as He is in His glorified Human, in which He is present, the body of which is the Divine good and the blood of which is the Divine truth. These are given to man, and by means of them man is regenerated, and he is in the Lord and the Lord in him; and for the reason shown above, that the eating which is manifested in the holy supper is a spiritual eating. From all this rightly understood it is clear that the holy supper is like a signature and seal that those who come to it worthily are sons of God.

729. But those who die in infancy or childhood, not reaching the age at which they can come worthily to the holy supper, are introduced into heaven by the Lord through baptism; for baptism (as has been shown in the chapter on Baptism), is introduction into the Christian church, and also insertion among Christians in the spiritual world; and there the church and heaven are one; therefore to those who are there, introduction into the church is also introduction into heaven; and as they are there educated under the auspices of the Lord, they become more and more regenerate, and become His children; for they know no other Father. But children and youths born outside of the Christian church are introduced when they have received faith in the Lord, into the heaven assigned to their religion by other means than baptism; and are not mingled with those who are in the Christian heaven. For there is not a nation in all the world that may not be saved if it acknowledges God and lives well; for they have all been redeemed by the Lord, and man is by birth spiritual, whereby he has an ability to receive the gift of redemption. Those who receive the Lord, that is, have faith in Him, and do not lead an evil life, are called:

Sons of God, and born of God (John 1:12–13; 11:52);

Also children of the kingdom (Matt. 13:38);

And again heirs (Matt. 19:29; 25:34);

The Lord's disciples are also called sons (John 13:33);

And so are all angels (Job 1:6; 2:1).

730. It is with the holy supper as with a covenant, which, after the articles of agreement are settled, is drawn up and finally executed

with a seal. That the Lord's blood is a covenant, He Himself teaches; for when He took the cup and gave it, He said:

Drink of it, all of you; for this is My blood of the new testament (Matt. 26:27, 28; Mark 14:24; Luke 22:20).

"The new testament" means the new covenant; therefore the Word written by the prophets before the Lord's coming is called the Old Testament or Covenant, while that written after His coming by the evangelists and apostles is called the New Testament or Covenant. That "blood" as well as the wine of the holy supper means the Divine truth of the Word can be seen above (n. 706, 708), and the Word is the covenant itself which the Lord made with man and man with the Lord; for the Lord descended as the Word, that is, as Divine truth; and as this is His blood, so in the Israelitish church, which was representative of the Christian church, blood is called,

The blood of the covenant (Exod. 24:7-8; Zech. 9:11);

And the Lord a covenant of the people (Isa. 42:6; 49:8; Jer. 31:31-34; Ps. 111:9).

Moreover, it is in accordance with order in the world that there should be by all means a signature, in order that there may be some certitude, and that it should follow after deliberate action. What is a commission or a will without the signature? What is a legal decision without a decree signed to ratify the decision? What is a high office in a kingdom without a commission? What is promotion to any office if it is not confirmed? What is the possession of a house without purchase or agreement with the owner? What is progression to an end, or running to a goal, and thus for a reward, if there is no end or goal where the reward is to be gained; or if the judge has not in some manner made the wager sure? But these last have been added merely for the sake of illustration, that even the simple may see that the holy supper is like a signature, a seal, a badge, or a proof of appointment even to the angels, that those who come to it worthily are sons of God; and it is also like a key to the house in heaven where they are to dwell forever.

731. I once saw an angel flying beneath the eastern heaven, holding a trumpet in his hand and at his lips, and blowing it toward the north, toward the west, and toward the south. He was clad in a robe that floated behind him as he flew, and he was engirdled with a belt

that blazed and shone, as it were, with carbuncles and sapphires. He flew downward, and alighted gently on the ground near where I stood. As he touched the ground, he walked hither and thither erect upon his feet, and when he saw me directed his steps toward me. I was in the spirit, and in that state was standing on a hill in the southern quarter.

As he came near I spoke to him, saying, "What now? I heard the sound of your trumpet, and saw you descend through the air."

The angel replied: "I am sent to convoke from among those dwelling in this world who are from the kingdoms of the Christian world, such men as are most celebrated for learning, of the finest genius, and most noted for wisdom, that they may come together on this hill where you are now standing, and freely express their minds as to what they thought and understood and what wisdom they had when in the world, respecting *Heavenly Joy* and *Eternal Happiness*.

[2] I have been sent on this mission because some newcomers from the world having been admitted into our heavenly society which is in the east, have told us that not one individual in the whole Christian world knows what heavenly joy and eternal happiness are, and thus what heaven is. At this my brethren and companions were much astonished, and said to me, 'Go down, make proclamation, and call together the wisest men in the world of spirits, where all mortals are first assembled after their departure from the natural world, in order that we may know with certainty from the mouths of many, whether it is true that such darkness or dense ignorance prevails among Christians respecting the future life.'

The angel then said, "Wait a little, and you will see troops of the wise ones flocking hither; the Lord will prepare a house for them to meet in."

[3] I waited; and behold, after half an hour saw two companies coming from the north, two from the west, and two from the south; and as they arrived they were led by the angel who had the trumpet to the house prepared for them, and there occupied the places assigned them according to their quarters. There were six companies or troops, and there was a seventh from the east which was not visible to the others because of its superior light. When they had assembled, the angel explained the reason of their convocation, and asked the companies to set forth in succession their wisdom respecting *Heavenly Joy* and *Eternal Happiness*. Each company then

formed a circle, all turning their faces inward, that they might recall the subject from ideas acquired in the former world and then carefully consider it, and after consideration and consultation express their views.

732. After consultation the first company, which was from the north, said, "Heavenly joy and eternal happiness are one with the very life of heaven; therefore one who enters heaven enters as to his life into its festivities, precisely as anyone going to a wedding enters into its festivities. Do we not see that heaven is above us, thus in place? Are there not enjoyments upon enjoyments and pleasures upon pleasures there, and there only? When man is admitted into heaven he is admitted into these pleasures as to every perception of his mind and every sensation of his body, out of the plenitude of the joys of that place. Therefore heavenly happiness, which is also eternal happiness, is simply admission into heaven, which admission is of Divine grace."

[2] When this had been said, the company from the north from its wisdom expressed the following opinion: "Heavenly joy and eternal happiness are no other than most cheerful companionship with angels and the sweetest conversations with them, whereby the countenance is continually expanded with gladness and the faces of all the company are kept sweetly smiling with compliments and pleasantries. What are heavenly joys but variations of such things to eternity?"

[3] The third company, which was the first company of the wise men from the western quarter, from the thoughts of their affections delivered the following opinion: "What are heavenly joy and eternal happiness but feasting with Abraham, Isaac, and Jacob, on whose tables there will be delicate and costly food, with generous and noble wines; and after the feasts sports and dances of virgins and young men to the music of symphonies and flutes, interspersed with singing of the sweetest songs? And in the evenings there will be dramatic exhibitions, and after these feasting again, and so on daily forever."

[4] After that the fourth company, which was the second from the western quarter, declared their opinion, saying, "We have entertained several ideas about heavenly joy and eternal happiness; and we have examined various kinds of joy, comparing them with one another, and we have reached the conclusion that heavenly joys are paradisaic joys. What is heaven but a paradise, extending from the

east to the west and from the south to the north, and containing fruit trees and delightful flowers, in the midst of which is the magnificent tree of life, and around these the blessed will sit eating delicious fruit and adorned with wreaths of flowers of the sweetest odors, which, breathed upon by perpetual spring, are created and recreated daily with infinite variety? And the minds (*animus*) of these, being continually renewed by this perpetual growth and bloom, and also by the ever-vernal temperature, cannot but inhale and exhale new joys each day, and be restored thereby to the flower of their youth, and through this to the primitive state into which Adam and his wife were created, and so be readmitted into their paradise, transferred from earth to heaven."

[5] The fifth company, which was the first of the gifted ones from the southern quarter, spoke as follows: "Heavenly joys and eternal happiness are nothing but supreme dominion, boundless wealth, and thereby more than royal magnificence and transcendent splendor. That such are the joys of heaven and their unceasing fruition, which is eternal happiness; we saw clearly from the state of those in the former world who possessed them, and also from the teaching that the blessed in heaven are to reign with the Lord, and are to be kings and princes, because they are the sons of Him who is King of kings and Lord of lords, and that they are to sit on thrones, and angels are to minister unto them. The magnificence of heaven we clearly saw from this, that the New Jerusalem, whereby the glory of heaven is depicted, is to have gates, each of which will be one pearl, and streets of pure gold, and a wall with foundations of precious stones; consequently that everyone who is received into heaven has a palace of his own glittering with gold and precious stones, and a dominion that will be transmitted in order from one to another. And as we knew that joys and happiness are inherent in such things, and that God's promises cannot fail, we have been unable to attribute the most happy state of heavenly life to any other source."

[6] Then the sixth company, which was the second from the southern quarter, raised their voice and said, "The joy of heaven and its eternal happiness is no other than the perpetual glorification of God, a never-ceasing festival and most blissful worship with songs and jubilees, thus a constant uplifting of the heart to God, with full trust that He accepts those prayers and praises because of His Divine munificence in bestowing such blessedness." Some of the

company added that this glorification would take place with splendid illuminations, most fragrant incense, and processions of great pomp, the chief priest going before with a great trumpet, the primates and other orders greater and less following him, and after these, men with palms and women with golden images in their hands.

733. The seventh company, which was invisible to the others because of its superior light, was from the eastern quarter of heaven. They were angels of the same society as that to which the angel who had the trumpet belonged. When these heard in heaven that not one individual in the Christian world knew what the joy of heaven and eternal happiness are, they said to each other, "Surely this cannot be true; there cannot be such thick darkness and such mental stupor among Christians; let us go down ourselves also, and hear whether it is true; if it is, it is certainly a wonder."

Then these angels said to the angel with the trumpet, "We know that every man who has desired heaven, and has thought at all definitely about the joys there, is introduced after death into these imagined joys; and after such have experienced the nature of these joys and found them to be according to the empty fancies of the mind and their wild imaginings, they are led out of them and instructed. This takes place with most of those in the world of spirits who in the former life had meditated about heaven, and had formed such conclusions about its joys as to desire them."

On hearing this the angel with the trumpet said to the six companies called together from the wise of the Christian world, "Follow me, and I will introduce you into your joys, and thus into heaven."

734. So saying, the angel led the way; and the first company that followed him was of those who had persuaded themselves that heavenly joys were merely most cheerful companionship and most agreeable conversations. These were introduced by the angel to an assembly in the northern quarter, who in the former world had thought the joys of heaven to be of that character. There was a spacious house there in which they were assembled. In the house there were more than fifty rooms, distinguished by the different kinds of conversation. In some of the rooms they talked about what they had seen and heard in the marketplace and on the streets; in some they made amorous remarks about the fair sex, adding occasional jests until every face in the company expanded with merry laughter. In

other rooms they talked about the news concerning courts, ministers, the state of politics, and the various things that had emanated from secret councils, mingled with arguments and conjectures about events. In other rooms they talked about business; in others about literary matters; in others about matters pertaining to civil prudence and moral life; and in others again about ecclesiastical affairs, the sects; and so on.

I was permitted to look into that house, and I saw men running from room to room, seeking companionship in their preferences and thus in their joy; and of such companionship I saw three kinds. Some were very eager to talk, some anxious to ask questions, and some greedy to hear.

[2] There were four doors to the house, one toward each quarter; and I noticed that many separated themselves from the companies and were in haste to go out. I followed some to the eastern door, and saw them sitting near it with sad faces. I approached them and asked why they were sitting there so sad; and they replied, "The doors of this house are kept closed against those who wish to go out; and it is now the third day since we entered; and the life of our desire has been exhausted in company and conversation, and we have become so wearied by unceasing talk that we can hardly bear to hear the murmur of the sound of it. And so out of weariness we came to this door and knocked, but we were told that the doors of this house are not opened to let people out, but only to let them in, and that we must stay and enjoy the delights of heaven; and from this we have come to the conclusion that we are to remain here forever; and therefore sadness has seized our minds, and now our breasts begin to feel oppressed, and anxiety is coming upon us."

[3] The angel then addressed them and said, "This state is the death of those joys of yours which you believed to be the only heavenly joys, when in fact they are only accessories of heavenly joys."

They asked the angel, "What, then is heavenly joy?"

The angel answered briefly, "It is delight in doing something useful both for oneself and for others. Delight in use derives its essence from love and its existence from wisdom. Delight in use arising from love through wisdom is the soul and life of all heavenly joys. In the heavens there are the most gladsome companionships,

which exhilarate the minds of the angels, cheer their spirits (*animus*), delight their breasts, and refresh their bodies; but these they enjoy after they have performed their uses in their offices and employments, from which come the soul and life in all their pleasures and enjoyments; but if that soul or life is taken away the accessory joys gradually cease to be joys, becoming first indistinct, then as it were worthless, and at length distasteful and distressing.”

When this had been said, the door was opened, and those sitting near it sprang out; and they fled to their homes, each to his duty and work, and were revived.

735. After this the angel addressed those who had adopted the idea that the joys of heaven and eternal happiness are feastings with Abraham, Isaac, and Jacob, followed by games and spectacles, and then feasting again, and so on to eternity. And he said to them, “Follow me, and I will introduce you into the felicities of your joys.” And he led them through a meadow to a plain staked out, and on it tables were placed, fifteen on each side.

They asked why there were so many tables; the angel replied, “The first table is Abraham’s, the second Isaac’s, the third Jacob’s and near them in order are the tables of the twelve apostles; on the other side is the same number of tables for their wives; the three first being for Sarah, Abraham’s wife, Rebecca, Isaac’s wife, and Leah and Rachel, Jacob’s wives; the twelve remaining tables are for the wives of the twelve apostles.”

[2] After a little delay, all the tables were seen to be loaded with dishes, and the spaces between decorated with little pyramids of sweetmeats. The guests stood around the tables waiting to see those who were to preside. These, after a little waiting, appeared, entering in order of procession from Abraham to the last of the apostles; and each going at once to his own table, took his place upon a couch at the head of it. Then they said to those standing around, “Sit you down with us.” And the men sat down with those fathers, and the women with their wives, and ate and drank in gladness and with reverence.

After the meal the fathers went out; and then sports were introduced, dances by maidens and young men, and afterward spectacles; and when these were ended the guests were again invited to the feasting, but with the understanding that on the first day they should eat with Abraham, on the second with Isaac, on the third with Jacob,

on the fourth with Peter, on the fifth with James, on the sixth with John, on the seventh with Paul, and with all the rest in order until the fifteenth day, when they were to renew the feasting again in the same order; changing seats; and so on to eternity.

[3] After this the angel called together the men (*viri*) of his company and said to them, "All those whom you see at the tables had the same imaginary thought about the joys of heaven and its eternal happiness that you had; and these feasting scenes were instituted and permitted by the Lord in order that they might see the vanity of their ideas and be led away from them. Those chief men whom you saw at the head of the tables merely impersonated old men; most of them are rustics with beards, and puffed up by some little wealth, upon whom has been induced the fantasy that they actually were those ancient fathers. But follow me to the ways of exit from this camp."

[4] They followed him; and they saw fifty here and fifty there who had loaded their stomachs with food until they were nauseated, and longed to return to the familiar scenes of their own homes, some to their offices, some to their business, and some to their trades. But many were detained by the keepers of the grove, and were asked how many days they had feasted, and whether they had yet eaten at the tables with Peter and Paul, and were told that it would be shameful for them to go away before doing so, because it would be unbecoming. But most of them answered, "We are surfeited with our joys, the food has become insipid to us, our taste has dried up, our stomachs loathe these things, we cannot bear these drinks, we have spent several days and nights in this luxury, and we earnestly beg to be let out." And being let out, with panting breath and hurried steps they fled home.

[5] Then the angel called the men *viri* of his company, and on the way taught them about heaven, as follows: "In heaven, just as in the world, there are food and drink, feasts and convivial parties, on the tables of the great are the choicest foods, rarities, and delicacies, whereby their spirits are exhilarated and refreshed; there are also plays and exhibitions, and instrumental and vocal music; and all in the highest perfection. Moreover, such things are joys to those in heaven, but not happiness; happiness must be in the joys, and thus from them. It is happiness in the joys that causes them to be joys, enriches them, and so sustains them as to prevent their becoming

paltry and wearisome; and this happiness every man has from use in his employment.

[6] “In the affection of every angel’s will there is a kind of hidden current that draws his mind to the doing of something, wherein the mind finds tranquillity and satisfaction; and this satisfaction and tranquillity produce a state of mind receptive of the love of use from the Lord; and from the reception of this love comes heavenly happiness, which is the life of those joys that have been enumerated. Heavenly food in its essence is no other than love, wisdom, and use together; that is, use from love through wisdom; and because of this to everyone in heaven food for the body is given according to the use he performs, most excellent food to those who are eminently useful; food of medium quality but of exquisite taste to those whose use is of the middle grade; inferior food to those who perform low uses; but none to the indolent.”

736. The angel then called to him that company of so-called wise men who had placed heavenly joys and eternal happiness therefrom in the possession of supreme dominion and boundless wealth, and in more than royal magnificence and transcendent splendor, because it is said in the Word that the just should be kings and princes, and should reign with Christ forever, and be ministered unto by the angels; and so on. To these the angel said, “Follow me, and I will introduce you into your joys.” And he led them into a portico constructed of columns and pyramids. In front of it was a low porch which formed the entrance to the portico; and through this he led them; and behold, twenty [persons] were seen there, and were waiting. And presently there came one who impersonated an angel, and said to them, “The way to heaven is through this portico; wait here a while and prepare yourselves, for the older among you are to be kings, and the younger princes.”

[2] When he had said this a throne was seen near each column, and on it a robe of silk, and on the robe a scepter and crown; and near each pyramid a seat appeared raised three cubits from the ground; on each seat was a chain made of small links of gold, and scarfs of an order of knights fastened together at the ends with diamond rings. It was then proclaimed, “Go now and robe yourselves, take your seats, and wait.” And instantly the older men ran to the thrones, and the younger to the seats, and robed themselves and sat down. Then a kind of mist appeared coming up from the lower regions, and as

this drew near, the faces of those occupying the thrones and seats began to swell and their hearts to heave, and they were filled with the confidence that they were now kings and princes. That mist was the aura of hallucination by which they were inspired. And presently some youths flew to them as if from heaven, and stood two behind each throne, and one behind each seat, to serve them. Proclamation was then made in turn by a herald, "Ye kings and princes, wait yet a little while, your palaces in heaven are now being made ready; the courtiers will come soon with their life-guards and lead you to them." They waited and waited until their spirits panted and grew weary with desire.

[3] After three hours the heaven above their heads was opened and angels looked down, and pitying them, said, "Why do you sit there so foolishly, acting like players? They have played tricks upon you and have changed you from men to images, because you have fixed it in your hearts that you were to reign with Christ like kings and princes, and that angels would then minister unto you. Have you forgotten the words of the Lord, that he who would be great in heaven must become a servant? Learn, then, that being kings and princes and reigning with Christ, means being wise and performing uses; for the kingdom of Christ, which is heaven, is a kingdom of uses, because the Lord loves all, and therefore wills good to all, and good is use. And as the Lord does what is good or useful mediately through angels, and in the world through men, so to those who faithfully perform uses, He gives the love of use and its reward, which is internal blessedness, and this is eternal happiness.

[4] In the heavens as on earth there are supreme dominions, and boundless wealth; for there are governments there, and forms of government, and therefore greater and lesser powers and dignities; and those who occupy the highest positions have palaces and courts, which surpass those of emperors and kings on earth in magnificence and splendor; and they are surrounded with honor and glory because of the number of courtiers, ministers, and attendants, and their splendid vestments. But those who are thus exalted are chosen from among those whose hearts are in the public welfare, while their bodily senses only are appealed to by the grandeur of magnificence for the fostering of obedience. And as it is a matter of public welfare that everyone should be of some use in society as in the common body, and as all use is from the Lord, and is effected through angels

and men as if it were done by them, it is clear that this is reigning with the Lord.”

When this had been heard from heaven, those who had impersonated the kings and princes descended from the thrones and seats and threw away their scepters, crowns, and robes; and the mist in which was the aura of hallucination departed from them, and a bright cloud overshadowed them, in which there was an aura of wisdom, and sanity was thereby restored to their minds.

737. After this the angel returned to the house where the wise from the Christian world had assembled, and called to him those who had persuaded themselves that the joys of heaven and eternal happiness were paradisaal delights.

To them he said, “Follow me, and I will conduct you into paradise, your heaven, so that you may enter into the beatitudes of your eternal happiness.” And he led them through a lofty gate formed by the interwoven branches and shoots of noble trees; and when they had passed through this he led them about by winding paths from one quarter to another. The place was actually a paradise which is at the first entrance to heaven, and into which are admitted those who had believed when in the world that all heaven is a paradise, because heaven is called paradise, and who had impressed upon themselves the idea that after death there is complete rest from labor, and that this rest is nothing else than breathing the very soul of delights, walking upon roses, being gladdened by the finest juice of the grape, and banqueting; and that this life is to be found only in a heavenly paradise.

[2] As they followed the angel they saw a great multitude of men both old and young, and of boys, women and girls, sitting in groups of three and groups of ten on flower-beds, weaving wreaths with which they decorated the heads of the old men and the arms of the young men, and bands of which they fastened across the breasts of the boys; others were pressing juice from grapes, cherries, and mulberries, into cups, and drinking it sociably; others were inhaling the fragrance exhaled and diffused from flowers, fruit, and odoriferous leaves; others were singing sweet songs which soothed the ears of the listeners; others sat at fountains, turning the water of the gushing streams into different shapes; some were walking about, talking and jesting; some entered into little garden-houses to recline on couches; and many other paradisaal forms of pleasure they saw.

[3] When they had seen these things, the angel led his companions here and there through winding ways, and at last to some persons seated on a most beautiful flower-bed surrounded by orange, olive, and citron trees. These sat swaying themselves to and fro, wailing and weeping, their faces resting on their hands. The angel's companions addressed them asking why they sat thus. They answered, "It is now seven days since we came into this paradise. When we came in, our minds seemed to be exalted to heaven and to be admitted into the innermost satisfactions of its joys; but after three days those satisfactions began to diminish, to fade from our minds, to become imperceptible, and so to fail altogether. And when our imaginary joys had thus ceased, we feared the loss of all the delights of our life, and began to doubt whether there is any such thing as eternal happiness. After this we wandered through paths and plots in search of the gate by which we entered; but we simply walked about and about, making inquiries of those we met. Some of them said that the gate could not be found, because this paradisaical garden is a vast labyrinth of such a nature that anyone wishing to go out only entered more deeply in, adding, 'Therefore you will have to remain here to eternity; you are now in the midst of the paradise where is the center of all its delights!'" To the companions of the angels they said further, "We have already been sitting here a day and a half; and as we are now hopeless of finding our way out, we sat down here on this flower-bed, and are looking about us at the abundance of olives, grapes, oranges, and citrons. But the more we look about the more does our sight become weary of seeing, our smell of smelling, and our taste of tasting. This is the cause of the sadness in which you find us and of our wailing and weeping."

[4] When they had heard this, the angel of the company said to them, "This paradisaical labyrinth is really an entrance to heaven. I know the way out, and will lead you to it." At these words those who were seated arose and embraced the angel, and joining his company went with him. And the angel taught them on the way what heavenly joy and its eternal happiness are, that they are not external paradisaical delights unless there is in them internal paradisaical delights. "External paradisaical delights," he said, "are delights of the bodily senses only, while internal paradisaical delights are delights of the soul's affections; unless these are in the former there is no heavenly life in them,

because there is no soul in them; and any delight apart from its correspondent soul gradually languishes, becomes torpid, and wearies the mind (*animus*) more than labor. There are paradisaal gardens everywhere in heaven, and from them the angels derive their joys; and so far as the soul's delight is in them, so far those joys are joys to them."

[5] Hearing this they all asked, "What is the soul's delight, and what is its origin?"

The angel replied, "The soul's delight comes from love and wisdom from the Lord; and because love is the efficient, and becomes efficient by means of wisdom, so the abode of both is in the effect and the effect is use. This delight flows from the Lord into the soul, and descends through the higher and lower regions of the mind into all the bodily senses, and finds its fullness in them. Joy thereby becomes joy, and it becomes eternal from the Eternal in whom it originates. You have been viewing paradisaal scenes, and I declare to you that there is not one thing there, not even a little leaf, that does not come from the marriage of love and wisdom in use. Therefore if man is in this marriage he is in a heavenly paradise, and thus in heaven."

738. After this the angelic leader returned to the hall, to those who had firmly persuaded themselves that heavenly joy and eternal happiness are a perpetual glorification of God and an endless festival; and this, because they had believed when in the world that after death they would see God, and because the life of heaven on account of the worship of God there, is called a perpetual sabbath.

To these the angel said, "Follow me, and I will introduce you into your joy." And he led them into a small city. In the center of it there was a temple, and all the houses were called sacred chapels. In this city they saw a gathering of people from every quarter of the surrounding country, and among them a number of priests who received the visitors, saluted them, and taking them by the hand led them to the gates of the temple, and then to some chapels round about the temple, and initiated them into the endless worship of God; saying, "This city is the vestibule of heaven, and the temple of this city is the entrance to a grand and spacious temple in heaven, where God is glorified by angels with praises and prayers forever. It is ordered both here and there that newcomers shall first enter the temple and remain there three days and three nights, and after this

initiation shall enter into the houses of this city (which are so many chapels consecrated by us), and shall go from chapel to chapel, and in communion with those assembled there shall pray, and shout, and repeat what has been preached. Be very careful to think of nothing by yourselves and to speak of nothing with your companions, except what is holy, and pious, and religious."

[2] After this the angel led his company into the temple, which was full, and was crowded with many who had enjoyed great dignity in the world, and also with many common people. At the gates of the temple guards were placed to prevent anyone from going out until he had been there three days. And the angel said, "This is the second day since these people came in; watch them, and you will see how they glorify God."

And looking at them they saw most of them asleep, and those who were awake continually yawning; and some of them, in consequence of the continued elevation of their thoughts to God without any return whatever to the body, seemed like faces separated from their bodies (for so they appeared to themselves, and therefore to others); and the eyes of some looked wild from their being continually turned upward. In a word, the breasts of all were oppressed, and their spirits were weary with the tediousness; and they turned away from the pulpit and cried out, "Our ears are stunned, stop your preaching; we no longer hear a word; the very sound begins to be more than we can bear." And then they rose up and rushed in a mass to the gates, broke them open, overpowered the guards and drove them away.

[3] Seeing this the priests followed, keeping close to them, teaching and teaching, praying and sighing, and saying, "Celebrate the festival, glorify God, sanctify yourselves; in this vestibule of heaven we will inaugurate you into an eternal glorification of God in the grand and spacious temple that is in heaven, and thus lead you into the enjoyment of eternal happiness." But the crowd did not understand these words, and scarcely heard them because of the dullness of their minds from a two days' suspension and detention from domestic and outdoor affairs. But when they attempted to tear themselves away from the priests, the priests caught them by the arms, and also by their clothing, urging them to the chapels to hear their sermons; but in vain. They cried out, "Let us go; we feel as if we should faint."

[4] At these words four men (*viri*) in white garments and with miters appeared. One of them when in the world had been an archbishop, and the other three had been bishops; they had now become angels. These called the priests together, and addressing them, said, "We saw you from heaven with these sheep, and saw how you are feeding them. You are feeding them even to madness. You do not know what glorifying God means. It means to bring forth the fruits of love, that is, to discharge faithfully, sincerely, and diligently the work of one's calling; for this is from love to God and love to the neighbor, and is the bond of society and the good of society. It is in this way that God is glorified, and then by worship at stated times. Have you not read these words of the Lord?"

Herein is My Father glorified, that ye bear much fruit; and ye shall become My disciples (John 15:8).

[5] You priests may be in the glorifying of God by means of worship, because it is your office, and from it you have honor, glory, and remuneration; but you could no more continue in it than these people if honor, glory, and remuneration were not connected with your office."

So saying the bishops ordered the guards at the gate to let all pass out and to admit all, "for," they said, "there are a great many who can conceive of no other heavenly joy than the unceasing worship of God, because they have been wholly ignorant of what the heavenly state is."

739. After this the angel returned with his companions to the place of meeting, from which the different companies of wise men had not yet departed, and there he called to him those who believed that heavenly joy and eternal happiness are merely admittance into heaven, and that this admittance is from Divine grace, and that those admitted are at once gifted with joy, like those in the world who are permitted to enter royal palaces on days of festivity, or are invited to weddings.

To these the angel said, "Wait here a while, and I will sound my trumpet, and those who are celebrated for wisdom in the spiritual affairs of the church will come hither." After a few hours there came nine men (*viri*), each decorated with a laurel wreath as a token of his reputation. These were led by the angel in to the place of meeting where all those called together before were waiting, and in

their presence the angel addressed the nine wearing the wreaths, saying, "I know that you, because of your wish and in accordance with your ideas, have been permitted to ascend to heaven, and that you have returned to this lower or sub-celestial earth with a full knowledge (*scientia*) of the state of heaven; tell us therefore how heaven appeared to you."

[2] They replied in order. The first said, "My idea of heaven, from earliest boyhood even until the end of my life in the world, was, that it was a place of all kinds of blessedness, satisfaction, delight, gratification, and pleasure; and that if I were to be admitted there I should be surrounded by an aura of such felicities, and should inhale them with full breast, like a bridegroom when he celebrates his marriage and enters the marriage-chamber with his bride. With this idea I ascended to heaven; I passed the first guards, and also the second; but when I came to the third, the officer of the guards addressed me and said, 'Who are you, friend?' I answered, 'Is not this heaven? I came here prompted by my own earnest desire; admit me, I entreat you.' And he admitted me. And I saw some angels in white garments, who walked around me, and looked at me, and murmured, 'Here is a new guest, not clothed in the garments of heaven.' I heard the remark, and thought, 'This seems to me like what the Lord said of the man who came to the wedding not having a wedding-garment;' and I said, 'Give me such garments of heaven.' But they only laughed. And then one came running from the court with the command, 'Strip him naked, cast him out, and throw his clothes after him.' And so I was cast out."

[3] The second in order then said, "I also believed as he did, that if I were only admitted into heaven, which was above my head, joys would flow around me, and I should breathe them forever. I also obtained my wish. But when the angels saw me they fled, and said to one another, 'What portent is this? How did that bird of night get here?' And I actually felt myself to be changed from being a man, although I was not changed. This effect was produced by my inhaling the heavenly atmosphere. And presently one ran from the court with the command that two servants should lead me out, and conduct me back by the way I came, right to my own house. And when I was at home, I again appeared to myself and others as a man."

[4] The third said, "My constant idea of heaven was derived from place, not from love; and therefore when I entered this world I longed intensely to get into heaven, and seeing some ascending, I followed, and was admitted, though only a few steps. But when I wished to gladden my mind (*animus*) with an idea of the joys and blessedness there, owing to the light of heaven (which was white like snow, and the essence of which is said to be wisdom), a stupor seized my mind, and from it a thick darkness came upon my eyes, and I began to be insane; and presently, owing to the heat of heaven (which corresponded to the brightness of that light, and the essence of which is said to be love), my heart palpitated, anxiety took possession of me, I was tortured with interior pain, and threw myself down at full length upon the ground. And while I was lying there, an attendant came from the court with the command for them to carry me away carefully into my own light and heat, and as soon as I came into these my spirit and heart were restored to me."

[5] The fourth said, "My idea of heaven also was derived from place, not from love, and as soon as I entered the spiritual world I asked some wise men whether it was allowable to ascend to heaven. They told me that everyone is permitted, but he should beware lest he be cast down again. I laughed at this, and went up, believing like the others that all in the whole world are capable of receiving the joys of heaven in their fullness. But verily, as soon as I entered I became almost dead; and from the pain and consequent torture in my head and body, I threw myself upon the ground, writhed like a serpent near a fire, crawled to the brink, and thus cast myself down. Afterwards I was taken up by some who stood below, and carried to an inn, where my health was restored."

[6] The remaining five also gave wonderful accounts of their ascents to heaven, comparing the changes of their states of life to that of fishes when taken out of water into the air, and of birds when taken up into the ether, and they said, that after those hard experiences they no longer had any desire for heaven; but only for a life in company with their like, wherever they might be; and that they knew that in the world of spirits where we then were, all are first prepared, the good for heaven and the evil for hell; and when prepared, they see ways opened for them to societies of those like themselves, with whom they are to remain forever; also that they

then enter these ways with delight, because they are the ways of their love.

When those of the first assembly had heard these statements, they all confessed that they, too, had entertained no other idea of heaven than as a place where with full mouth they might forever drink in the joys flowing around them.

[7] The angel with the trumpet then said to them, "You now see that the joys of heaven and eternal happiness are not a matter of place, but of the state of man's life, and the state of heavenly life is from love and wisdom; and as use is the containant of these two, the state of heavenly life is from the conjunction of these in use. It is the same if we say instead, charity, faith, and good works, since charity is love, faith is truth from which comes wisdom, and good works are uses. Furthermore, there are places in our spiritual world as in the natural world, otherwise there would be no habitations or distinct dwellings; and yet place here is not place, but an appearance of place in accordance with the state of love and wisdom, or charity and faith.

[8] Everyone who becomes an angel carries his heaven within him, because he carries within him the love that belongs to his heaven; for man by creation is a lesser likeness, image, and type of the great heaven; and the human form is nothing else; so that everyone enters that heavenly society whose form he is as a single likeness; consequently when he enters into that society he enters a form correspondent to his own, thus he enters the society as if entering into himself from himself, and as if from the society into the society in himself, and partakes of its life as his own, and of his own life as its life. Every society is like a common body, the angels therein are the like parts of which the general exists. From this it now follows that those who are in evils and in consequent falsities, have formed in themselves a likeness of hell, and this is what suffers torture in heaven from the influx and vehemence of the activity of opposite against opposite; for infernal love is the opposite of heavenly love, and the delights of the two loves come into collision like hostile forces, and destroy each other when they meet."

740. After all these things had taken place a voice was heard from heaven, saying to the angel with the trumpet; "Choose ten men from all those assembled, and introduce them to us; we have heard from the Lord that He will so prepare them that the heat and light,

of love and wisdom, of our heaven may be borne by them without harm for three days.”

Ten men were then chosen and followed the angel. And they went up a steep path to a certain hill, and from this to a mountain on which was the heaven of those angels, which had before appeared to them at a distance like an expanse in the clouds. The gates were opened for them, and when they had passed the third the introducing angel ran to the prince of that society or heaven, and announced their arrival. And the prince said in reply, “Take some of my attendants, and carry back word to them that I am pleased that they have come, and introduce them into my ante-court, and give to each his own room and bed-chamber. Take also some of my courtiers and some servants to wait upon them, and render them any service they may desire.” This was done.

When they had been admitted by the angel, they asked whether they might be permitted to go and see the prince. The angel replied, “It is now morning, and he cannot be seen before noon; all are still engaged in their own duties and labors. But you are invited to dinner; and then you will sit at the table with our prince; and in the meantime I will conduct you into his palace where you will see magnificent and splendid things.”

[2] When he had led them to the palace they first viewed it from without. It was spacious, built of porphyry, with a foundation of jasper. Before the doors were six tall columns of *lapis lazuli*. The roof was made of plates of gold, the high windows were of the clearest crystal, and their frames of gold. They were then led into the interior of the palace, and conducted from room to room; and they saw ornaments of indescribable beauty, and on the ceilings decorations of inimitable carvings. Placed against the walls they saw tables of silver fused with gold, on which were various useful articles made of precious stones and of whole gems in heavenly forms. And more things they saw, which no eye on earth had ever seen, and therefore no one had been able to believe that such things exist in heaven.

[3] While they were standing amazed at the sight of such magnificence the angel said, “Do not be astonished; these things that you see are not the work or fabrication of any angelic hand, but were made by the Architect of the universe and bestowed as a gift on our prince, so that architectural art is here in its perfection, and from it come all the rules of art in the world.” The angel said further,

“You may suppose, perhaps, that such things fascinate our eyes and so far infatuate them that we believe these things to be the joys of our heaven; but they are merely accessory to the joys of our hearts, our hearts not being in them; and so far therefore as we contemplate them as accessory, and as the workmanship of God, we contemplate in them the Divine omnipotence and kindness.”

741. After this the angel said to them, “It is not yet noon; come with me into the garden of our prince which adjoins this palace.” They went; and at the entrance the angel said, “Behold the most magnificent garden in this heavenly society.”

But they replied, “What do you say? There is no garden here; we see only one tree, with what seems like fruits of gold on its branches and top, and like leaves of silver, with their edges adorned with emeralds; and under the tree we see little children with their nurses.”

To this the angel with inspired voice replied, “This tree is in the midst of the garden, and is called by us the tree of our heaven, and by some the tree of life. But go on and draw nearer, and your eyes will be opened, and you will see the garden.”

This they did; and their eyes were opened, and they saw trees heavily laden with delicious fruit, about which vines entwined their tendrils, and their tops were bent down with fruit toward the tree of life in the center.

[2] These trees were planted in a continuous row, which went out and on in endless circles or curves like those of a perpetual spiral; it was a perfect spiral formed by trees, wherein one species followed another in unbroken order according to the excellence of their fruit. There was quite a space between the beginning of the spiral and the tree in the center, and this space gleamed with a radiance that made the trees of the spiral beam with an unbroken and unceasing splendor from the first to the last. The first trees were the noblest of all, luxuriant with the rarest fruit; these were called trees of paradise, never having been seen in any country of the natural world, because they do not and cannot exist there. These were followed by olive trees, then those that yielded wine, then fragrant trees, and finally trees useful to workmen for the wood. Here and there in this coil of trees or spiral there were seats formed of branches of the trees behind drawn forward and interlaced and enriched and adorned with their fruits. In that perpetual circle of trees were passages opening to

flower-plots, and from these to lawns, divided off into squares and beds.

[3] The companions of the angel, on seeing these things, exclaimed, "Behold heaven in form! Wherever we turn our eyes something heavenly and paradisaal meets them, which is ineffable."

The angel was delighted with these exclamations, and said, "All our heavenly gardens are representative forms or types of heavenly beatitudes in their origin, and because your minds were exalted by the influx of these beatitudes, you exclaimed, 'Behold heaven in form!' But those who do not receive that influx look upon these paradisaal objects only as upon a mere forest. All who are in a love of use receive the influx; but those who are in the love of glory not from use do not receive it." Afterwards he explained and taught what was represented and signified by each thing in the garden.

742. While they were thus engaged, there came a messenger from the prince, who invited them to eat bread with him; and at the same time two court attendants brought garments of white linen, and said, "Put these on; for no one is admitted to the prince's table unless he is clothed in the garments of heaven."

They put on the garments and accompanied their angel; and they were conducted into a corridor, a promenade of the palace, where they waited for the prince; and there they were brought by the angel into companionship with great men and governors, who also were waiting for the prince. And behold, after half an hour the doors were opened, and through a wider one on the west they saw him enter in the order and pomp of a procession. Before him came his privy counselors, after these his chamberlains, and after these again the chief officers of his court. In the midst of the latter was the prince, behind him courtiers of various rank, and last of all the life-guards. In all they numbered one hundred and twenty.

[2] The angel standing before the ten new-comers, who from their dress were seen to be visitors, approached the prince with them and reverently presented them; and the prince without stopping in the procession, said to them, "Come and take bread with me."

They followed him into the dining-hall, where they saw a table magnificently prepared. In the center of it was a high pyramid of gold, having on its shelves in triple order a hundred dishes containing sweet cakes, solidified musts of wines, and other delicacies made of bread and wine. Through the middle of the pyramid there welled up,

as it were, a fountain bubbling over with nectareous wine, a stream of which spread itself from the top of the pyramid and filled the cups. At the side of this high pyramid were various heavenly projections of gold, on which were dishes and plates loaded with every kind of food. These heavenly projections on which the plates and dishes rested, were forms of art derived from wisdom, which could not be executed in the world by any art, or described in any language. The dishes and plates were of silver, engraved around with forms resembling those on their supports; the cups were of transparent gems. Thus was the table furnished.

743. The dress of the prince and his ministers was as follows: The prince was clad in a long robe of a purple color, decorated with silver stars of needlework; under the robe was a tunic of bright violet-colored silk; this was open at the breast where the front part of a belt was visible, bearing the badge of his society. The badge was an eagle on the top of a tree, brooding her young; it was of burnished gold surrounded by diamonds. The privy counselors were clad somewhat in the same way, but without the badge; instead of which they had carved sapphires suspended from their necks by golden chains. The courtiers wore gowns of a brown color, in which were interwoven flowers encircling young eagles; the tunics under these were of opaline silk, as were their breeches and stockings. Such was their clothing.

744. The privy counselors, the chamberlains, and the governors, stood around the table; and at the command of the prince they folded their hands, and all together in a low tone gave thanks to the Lord; and then, at a nod from the prince, took their places on the cushioned seats at the table. And the prince said to the visitors, "Sit you down with me also; there are your seats." And they sat down. The courtiers before sent by the prince to wait upon them, stood behind them. The prince then said to them, "Take each one of you a plate from its place, and then a dish from the pyramid." They did so; and behold, there instantly appeared fresh plates and dishes in place of those taken away. Their cups were filled with wine from the fountain springing from the great pyramid; and they ate together.

[2] When they were moderately satisfied, the prince addressed the ten guests, saying, "I have heard that you were assembled on the earth that is beneath this heaven to disclose your thoughts respecting the joys of heaven and eternal happiness therefrom; and that you advanced different opinions, each according to the delights of his

bodily senses. But what are the delights of the bodily senses apart from the delights of the soul? It is the soul that imparts delight to these. The delights of the soul are in themselves imperceptible beatitudes; but they become more and more perceptible as they descend into the thoughts of the mind, and from these into the sensations of the body. In the thoughts of the mind they are perceptible as joys, in the sensations of the body as delights, and in the body itself as pleasures. From all these together comes eternal happiness; while from the latter alone the happiness is not eternal but temporary, and comes to an end and passes away, and sometimes becomes unhappiness. You have now seen that all your joys are also joys of heaven, and more excellent than you could ever have conceived; and yet our minds (*animus*) are not interiorly affected by them.

[3] There are three things that flow in as one from the Lord into our souls; these three as one, that is, this trine, are love, wisdom, and use; but love and wisdom alone have only an ideal existence, because they exist only in the affection and thought of the mind; while in use they have a real existence, because then they exist also in bodily act and operation, and where they exist really, there they have permanent existence. But as love and wisdom have their existence and permanence in use, it is use that affects us; and use is the faithful, sincere, and diligent discharge of the duties of one's employment.

"The love of use and the consequent pursuit of use prevents the mind from becoming dissipated, and from wandering about and drinking in all the cupidities that flow in with their allurements through the senses from the body and the world, and that scatter to the four winds the truths of religion and morality together with their goods. But the application of the mind to use holds and binds these together, and disposes the mind into a form receptive of wisdom from these truths, and at the same time expels to the circumference the illusions and mockeries both of falsities and vanities. But on these subjects you will hear more from the wise men of our society, whom I will send to you this afternoon."

So saying the prince arose, and with him his guests; he said grace, and then commanded the angelic guide of the strangers to conduct them back to their apartments, and to show them all the honors of courtesy; also to invite courteous and affable men (*viri*) to entertain them with conversation on the various joys of that society.

745. When they had returned to their apartments this was done. Men invited from the city came to entertain them with conversation on the various joys of the society; and after the usual greetings they conversed with them agreeably, as they walked. But their angelic guide said, "These ten men (*virī*) have been invited into this heaven to behold its joys, and thereby to acquire a new idea of eternal happiness. Recount to them, therefore, some of its joys which affect the bodily senses; afterwards some wise men are to come who will mention some of the things that render those joys satisfactory and delightful."

Hearing this, the men invited from the city mentioned the following: (1) There are days of festivity appointed here by the prince, to relieve the mind (*animus*) of the fatigue which the passion of emulation may have brought upon some. On these days there are musical and vocal concerts in the public squares, and outside of the city there are games and shows; music stands are also raised in the public squares, surrounded by lattice-work of interwoven vines, from which hang clusters of grapes; while within this lattice-work, on three rows of seats, one above another, sit musicians with stringed and wind instruments, high-toned and low-toned, some powerful and some sweet; and at the sides are singers of both sexes, delighting the citizens with the sweetest jubilees and songs, choruses and solos, varied in character at intervals. On these days of festivity all this is continued from morning until noon, and then again until evening.

[2] (2) Moreover, every morning there are heard from the houses about the squares the sweetest songs of girls and maidens, with which the whole city resounds. Each morning some one affection of spiritual love is sung, that is, is expressed by modifications or modulations of the voice in singing, and that affection is perceptible in the singing as if it were the affection itself. It flows into the souls of the hearers, and stirs them to a correspondence with it. Such is heavenly singing. The singers say that the sound of their song inspires and animates them from within, as it were, and exalts them with joy in the measure of its reception by their hearers. When the singing ceases, the windows of the houses on the squares are closed, and also those of the houses on the streets, and the doors also, and then the whole city is silent; there is no noise anywhere, and no wandering idlers are seen; all thus prepared then enter upon the duties of their employments.

[3] (3) At noon the doors are opened, and in the afternoon in some places the windows also, and the boys and girls are seen playing in the streets, their nurses and teachers sitting in the porches of the houses keeping watch over them.

[4] (4) In the outskirts of the city, there are various games of boys and young men; there are foot-races and games of ball, and what is called tennis, with the balls struck back and forth; there are public contests among the boys to determine who is the quicker and who the slower in speaking, acting, and understanding; and to the quicker some laurel leaves are given as a reward, with many other methods of calling out the latent abilities of the boys.

[5] (5) And again, outside the city there are theatrical exhibitions, where players represent the various proprieties and virtues of moral life; with players among them of lower parts for the sake of what is relative."

One of the ten asked, "Why for the sake of what is relative?"

They replied, "No virtue with its proprieties and graces can be presented in a living way except by an exhibition of what is relative from its greatest to its least phases. These players represent the least phases even till they become none. But it is provided by law that nothing opposite, which is called improper and unbecoming, shall be exhibited, except figuratively and as it were remotely. It is so provided, because nothing that is proper and good in any virtue can pass by successive steps to what is improper and evil, but only to its least phase until it perishes; and when it perishes the opposite begins. Therefore, heaven, where all things are proper and good, has nothing in common with hell, where all things are improper and evil."

746. While they were speaking a servant ran to them and announced the arrival of eight wise men, who had been sent by the prince's command, and who wished to enter; hearing which the angel went out, received, and conducted them in. And the wise men, as soon as the usual and proper forms of introduction were over, first spoke with them about the beginning and growth of wisdom, mingling with their conversation various observations respecting its progress, as that wisdom with the angels has no limit or end, but grows and increases to eternity.

Hearing this the angel who had charge of the strangers said to the wise men, "Our prince spoke at table with these men about the

seat of wisdom as being in use; will you too, if you please, talk with them upon the same subject."

And they said, "Man as first created was imbued with wisdom and its love, not for his own sake, but that he might communicate it from himself to others. Therefore it is written in the wisdom of the wise that no one is wise or lives for himself alone, but for others also; whence comes society, which otherwise could not exist. Living for others is being useful. Uses are the bonds of society; these bonds are as many as there are good uses, and in number uses are infinite. There are spiritual uses, which pertain to love of God and love to the neighbor; there are moral and civil uses, which pertain to love of the society and community in which a man lives, and of the companions and citizens with whom he lives. There are natural uses, which pertain to the love of the world and its necessities; and there are bodily uses, which pertain to the love of self-preservation for the sake of higher uses.

[2] All these uses are inscribed on man, and follow in order one after another, and when they exist simultaneously one is within the other. Those who are in the first mentioned uses, which are spiritual, are also in those that follow, and such are wise; but those who are not in the first, but are in the second and from these in the subsequent ones, are not so wise, but only seem to be so because of their outward morality and right civil life. Those who are not in the first and second, but are in the third and fourth, are anything but wise, for they are satans, loving the world only, and loving themselves because of the world. Those who are only in the fourth class of uses are the least wise of all, for they are devils, since they live for themselves alone, or if for others, it is solely on account of themselves.

[3] Furthermore, every love has its own delight, for thereby love lives; and the delight of the love of uses is a heavenly delight, which enters the subsequent delights in order, and according to their order of succession exalts them and renders them eternal." They then enumerated some heavenly delights that proceed from the love of use, saying, that there were myriads of myriads of them, and that those who entered heaven entered into them. Afterwards they spent the day with them, until evening, in wise conversations about the love of use.

[4] About evening-time there came a footman clothed in linen to the ten visitors who accompanied the angel, and invited them to

a wedding to be celebrated the next day. The visitors were much pleased that they were also to see a wedding in heaven. After this they were conducted to a certain privy counselor, and supped with him; and after supper they returned and separated from one another, each going to his own chamber, where they slept until morning.

When they awoke they heard the singing of the girls and maidens from the houses round about the square, as spoken of above. It was the affection of conjugal love that they were singing; and being deeply stirred and affected by its sweetness, they perceived a blessed charm pervading their joys by which they were exalted and renewed. When it was time the angel said, "Make yourselves ready; put on the garments of heaven which our prince has sent to you." And they put them on; and behold, the garments shone as if with a flaming light. And they asked the angel, "Whence is this?" He replied, "It is because you are going to a wedding; with us our garments then shine and become wedding garments."

747. After this the angel led them to the house of the wedding, and the porter opened the doors; and as soon as they had crossed the threshold they were received and saluted by an angel sent from the bridegroom, and conducted in and taken to seats set apart for them. Presently they were invited into the ante-room of the bridal chamber, in the center of which they saw a table, whereon was placed a magnificent candlestick with seven golden branches and bowls; on the walls hung lamps of silver, the burning of which gave the atmosphere a golden appearance. On each side of the candlestick they saw a table on which loaves of bread were set in triple order; and in the four corners of the room were tables upon which were crystal goblets.

[2] While they were examining these things, behold a door was opened from a room next to the bridal chamber, and they saw six virgins coming out followed by the bridegroom and bride holding each other by the hand, and leading each other to their seat which had been placed directly opposite the candlestick. On this they seated themselves, the bridegroom on the left and the bride on his right, and the six virgins standing at the side of the seat near the bride. The bridegroom was dressed in a robe of glowing purple and a coat of shining white linen, with an ephod on which was a golden plate set around with diamonds; and on the plate was engraved a young eagle, the nuptial emblem of that heavenly society. The head

of the bridegroom was covered with a miter. The bride was dressed in a scarlet cloak, and under it an embroidered garment, reaching from the neck to the feet; around her waist was a golden belt and on her head a crown of gold set with rubies.

[3] While they thus sat together, the bridegroom turned to the bride and placed on her finger a golden ring, and drew forth bracelets and a necklace of pearls, fastening the bracelets on her wrists and the necklace about her neck, and saying, "Accept these pledges"; and as she accepted them, he kissed her and said, "Now you are mine," and called her his wife.

When this had been done the guests cried out, "Blessings on you;" each one first saying this separately, and then all together; and one sent to represent the prince also said it; and at that moment the ante-chamber was filled with an aromatic smoke, which was a sign of blessing from heaven.

Then the attendants took loaves from the two tables near the candlestick, and cups now filled with wine from the tables in the corners, and gave to each guest his loaf and his cup; and they ate and drank.

After this the husband and his wife arose, the six virgins following them to the threshold with the now lighted silver lamps in their hands; and the married pair entered the bridal chamber, and the door was closed.

748. The angel guide then told the guests about his ten companions, saying that he had introduced them by command, had shown them the magnificence of the prince's palace, and the wonderful things it contained, that they had dined with the prince; and afterward conversed with the wise men of the society. And he asked, "Will you permit them to have a little talk with you also?" And they approached and began the conversation.

A wise one from among the men (*virri*) at the wedding said, "Do you understand the significance of what you have seen?"

They replied, "Somewhat" And then they asked him why the bridegroom, now the husband, was so clothed; and he answered, "The bridegroom, now the husband, represented the Lord; and the bride, now his wife, represented the church; because marriages in heaven represent the marriage of the Lord with the church. This is why the bridegroom had a miter on his head, and was dressed in a robe, coat, and ephod, like Aaron; and the bride, now the wife, had

a crown on her head, and was dressed in a cloak like a queen; but tomorrow they will be clothed differently, because this representation only lasts during today.”

[2] Again they asked, “As he represented the Lord, and she the church, why did she sit at his right?”

The wise one replied, “Because there are two things that constitute the marriage of the Lord and the church, love and wisdom, and the Lord is love and the church is wisdom; and wisdom is at the right of love because the man of the church is wise as if of himself, and as he becomes wise, he receives love from the Lord. Furthermore, the right hand signifies power, and love has power through wisdom. But as before said, after marriage the representation is changed, the husband then representing wisdom, and the wife the love of his wisdom. This, however, is not the prior love, but a secondary love, which the wife has from the Lord through the wisdom of the husband. Love of the Lord, which is the prior love, is in the husband the love of being wise; therefore after marriage the two, husband and wife together, represent the church.”

[3] Again they asked, “Why did not you men stand beside the bridegroom, now the husband, while the six virgins stood beside the bride, now the wife?”

The wise one replied, “Because today we ourselves are counted among the virgins, and the number six signifies all, and what is complete.”

But they said, “What does that mean?”

He replied, “Virgins signify the church, and the church is of both sexes; therefore in relation to the church we, too, are virgins; as is evident from the following in the *Apocalypse*:

These are they that were not defiled with women; for they are virgins. These are they that follow the Lamb whithersoever He goeth (14:4).

And because ‘virgins’ signify the church, the Lord compared the church,

To ten virgins invited to a wedding (Matt. 25:1–13);

and because Israel, Zion, and Jerusalem, signify the church, the virgin and daughter of Israel, Zion and Jerusalem, are so frequently mentioned in the Word. And again, the Lord describes His marriage with the church in these words in *David*:

On thy right hand doth stand the queen in the best gold of Ophir; her clothing is inwrought with gold; she shall be led unto the king in broidered work; the virgins that follow her, her companions, shall enter into the king's palace (Ps. 45:9-15)."

[4] Finally they asked, "Is it not proper that some priest should be present and minister in these matters?"

The wise one answered, "This is proper on earth, but not in the heavens because of the representation of the Lord Himself and the church. On earth this is not known. Nevertheless, with us a priest ministers at betrothals, and hears, receives, confirms, and consecrates the consent. Consent is the essential of marriage, and the things that follow are its formalities."

749. After this the angel guide went to the six virgins and told them also about his companions, and besought them to honor the visitors with their company. And they approached them; but when they came near they suddenly turned back and entered the woman's apartment where their virgin friends were.

Seeing this, the angel guide followed them and asked why they turned back so suddenly without speaking to the visitors; and they replied, "We could not go near them." He asked why; and they said, "We do not know; but we perceived something that repelled and drove us back; we beg pardon."

The angel turned to his companions and told them the reply, adding, "I suspect that your love of the sex is not chaste; in heaven we love virgins for their beauty and the elegance of their manners; and we love them intensely but chastely." His companions laughed at this, and said, "Your suspicion is correct; who can see such beauties near and not feel some desire?"

750. After this social festivity all the wedding guests departed and also the ten men (*virii*) in company with their angel. It was late in the evening, and they went to bed. At dawn they heard it proclaimed, "Today is the Sabbath." They arose and asked the angel what it meant. He replied, "It is a summons to the worship of God which returns at stated times and is proclaimed by the priests; it is conducted in our temples, and continues about two hours; come with me, therefore, if you like, and I will introduce you."

They made themselves ready and accompanied the angel, and entered the temple. And behold, it was a large temple capable of seating about three thousand, semi-circular in form, with benches or

seats extending entirely around, following the shape of the temple. The pulpit was in front of the seats, back a little from the center; the door was on the left behind the pulpit.

The ten visiting men (*virii*) entered with their angel guide, and he assigned them their seat, saying, "Everyone who enters the temple knows his place, he knows it from something within; and he can sit nowhere else; if he sits elsewhere, he hears nothing and perceives nothing; and moreover he disturbs the order, and when the order is disturbed the priest is not inspired."

751. When all had assembled, the priest ascended the pulpit and preached a sermon full of the spirit of wisdom. It was a sermon about the holiness of the Sacred Scripture, and about the conjunction of the Lord thereby with both the spiritual world and the natural world. In the state of enlightenment in which he was, he fully proved that that Holy Book was dictated by the Lord Jehovah, and that therefore He is in it, even so that He is the wisdom in it; but the wisdom which is Himself in the Word lies concealed under the sense of the letter, and is disclosed to those only who are both in the truths of doctrine and in goods of life; and who are thus in the Lord and the Lord in them. To the sermon he added an earnest prayer, and descended from the pulpit.

As the audience was leaving, the angel asked the priest to speak some words of peace to his ten companions; so he went to them, and they talked together for half an hour. He spoke of the Divine trinity as being in Jesus Christ in whom dwelleth all the fullness of Divinity bodily, according to the saying of the Apostle Paul; and he afterward spoke of the union of charity and faith, but he said the union of charity and truth because faith is truth.

752. After expressing their thanks, they went home. And the angel said to them, "This is the third day since you came up to this heavenly society, and you were prepared by the Lord to remain here three days; so the time has come for us to part; you will therefore put off the clothes sent you by the prince, and put on your own." And as soon as they had put on their own clothes they were inspired with a desire to depart; so they departed and descended, the angel accompanying them all the way to the place of the assembly; and there they gave thanks to the Lord for having deigned to bless them with knowledge (*scientia*) and consequent intelligence respecting heavenly joys and eternal happiness.

CHAPTER XIV
THE CONSUMMATION OF THE AGE, THE
COMING OF THE LORD, AND THE NEW
HEAVEN AND NEW CHURCH

[I]

THE CONSUMMATION OF THE AGE IS THE LAST
TIME OF THE CHURCH OR ITS END.

753. There have been several churches on this earth, and in the course of time they have all been consummated, and after their consummation new churches have arisen, and so on to the present time. The consummation of the church takes place when there is no Divine truth left except what has been falsified or set aside; and when there is no genuine truth no genuine good is possible, since every quality of good is formed by means of truths; for good is the essence of truth, and truth is the form of good, and without form there can be no quality. Good and truth can no more be separated than will and understanding, or what is the same thing, than love's affection and the thought therefrom. Consequently when truth is consummated in a church, good is also consummated there; and when this takes place, the church comes to an end, that is, is consummated.

754. The church is consummated by various means, especially by such things as cause falsity to appear to be truth; and when falsity appears to be truth, good that is essentially good, such as is called spiritual good, is no longer possible. The good that is then believed to be good is merely natural good, such as is brought forth by a moral life. The chief cause of the consummation of truth and of good along with it, is the two natural loves that are diametrically opposed to the two spiritual loves, and that are called love of self and love of the world. Love of self when it is predominant is the opposite of love to God, and love of the world when it is predominant is the opposite of love to the neighbor. Love of self is a wishing well to

oneself alone, and not to any other except for the sake of self; and the same is true of love of the world; and these loves when they are fostered spread like gangrene through the body, gradually destroying every part of it. That such love has invaded the churches is manifest from Babylon and the way it is described (Gen. 11:1–9; Isa. 13; 14; 47; Jer. 50; Dan. 2:31–47; 3:1–7, seq.; 5; 6:8–28; 7:1–14; and Apoc. 17 and 18 from beginning to end of both). Babylon has finally exalted itself to such a degree as not only to transfer the Lord's Divine power to itself, but also to strive with the utmost application (*studium*) to grasp all the treasures (*gazas*) of the world. That like loves would break forth from many of the leaders of the churches outside the pale of Babylon, if their power were not restricted and thus curbed, may be deduced from certain signs and appearances not altogether without meaning. What then follows but that such a man will regard himself as God and the world as heaven, and will pervert all the truth of the church? For it is impossible for the merely natural man to recognize and acknowledge real truth, which is truth in itself, nor can such truth be given him by God, because it falls into what is inverse to it and becomes falsity. Besides these two loves there are still other causes of the consummation of truth and good, and consequently of the church; but those causes are secondary and subordinate to these two.

755. That the consummation of the age is the last time of the church, can be seen from those passages in the Word where it is spoken of, as in the following:

A consummation and decision I have heard from Jehovah upon the whole land (Isa. 28:22).

A consummation is determined, justice has overflowed, for the Lord Jehovah of Hosts is making a consummation and a decision in the whole land (Isa. 10:22, 23).

The whole land shall be devoured in the fire of Jehovah's jealousy; for He shall make a speedy consummation of all them that dwell in the land (Zeph. 1:18).

In these passages "the land" signifies the church, because the land of Canaan is meant, where the church was. That "the land" signifies the church may be seen proven by many passages from the Word in the *Apocalypse Revealed* (n. 285, 902).

At last upon the bird of abominations shall be desolation, and even to the consummation and decision shall it drop upon the devastation (Dan. 9:27).

That these words were spoken by Daniel respecting the end of the present Christian church may be seen in Matt. 24:15:

The whole earth shall be a waste, yet will I not make a consummation (Jer. 4:27).

The iniquity of the Amorites is not yet consummated (Gen. 15:16).

Jehovah said, I will go down and see whether they have made a consummation according to the cry that is come unto Me (Gen. 18:21).

This was said of Sodom. The last period of the present Christian church is also meant by the Lord by the consummation of the age in the following passages:

The disciples asked Jesus, What shall be the sign of Thy coming, and of the consummation of the age? (Matt. 24:3).

In the time of harvest I will say to the reapers, Gather ye together first the tares, to burn them; but gather the wheat into My barn. So shall it be in the consummation of the age (Matt. 13:30, 39, 40).

In the consummation of the age the angels shall go forth and separate the wicked from the midst of the just (Matt. 13:49).

Jesus said to His disciples, lo, I am with you always, even unto the consummation of the age (Matt. 28:20).

It must be known that the meaning of "devastation," "desolation," and "decision" is similar to the meaning of "consummation;" but "desolation" signifies the consummation of truth, "devastation" the consummation of good, and "decision" the full consummation of both; also that "the fullness of time" in which the Lord came and is to come into the world means consummation.

756. The consummation of the age can be illustrated by various things in the natural world, for here all things and singular things on the earth grow old and decay, but by alternate changes which are called the circles of things. Times in general and in particular pass through these circles. In general, the year passes from spring to summer, through this to autumn, then ends in winter, and from this returns to spring; this is the circle of heat. In particular, the day passes from morning to noon, through this to evening, and ends in night, and from this returns again to morning; this is the circle of light. Again, every man runs through the circle of nature, beginning life in infancy, advancing therefrom to youth and manhood, from this to old age, and dies. So likewise every bird of the air and every

beast of the earth. Also, every tree begins with a germ, goes on to its full stature, and gradually declines until it falls. The same is true of every bush and every shrub, and even of every leaf and flower, also of the soil itself, which in time becomes barren; and of all still water which gradually becomes foul. All these are alternative consummations, which are natural and temporal, and yet periodical; because when one has passed from its origin to its end, another like it arises; thus everything is born and dies and is born again, in order that creation may be continued. This is like what takes place in the church because man is a church and in general constitutes the church, and one generation follows another with a constant variation of disposition (*animus*); and iniquity once enrooted, that is, an inclination to it, is transmitted to posterity, and is extirpated by regeneration only, which is wrought by the Lord alone.

[II]

THE PRESENT IS THE LAST TIME OF THE CHRISTIAN CHURCH, WHICH WAS FORETOLD AND DESCRIBED BY THE LORD IN THE GOSPELS AND IN THE APOCALYPSE.

757. It has been shown in the preceding article that the consummation of the age signifies the last time of the church, and this makes clear what is meant by “the consummation of the age” of which the Lord speaks in the *Gospels* (Matt. 24; Mark 13; Luke 21). For it is written:

As Jesus was sitting on the Mount of Olives, the disciples drew near unto Him privately, saying, What shall be the sign of Thy coming and of the consummation of the age? (Matt. 24:3).

Then the Lord began and foretold and described this consummation, what it was to be step by step, until His coming; and that He was then to come in the clouds of heaven with power and glory, and was to gather His elect (verses 30, 31), and other events which in no wise took place at the destruction of Jerusalem. These things the Lord there described in prophetic discourse, in which every single word has weight. What these singular things involve has been explained

in the *Arcana Celestia* (n. 3353–3356, 3486–3489, 3650–3655, 3751–3757, 3897–3901, 4056–4060, 4229–4231, 4332–4335, 4422–4424).

758. That all these things which the Lord spoke about with His disciples were said of the last time of the Christian church, is very evident from the *Apocalypse*, where there are like predictions respecting the consummation of the age and the coming of the Lord, all of which are explained singly in the *Apocalypse Revealed*, published in 1766. Because, then, what the Lord said in the presence of His disciples respecting the consummation of the age and His coming, coincides with what was afterward revealed by John in the *Apocalypse* respecting the same subjects, it is clearly evident that He meant no other consummation than that of the present Christian church. Moreover, there is a further prophecy in *Daniel* respecting the end of this church; therefore the Lord says:

When ye shall see the abomination of desolation, predicted by Daniel the prophet, standing in the holy place, let him that readeth note it well (Matt. 24:15; Dan. 9:27).

There are like things in the other prophets. That such an abomination of desolation exists today in the Christian church will be made still more clear in an Appendix, in which it will be seen that there is not a single genuine truth remaining in the church, and also that unless a new church shall be raised up in the place of the present one, “no flesh can be saved,” according to the Lord’s words in *Matthew* (24:22). That the Christian church, as it is today, is consummated and devastated to such an extent, those on the earth who have confirmed themselves in its falsity are unable to see, for the reason that the confirmation of falsity is the denial of truth; and this imposes a veil as it were upon the understanding, whereby it is protected from the entrance of anything that might pull up the ropes and stakes, by which its system, like a strong tent, has been built and shaped. To this may be added that the natural rational faculty is able to confirm whatever it pleases, thus falsity and truth equally; and when confirmed, they both appear in a similar light, and it is not known whether the light is illusive like that in a dream, or true like that of day. But the spiritual rational faculty, which those possess who look to the Lord, and from Him are in the love of truth, is wholly different.

759. For this reason every church made up of those who see by confirmations seems to itself to be the only church that is in the

light, and all others which dissent from it appear to be in darkness. For those who see by confirmations are not unlike owls, which see light in the obscurity of night, and in the daytime see the sun and its rays as thick darkness. Such has been and such is every church that is in falsities, when it has become fixed in falsities by leaders who seem to themselves to be lynx-eyed, and who have made for themselves a morning light out of their own intelligence and evening light out of the Word. Did not the Jewish church when it was wholly devastated (which it was when our Lord came into the world), loudly declare through its scribes and those skilled in the law, that because it had the Word it alone was in heavenly light (*lumen*), and yet they crucified the Messiah or the Christ who was the Word itself and the All in all things of it? What is the cry of that church which is meant by "Babylon" in the *Prophets* and in the *Apocalypse*, but that she is the queen, and mother of all churches, and that those which withdraw from her are spurious offspring that must be excommunicated? And this, even when she has thrust the Lord the Savior from the throne and altar and placed herself thereon.

[2] Does not every church, even the most heretical, when once accepted, fill country and city with the cry that it alone is orthodox and ecumenical, and that it possesses the gospel which the angel flying in the midst of heaven announced (Apoc. 14:6)? And who does not hear the crowd echoing that it is so? Did not the whole Synod of Dort look upon predestination as a star coming down above their heads out of heaven, and did they not kiss that dogma as the Philistines kissed the image of Dagon in the temple of Ebenezer at Ashdod, and as the Greeks kissed the Palladium in the temple of Minerva? For they called that dogma the palladium of religion; and they did not know that a falling star is a meteor formed of illusive light, and when such light falls upon the brain it enables it to confirm every falsity (which is done by fallacies), until it is believed to be the true light, and is decreed to be a fixed star, and is finally sworn to be the star of stars.

[3] Who speaks with fuller persuasion of the certitude of his delusion than the atheistic naturalist? Does he not laugh with the fullest assurance at the Divine things of God, the heavenly things of heaven, and the spiritual things of the church? Does not every lunatic believe his foolishness to be wisdom, and wisdom to be foolishness? Who by the sight of the eye can distinguish the illusive

light of rotten wood from the light of the moon? Does not anyone who is averse to balsamic odors, as those who are affected with uterine diseases, repel those odors from the nostrils and choose ill-smelling odors in preference? And so on. All these things have been presented for the sake of illustration, to make clear that by natural light (*lumen*) alone, or until truth from heaven beams forth in its own light (*lux*), the fact that the church is consummated, that is, that it is in mere falsities, cannot be recognized. For falsity does not see truth, but truth sees falsity; and every man is such that he can see and comprehend truth when he hears it; but a man confirmed in falsities cannot so introduce truth into his understanding that it will remain, since it finds no place there; and if it happens to enter, the assembled horde of falsities casts it out as heterogeneous.

[III]

THIS LAST TIME OF THE CHRISTIAN CHURCH IS THE VERY NIGHT IN WHICH FORMER CHURCHES HAVE COME TO AN END.

760. That there have been in general four churches on this earth since its creation, one after the other, can be seen from both the historic and the prophetic Word, especially in *Daniel*, where these four churches are pictured by the statue which Nebuchadnezzar saw in his dream (chap. 2), and afterward by the four beasts coming up out of the sea (chap. 7). The first, which should be called the Most Ancient church, existed before the flood; and its consummation or destruction is pictured by the flood. The second, which should be called the Ancient church, existed in Asia, and a part of it in Africa; it was consummated and destroyed by idolatries. The third church was the Israelitish, which began with the promulgation of the Decalogue upon Mount Sinai, was continued by means of the Word written by Moses and the prophets, and was consummated or brought to an end by the profanation of the Word; which profanation was complete at the time of the Lord's coming into the world; and in consequence they crucified Him who was the Word. The fourth is the Christian church, which was established by the Lord through the evangelists and apostles. Of this church there have been two epochs,

one extending from the Lord's time to the Council of Nice, and the other from that Council to the present day; but in its progress it has been divided into three—the Greek, the Roman Catholic, and the Reformed. All these, however, are called Christian churches. Furthermore, within each of these general churches there have been a number of particular churches; and these, in spite of their secession, have retained the general name, as heresies in the Christian church.

761. That the last time of the Christian church was the very night in which the former churches came to an end, can be seen from the Lord's prediction respecting it in the *Gospels* and in *Daniel*; in the *Gospels* from the following:

That they would see the abomination of desolation, and there would be great tribulation, such as had not been from the beginning of the world until then, nor ever would be; and except those days should be shortened no flesh would be saved; and finally the sun shall be darkened, the moon shall not give her light (*lumen*), and the stars shall fall from heaven (Matt. 24:15, 21, 22, 29).

That time is also called night elsewhere in the *Gospels*, as in *Luke*:

In that night there shall be two men in one bed; the one shall be taken and the other left (17:34).

And in *John*:

I must work the works of Him that sent Me, the night cometh when no man can work (9:4).

[2] As at midnight all light departs, and the Lord is the true light (John 1:4–9; 8:12; 12:35, 36, 46), so when the Lord ascended to heaven He said to His disciples:

Lo, I am with you always, even unto the consummation of the age (Matt. 28:20);

and then it is that He departs from them to a new church. That this last time of the church is the very night in which the former churches have come to an end can be seen also from the following passages in *Daniel*:

At last upon the bird of abomination shall be desolation; and even to the consummation and decision shall it drop upon the devastation (9:27).

That this is a prediction respecting the end of the Christian church is clearly evident from the Lord's words in *Matthew* (24:15); as also from what is said in *Daniel* respecting the fourth kingdom, or the fourth church, represented by Nebuchadnezzar's statue:

Whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of man; but they shall not cohere one with the other even as iron doth not mingle with clay (Dan. 2:43),

“the seed of man” meaning the truth of the Word.

[3] And again, from what is said respecting the fourth church represented by the fourth beast coming up out of the sea:

I saw in the night visions, and behold a fourth beast, dreadful and terrible; it shall devour the whole earth, and shall tread it down, and break it in pieces (Dan. 7:7, 23).

This means that all the truth of the church will be consummated, and then it will be night, because the truth of the church is light. Respecting this church there are many other like predictions in the *Apocalypse*, especially in the sixteenth chapter which treats of the vials full of the wrath of God poured out upon the earth, these vials signifying the falsities that would then inundate and destroy the church. So likewise in many places in the *Prophets*, as in the following:

Shall not the day of Jehovah be darkness and not light? even thick darkness and no brightness? (Amos 5:18, 20; Zeph. 1:15).

Again:

In that day Jehovah shall look down upon the land, and behold darkness, and the light is darkened in the ruins thereof (Isa. 5:30; 8:22),

“the day of Jehovah” meaning the day of the Lord’s coming.

762. That four churches have existed on this earth since the creation of the world is in accordance with Divine order, which requires that there be a beginning and then its end before a new beginning starts in. Therefore every day begins with morning, progresses, ends in night, and then begins anew; also every year begins with spring, progresses through summer to autumn, closes in winter, and then begins again; and in order that these changes may take place the sun rises in the east progresses therefrom through the south to the west, and finishes its course in the north, after which it rises again. It is the same with churches; the first, which was the Most Ancient, was like morning, spring, and the east; the second or Ancient church was like day, summer, and the south; the third was like evening, autumn, and the west; and the fourth like night, winter and the north. From these orderly progressions the wise men of ancient times inferred four ages of the world, the first of which they called the golden age,

the second the silver age, the third the copper age, and the fourth the iron age, by which metals, moreover, these churches are represented in Nebuchadnezzar's statue. And again, in the Lord's sight the church is seen as a single man, and this larger man must pass through his stages of life like an individual, that is to say, from infancy to youth, from this to manhood, and finally to old age; and then, when he dies, he will rise again. The Lord says:

Except a grain of wheat fall into the earth and die, it abideth [alone]; but if it die, it beareth much fruit (John 12:24).

763. It is according to order that a first should go forth to its last both in general and in particular, in order that variety may exist in all things, and through varieties every quality; for quality is perfected by means of differences relating to what is more or less opposite. Who cannot see that truth takes on its quality through the existence of falsity, and good likewise through the existence of evil, as light takes on its quality through the existence of darkness, and heat through the existence of cold? What would color be if there were no black and nothing but white? If it were otherwise the quality of intermediate colors could not but be imperfect. What is sensation apart from relation; and what is relation except to things opposite? Is not the sight of the eye obscured by looking at white only, and quickened by a color that inwardly derives something from black, such, for example, as green? Is not the sense of bearing dulled by the continued strain of one tone upon its organs, and stimulated by a modulation that is varied by relative sounds? What is the beautiful without relation to the unbeautiful? So in some pictures in order to present vividly the beauty of a virgin, an ugly face is placed beside the handsome one. What are joy and happiness without relation to what is joyless and unhappy? Will not one become insane by dwelling upon one idea only, uninterrupted by a variety that tends to things opposite? It is the same with the spiritual things of the church, the opposites of which have relation to evil and falsity, which, nevertheless, are not from the Lord, but from man who has freedom of choice which he can turn either to a good use or an evil use; comparatively as it is with darkness and cold, which are not from the sun but are from the earth, which by its revolutions in turn withdraws from the sun and returns to it; and without its turning from and to the sun there would be neither day nor year, consequently no one

and no thing on the earth. I have heard that churches which are in different goods and truths, provided their goods relate to love to the Lord, and their truths to faith in Him, are like so many gems in a king's crown.

[IV]

THIS NIGHT IS FOLLOWED BY A MORNING WHICH
IS THE COMING OF THE LORD.

764. As the successive states of the church in general and in particular are described in the Word by the four seasons of the year, spring, summer, autumn, and winter, and by the four divisions of the day, morning, noon, evening, and night; and as the present church in Christendom is the night, it follows that the morning, that is, the beginning of a new church, is now at hand. That the successive states of the church are described in the Word by the four states of the light of day, can be seen from the following passages:

Unto evening and morning two thousand and three hundred; then the holy one shall be justified. The vision of the evening and the morning is truth (Dan. 8:14, 26).

Crying to me from Seir, Watchman, what of the night? The watchman said, The morning cometh and also the night (Isa. 21:11–12).

The end is come; the morning is come upon thee, O inhabitant of the land; behold the day cometh; the morning is gone forth (Ezek. 7:6–7, 10).

Jehovah in the morning shall bring His judgment to light; nor shall He fail (Zeph. 3:5).

God is in the midst of her; God shall help her at the return of the morning (Ps. 46:5).

I have waited for Jehovah; my soul looketh for the Lord more than watchmen for the morning, I say, more than watchmen for the morning; for with Him is plenteous redemption, and He will redeem Israel (Ps. 130:5–8).

[2] In these passages “evening” and “night” mean the last time of the church, and “morning” the first. The Lord Himself is also called the morning in the following passages:

The God of Israel said, The Rock of Israel spoke to Me. He shall be as the light of the morning, a morning without clouds (2 Sam. 23:3–4).

I am the root and the offspring of David, and the bright and morning Star (Apoc. 22:16).

From the womb of the morning Thou hast the dew of Thy youth (Ps. 110:3).

These passages refer to the Lord. Because the Lord is the morning, He arose from the sepulchre early in the morning, being about to begin a new church (Mark 16:2, 9).

[3] That it is the Lord's coming that is to be waited for can be clearly seen from His prediction respecting it in *Matthew*:

As Jesus was sitting upon the Mount of Olives the disciples drew near unto Him privately, saying, Tell us, what shall be the sign of Thy coming, and of the consummation of the age? (24:3).

After the tribulation of those days the sun shall be darkened, and the moon shall not give her light (*lumen*), and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man; and they shall see the Son of man coming in the clouds of heaven with power and glory (Matt. 24:29, 30; Mark 13:26; Luke 21:27).

As were the days of Noah, so shall also the coming of the Son of man be. Therefore be ye also ready; for in an hour that ye think not, shall the Son of man come (Matt. 24:37, 39, 44, 46).

In *Luke*:

When the Son of man cometh, shall He find faith on the earth? (18:8).

In *John*:

Jesus said of John, If I will that he tarry till I come (21:22-23).

[4] In the *Acts of the Apostles*:

When they saw Jesus taken up into heaven, two men (*viri*) stood by them in white apparel, who said, Jesus, who is taken up from you into heaven, shall so come in like manner as ye have see Him go into heaven (1:9-11).

In the *Apocalypse*:

The Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly be done. Behold I come quickly; blessed is he that keepeth the words of the prophecy of this book. Behold I come quickly, and My reward is with Me, to render to every man according to his work (22:6-7, 12).

And again:

I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, the bright and morn-
ing Star. And the Spirit and the bride say, Come; and he that heareth, let him say, Come; and he that is athirst, let him come; and he that wisheth, let him take the water of life freely (22:16-17).

And again:

He that testifieth these things saith, Yea, I come quickly. Amen. Even so, come Lord Jesus. The grace of the Lord Jesus Christ be with you all. Amen (22:20–21).

766. The Lord is present with every man, urging and pressing to be received; and His first coming, which is called the dawn, is when man receives Him, which he does when he acknowledges Him as his God, Creator, Redeemer, and Savior. From this time man's understanding begins to be enlightened in spiritual things, and to advance into a more and more interior wisdom; and as he receives this wisdom from the Lord, he advances through morning into day, and this day lasts with him into old age, even to death; and after death he passes into heaven to the Lord Himself; and there, although he died an old man, he is restored to the morning of his life, and the rudiments of the wisdom implanted in him in the natural world grow to eternity.

767. The man who has faith in the Lord and charity toward the neighbor is a church in particular; and the church in general is composed of such. It is wonderful that every angel, in whatever direction he turns his body and face, sees the Lord in front of him; the Lord being the sun of the angelic heaven; and this appears before their eyes when they are engaged in spiritual meditation.

The same is true, in respect to the sight of his spirit, of any man in the world in whom the church is; but because this sight is veiled over by the natural sight, to which the other senses add their allurements, and because the objects of these senses are such things as pertain to the body and the world, this state of the man's spirit is unknown. This seeing the Lord in front, however one may turn, originates in this, that all truth (which is the source of wisdom and faith), and all good (through which love and charity exist), are from the Lord, and are the Lord's in man; consequently every truth of wisdom is like a mirror in which the Lord is seen, and every good of love is an image of the Lord. This is the cause of this wonderful appearance.

[2] But an evil spirit constantly turns away from the Lord, and looks continually to his own love, and this he does in whatever direction he turns his body and face. The cause of this is the same, but reversed; for every evil is an image, in a sort of form, of a man's ruling love, and falsity therefrom presents that image as in a mirror.

[3] That some such thing is also implanted in nature may be inferred from certain plants, in their striving to rise above the herbage that surrounds them, to look at the sun; and again from the fact that some of them turn towards the sun from his rising to the end of the day that they may ripen under his auspices. Nor do I doubt that there is a like endeavor and effort in all the twigs and branches of every tree; but not being elastic enough to bend and turn, the act is checked. Moreover, it is clear to anyone investigating the matter, that all the whirlpools either of inland or ocean waters spontaneously follow in their motion the general course of the sun.

[4] Why, then, should not man, who was created in the image of God, so turn, unless by means of his gift of freedom of choice he turns that endeavor and effort, implanted in him by the Creator, in another direction? This may also be likened to a bride's constantly keeping before the sight of her spirit something of the image of her betrothed, and seeing him in his gifts as in mirrors, longing for his coming, and when he comes receiving him with the joy in which her bosom's love finds its delight.

[V]

THE LORD'S COMING IS NOT HIS COMING TO
DESTROY THE VISIBLE HEAVEN AND THE
HABITABLE EARTH, AND TO CREATE A NEW
HEAVEN AND A NEW EARTH, AS MANY, FROM NOT
UNDERSTANDING THE SPIRITUAL SENSE OF THE
WORD, HAVE HITHERTO SUPPOSED.

768. The prevailing opinion in the churches at the present day is, that when the Lord shall come for the last judgment, He will appear in the clouds of heaven with angels and the sound of trumpets; will gather together all who still dwell on the earth, together with all who have died; will separate the wicked from the good, as a shepherd separates the goats from the sheep; will then cast the wicked or the goats into hell, and will raise the good or the sheep into heaven; and at the same time will create a new visible heaven and a new habitable earth, and will send down upon that earth the city called the New Jerusalem, built according to the description of it in the

Apocalypse (chap. 21), that is, of jasper and gold, and the foundations of its wall of every precious stone, while its height, breadth, and length will be equal, each twelve thousand furlongs; also that into that city will be gathered all the elect, both those who are still alive and those who have died since the beginning of the world; that these will then return into their bodies, and in that magnificent city, as their heaven, will enjoy eternal blessedness. This is the prevailing opinion in the Christian churches of today respecting the Lord's coming and the last judgment.

769. In respect to the state of souls after death, the belief universally and singularly is that human souls after death are airy things (some cherishing the idea that they are like a puff of wind), and being such, they are reserved until the day of the last judgment either in the center of the earth, where their abode is, or in the limbus of the fathers. But on these points they differ, some holding that souls are ethereal or aerial forms and thus are like phantoms and specters, some of them dwelling in the air, some in the forests, some in the waters; others holding that the souls of the dead are transferred to the planets or to the stars, and have habitations given to them there; and some believe that after a thousand years they will return into their bodies; but the majority believe that they are reserved for the time when the entire firmament together with the terraqueous globe will be destroyed, which will be done by fire breaking forth from the center of the earth or hurled down like universal lightning from heaven; that then the graves will be opened, and the reserved souls will be clothed again with their bodies, and transported to that holy city, Jerusalem, and so will dwell together on another earth in lustrous bodies, some lower down in that city, some higher up; for the height of it, like its breadth and length, will be twelve thousand furlongs (Apoc. 21:16).

770. When a clergyman or a layman is asked whether he firmly believes all these things, as that the antediluvians together with Adam and Eve, and the postdiluvians together with Noah and his sons, and Abraham, Isaac, and Jacob, together with all the prophets and apostles, as well as the souls of all other men, are still reserved in the bowels of the earth or are flying about in the ether or air; as also whether he believes that souls will be re-clothed with their bodies or be reunited with them, when yet these dead bodies have

been eaten up by worms and mice and fishes, and Egyptian bodies as mummies have been eaten up by men, and others are mere skeletons dried up in the sun and crumbled to dust; also whether he believes that the stars of heaven will then fall upon the earth, which, however, is smaller than a single one of them; and whether these things are not absurdities which reason itself dissipates, as it does anything contradictory; to these things some will make no reply; some will say, "These things are matters of faith, to which we keep the understanding in obedience;" some that not only these but many other matters that are above reason belong to the Divine omnipotence. And when they mention faith and omnipotence, reason is exiled, and sound reason either disappears and becomes as nothing, or becomes as a specter, and is called insane. They add, "Are not these things in accordance with the Word? Must not everyone think and speak from that?"

771. It has been shown in the chapter on the Sacred Scripture that the Word in the letter was written by appearances and correspondences, consequently in its singulars there is a spiritual sense, and in that sense the truth is in its own light while the sense of the letter is in shade. In order therefore that the man of the New Church may not wander about, like the man of the old, in the shade that obscures the sense of the letter of the Word, especially in respect to heaven and hell and man's life after death, and here in respect to the Lord's coming, it has pleased the Lord to open the sight of my spirit, and thus introduce me into the spiritual world, and permit me not only to talk with spirits and angels, relatives and friends, and even with kings and princes who have finished their course in the natural world, but also to see the wonders of heaven and the miseries of hell, and thus to learn that man does not abide in some indefinite place in the earth, nor fly about blind and dumb in the air or in vacancy, but lives as a man in a substantial body in a much more perfect state (if he is among the blessed), than that in which he formerly lived when in the material body. In order therefore, that man from ignorance may not immerse himself still more deeply in this opinion respecting the destruction of the visible heaven and habitable earth, and in respect also to the spiritual world (because of which ignorance naturalism together with atheism, which among the learned has begun to take root in the interior rational mind, is spreading more widely, like mortification in the flesh, even extending to the

external mind from which man speaks), I have been commanded by the Lord to make known various things that I have seen and heard respecting Heaven and Hell and respecting the Last judgment, and also to explain the *Apocalypse*, which treats of the Lord's coming, the former heaven, the new heaven, and the holy Jerusalem. From these, when they have been read and understood, anyone can see what is meant by the Lord's coming, the new heaven, and the New Jerusalem.

[VI]

THIS COMING OF THE LORD WHICH IS HIS SECOND COMING, IS TAKING PLACE IN ORDER THAT THE EVIL MAY BE SEPARATED FROM THE GOOD, AND THAT THOSE WHO HAVE BELIEVED AND DO BELIEVE IN HIM, MAY BE SAVED, AND THAT FROM THEM A NEW ANGELIC HEAVEN AND A NEW CHURCH ON EARTH MAY BE FORMED; AND WITHOUT THIS, NO FLESH COULD BE SAVED (MATT. 24:22).

772. That this second coming of the Lord does not take place for the purpose of destroying the visible heaven and habitable earth, has been shown in the preceding section. That it is not for the purpose of destroying anything, but to build up, consequently not to condemn but to save those who since His first coming have believed in Him and also those who may hereafter believe in Him, is evident from these words of the Lord:

God sent not His Son into the world to judge the world, but that the world through Him might be saved; he that believeth on Him is not judged, but he that believeth not hath been judged already, because he hath not believed in the name of the only begotten Son of God (John 3:17, 18).

And elsewhere:

If any man hear My words and believe not, I judge him not; for I came not to judge the world but to save the world: He that despiseth Me and receiveth not My words, hath one that judgeth him; the Word that I have spoken shall judge him in the last day (John 12:47-48).

That the last judgment took place in the spiritual world in the year 1757 has been shown in the little work on *The Last Judgment* (London, 1758); and further in a *Continuation on the Last Judgment*, (Amsterdam, 1763). To all this I can testify, because I saw it with my own eyes in a state of full wakefulness.

773. The Lord's coming is for the purpose of forming a new heaven of those who have believed in Him, and for the purpose of establishing a new church of those who shall hereafter believe in Him, inasmuch as these two are the ends for which He came. The very end for which the universe was created was no other than the formation from men of an angelic heaven, where all who believe in God shall live forever in eternal blessedness; for the Divine love which is in God and essentially is God, can intend nothing else, and the Divine wisdom which is also in God and is God, can effect nothing else. As the end for which the universe was created was an angelic heaven from the human race, and at the same time a church on earth (for man enters heaven through the church); and as the salvation of men (which is to be effected in men who are to be born in the world), is thus the continuation of creation, so throughout the Word the term "to create," which is frequently used, means to form for heaven, as in the following passages:

Create for me a clean heart, O God, and renew a firm spirit in the midst of me (Ps. 51:10).

Thou openest Thine hand, they are satisfied with good; Thou sendest forth Thy Spirit, they are created (Ps. 104:28, 30).

A people that shall be created shall praise Jah (Ps. 102:18).

Thus hath said Jehovah thy Creator, O Jacob, and thy Former, O Israel; I have redeemed thee, I have called thee by thy name, thou art Mine. Everyone that is called by My name into My glory have I created him (Isa. 43:1, 7).

In the day that thou wast created they were prepared. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee (Ezek. 28:13, 15).

This is said of the king of Tyre:

That they may see, know, consider and understand that the hand of Jehovah hath done it, and the Holy One of Israel hath created it (Isa. 41:20).

From all this the meaning of the term "to create" in the following passages can be seen:

Jehovah creating the heavens, spreading forth the earth, giving breath unto the people upon it, and spirit to them that walk in it (Isa. 42:5; 45:12, 18).

Behold I create a new heaven and a new earth; be ye glad forever in that which I create; for behold I create Jerusalem a rejoicing (Isa. 65:17, 18).

774. The Lord's presence is unceasing with every man, both the evil and the good, for without His presence no man lives; but His Coming is only to those who receive Him, who are such as believe on Him and keep His commandments. The Lord's unceasing presence causes man to become rational, and gives him the ability to become spiritual. This is effected by the light that goes forth from the Lord as the sun in the spiritual world, and that man receives in his understanding; that light is truth, and by means of it man has rationality. But the Lord's coming is to him who joins heat with that light, that is, love with truth; for the heat that goes forth from that same sun is love to God and love toward the neighbor. The mere presence of the Lord, and the consequent enlightenment of the understanding, may be likened to presence of solar light in the world; unless this light is joined with heat all things on earth become desolate. But the coming of the Lord may be likened to the coming of heat, which takes place in spring; because heat then joins itself with light, the earth is softened, and seeds sprout and bring forth fruit. Such is the parallelism between the spiritual things which are the environment of man's spirit, and the natural things which are the environment of his body.

775. The same is true of the man of the church in the composite or collective sense as of the individual or single man. Man in the collective or composite sense is the church among many, while the individual or single man is the church in anyone of those many. It is according to Divine order that there should be what is general and what is particular, and that both should be together in every single thing, and that otherwise particulars cannot have existence and permanence; just as there are no particulars within man without generals by which they are surrounded. The particulars in man are the viscera and their parts, and the generals are the coverings which surround not only the whole man, but also each of the viscera, and the singular parts thereof. The same is true of every beast, bird, and worm; also every tree, shrub, and seed; nor can a tone be

produced by a stringed instrument or the breath, unless there is a most general from which the singulars of the modulation derive their general, in order to exist. The same is true of every bodily sense, as sight, hearing, smell, taste, and touch; and also of all the internal senses, which belong to the mind. All this has been said by way of illustration, to make clear that in the church also there is what is general and what is particular, also what is most general; and that this is why there have been four preceding churches in order, from which progression what is most general in the church has arisen, and in succession the general and the particular of each church. In man also there are two most general things from which all the generals and the single particulars derive their existence. In his body these two most general things are the heart and lungs; in his spirit they are the will and understanding. On these four depend all things pertaining to his life, both in general and in particular, all of which without them would fall asunder and die. And so would it be with the whole angelic heaven, and with the whole human race, and even with the whole created universe, if they did not all in general, and each (*singula*) in particular depend on God, on His love and His wisdom.

[VII]

THIS SECOND COMING OF THE LORD IS NOT A COMING IN PERSON, BUT IN THE WORD, WHICH IS FROM HIM, AND IS HIMSELF.

776. It is written in many places that the Lord will come in the clouds of heaven (as in Matt. 17:5; 24:30; 26:64; Mark 14:62; Luke 9:34, 35; 21:27; Apoc. 1:7; 14:14; Dan. 7:13). And as no one has hitherto known what is meant by “the clouds of heaven,” it has been believed that the Lord would appear in them in Person. Heretofore it has not been known that “the clouds of heaven” mean the Word in the sense of the letter, and that the “glory and power” in which He is then to come (Matt. 24:30), mean the spiritual sense of the Word, because no one as yet has had the least conjecture that there is a spiritual sense in the Word, such as this sense is in itself. But as the Lord has now opened to me the spiritual sense of the Word,

and has granted me to be associated with angels and spirits in their world as one of them, it is disclosed that “a cloud of heaven” means the Word in the natural sense, and “glory” the Word in the spiritual sense, and “power” the Lord’s power through the Word. That such is the signification of “the clouds of heaven” may be seen from the following passages in the Word:

There is none like unto the God of Jeshurun who rideth in the heaven, and in magnificence upon the clouds (Deut. 33:26–27).

Sing unto God, praise His name; extol Him that rideth upon the clouds (Ps. 68:4).

Jehovah rideth upon a light cloud (Isa. 19:1).

[2] “To ride” signifies to instruct in Divine truths from the Word, for “a horse” signifies understanding of the Word (see *Apocalypse Revealed*, n. 298). Who does not see that God does not ride upon the clouds? Again:

God rode upon cherubs. He made His pavilion thick clouds of the heavens (Ps. 18:10, 11).

“Cherubs” also signify the Word (see *Apocalypse Revealed*, n. 239, 672).

Jehovah bindeth up the waters in His clouds; He spreadeth His cloud over His throne (Job 26:8, 9).

Give ye strength unto God; His strength is in the clouds (Ps. 68:34).

Jehovah will create over every dwelling of Mount Zion a cloud by day; for over all the glory shall be a covering (Isa. 4:5).

The Word in the sense of the letter was also represented by the cloud in which Jehovah descended upon Mount Sinai, when He promulgated the law; the principles of the law that were then promulgated were the first fruits of the Word.

[3] As further proof, the following may also be added: In the spiritual world as well as in the natural world there are clouds, but from a different origin. In the spiritual world there are sometimes bright clouds over the angelic heavens, but dusky cloud over the hells. The bright clouds over the angelic heaven signify obscurity there arising from the literal sense of the Word; but when these clouds are dispersed, it signifies that they are in the clear light of the Word from the spiritual sense; while the dusky clouds over the hells signify the falsification and profanation of the Word. This signification of “clouds” in the spiritual world has its origin in the fact that the light which there goes forth from the Lord as a sun, signifies Divine truth;

for which reason He is called "the Light" (John 1:9; 12:35). And for the same reason the Word itself there which is kept in the sacred recesses of the temples, appears surrounded by a clear white light, and its obscurity is induced by clouds.

777. That the Lord is the Word can be clearly seen from the following in *John*:

In the beginning was the Word, and the Word was with God, and God was the Word. And the Word was made flesh (John 1:1, 14).

"The Word" means here Divine truth because Divine truth among Christians is from no other source than the Word, which is the fountain from which all churches bearing the name of Christ draw living waters in their fullness; and yet a church accepting the Word in its natural sense is, as it were, in a cloud, but one accepting it in its spiritual and heavenly senses is in glory and power. That there are three senses in the Word, a natural, a spiritual, and a heavenly, one within the other, has been shown in the chapter on the Sacred Scripture, and in the chapter on the Decalogue or Catechism. From all this it is clear that "the Word" in John means Divine truth. *John* also bears testimony to this in his first *Epistle*:

We know that the Son of God hath come, and hath given us an understanding that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ (5:20).

This is why the Lord so frequently said, "Verily I say unto you," verily [*amen*] in the Hebrew language meaning truth (That He is "the Amen" see Apoc. 3:14, and "the Truth" John 14:6.) Moreover, when the learned men of the present day are asked what they understand by "the Word" in *John* (1:1), they say that it means the Word in its preeminence; yet what is the Word in its preeminence but Divine truth? From all this it is evident that the Lord is now to appear in the Word. He is not to appear in Person, because since He ascended into heaven He is in His glorified Human, and in this He cannot appear to any man unless the eyes of his spirit are first opened; and this cannot be done in anyone who is in evils and consequent falsities, thus not in any of the goats whom He sets on His left hand. Therefore when He showed Himself to His disciples, He first opened their eyes, for it is written:

And their eyes were opened, and they knew Him and He vanished out of their sight (Luke 24:31).

The same took place with the women who were at the sepulchre after the resurrection, and in consequence they also saw angels sitting in the sepulchre and talking with them, and angels cannot be seen with the material eye. Neither did the apostles before the resurrection see the Lord in His glorified Human with their bodily eyes, but in spirit, which seems, after one is awakened from it, like the state of sleep. This is evident from the Lord's transfiguration before Peter, James, and John, for it is said,

That they were heavy with sleep (Luke 9:32).

It is idle therefore, to believe that the Lord will appear in the clouds of heaven in Person; but He is to appear in the Word, which is from Him and therefore is Himself.

778. Every man is his own love and his own intelligence, and whatever proceeds from him derives its essence from those two essentials or properties of his life. Therefore the angels, from a brief interaction with a man, recognize what he is essentially; they know his love from the tone of his voice, and his intelligence from his speech.

This is because there are two universals of life belonging to every man, the will and the understanding. The will is the receptacle and abode of his love, and the understanding the receptacle and abode of his intelligence. Therefore all things whatever, whether action or speech, that proceed from man, constitute the man and are the man himself. In like manner, but in a preeminent degree the Lord is Divine love and Divine wisdom, or what is the same thing, Divine good and Divine truth; for His will is of the Divine love and the Divine love is of His will, while His understanding is of the Divine wisdom and the Divine wisdom is of His understanding; the Human form is their containant. From this some idea may be formed of how the Lord is the Word. But on the contrary, he who is antagonistic to the Word, that is, to the Divine truth therein, consequently, to the Lord and His church, is his own evil and his own falsity, both in reference to his mind and in reference to the effects thereof, relating to actions and words, which proceed from the body.

[VIII]

THIS SECOND COMING OF THE LORD IS EFFECTED BY MEANS OF A MAN BEFORE WHOM THE LORD HAS MANIFESTED HIMSELF IN PERSON, AND WHOM HE HAS FILLED WITH HIS SPIRIT, THAT HE MAY TEACH THE DOCTRINES OF THE NEW CHURCH FROM THE LORD BY MEANS OF THE WORD.

779. Since the Lord cannot manifest Himself in Person, as shown just above, and nevertheless has foretold that He was to come and establish a new church, which is the New Jerusalem, it follows that He will do this by means of a man, who is able not only to receive these doctrines with the understanding but also to publish them by the press. That the Lord manifested Himself before me, His servant, and sent me to this office, that He afterward opened the eyes of my spirit and thus introduced me into the spiritual world and granted me to see the heavens and the hells, and to talk with angels and spirits, and this now continuously for several years, I affirm in truth; as also that from the first day of that call I have not received anything whatever pertaining to the doctrines of that church from any angel, but from the Lord alone while I have read the Word.

780. In order that the Lord might be continuously present with me He has unfolded to me the spiritual sense of His Word, wherein is Divine truth in its very light, and it is in this light that He is continually present. For His presence in the Word is by means of the spiritual sense and in no other way; through the light of this sense He passes into the obscurity of the literal sense, which is like what takes place when the light of the sun in day-time is passing through an interposing cloud. That the sense of the letter of the Word is like a cloud, and the spiritual sense is the glory, the Lord Himself being the sun from which the light comes, and that thus the Lord is the Word, has been shown above. That "the glory" in which He is to come (Matt. 24:30), signifies Divine truth in its light, in which light the spiritual sense of the Word is, can be clearly seen from the following passages:

The voice of one crying in the desert, prepare ye the way of Jehovah; the glory of Jehovah shall be revealed, and all flesh shall see it (Isa. 40:3, 5).

Shine; for thy light is come, and the glory of Jehovah is risen upon thee (Isa. 60:1 to the end).

I will give thee for a covenant of the people, for a light of the Gentiles, and My glory will I not give to another (Isa. 42:6, 8; 48:11).

Thy light shall break forth as the morning; the glory of Jehovah shall gather thee up (Isa. 48:8).

All the earth shall be filled with the glory of Jehovah (Num. 14:21; Isa. 6:1-3; 46:18).

In the beginning was the Word; in Him was life, and the life was the light of men. That was the true Light. And the Word was made flesh, and we beheld His glory, the glory as of the only begotten of the Father (John 1:1, 4, 9, 14).

The heavens declare the glory of God (Ps. 19:1).

The glory of God will lighten the Holy Jerusalem, and the Lamb is the light thereof, and the nations that are saved shall walk in the light of it (Apoc. 21:23, 24).

Besides in many other places. "Glory" signifies Divine truth its fullness, because all that is magnificent in heaven is from the light that goes forth from the Lord, and the light going forth from Him as the sun there, is in its essence Divine truth.

[IX]

THIS IS WHAT IS MEANT IN THE APOCALYPSE BY "THE NEW HEAVEN AND THE NEW EARTH," AND "THE NEW JERUSALEM" DESCENDING THEREFROM.

781. We read in the *Apocalypse*:

I saw a new heaven and a new earth; for the first heaven and the first earth were passed away. And I John saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband (21:1-2).

Something like this is also written in Isaiah:

Behold, I create a new heaven and a new earth; be ye glad and rejoice forever; and behold, I will create Jerusalem a rejoicing and her people a joy (65:17-18).

It has been made known previously in this chapter that the Lord is at this day forming a new heaven from such Christians as acknowledged in the world, or after their departure from the world were able to acknowledge, that He is the God of heaven and earth, according to His words in *Matthew* (28:18).

782. By the New Jerusalem coming down from God out of heaven (Apoc. 21), a new church is meant for the reason that Jerusalem was the metropolis in the land of Canaan, and the temple and altar were there, and the sacrifices were offered there, thus the Divine worship itself, to which every male of the whole land was commanded to go three times a year, was celebrated there; and also for the reason that the Lord was in Jerusalem, and taught in its temple, and afterward glorified His Human there. This is why "Jerusalem" signifies the church. That "Jerusalem" means the church can be clearly seen from the prophecies in the Old Testament respecting the new church to be established by the Lord, in that it is there called "Jerusalem."

[2] Those passages only shall be here cited from which anyone endowed with interior reason can see that "Jerusalem" there means the church. These are the following:

Behold, I create a new heaven and a new earth, and the former shall not be remembered. Behold, I will create Jerusalem a rejoicing and her people a gladness; that I may rejoice over Jerusalem and be glad over My people. Then the wolf and the lamb shall feed together; they shall not do evil in the whole mountain of My holiness (Isa. 65:17–19, 25).

For Zion's sake will I not be silent, and for Jerusalem's sake I will not rest, until the justice thereof go forth as brightness, and her salvation as a lamp burneth. Then the nations shall see thy justice, and all kings thy glory, and thou shalt be called by a new name which the mouth of Jehovah shall utter. And thou shalt also be a crown of beauty in the hand of Jehovah, and a royal diadem in the hand of thy God. Jehovah delighteth in thee, and thy land shall be married. Behold, thy salvation cometh; behold, His reward is with Him; and they shall call them the people of holiness, the redeemed of Jehovah; and thou shalt be called a city sought out, not forsaken (Isa. 62:1–4, 11–12).

[3] Awake, awake; put on thy strength, O Zion; put on the garments of thy beauty, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, sit down, O Jerusalem. My people shall know My name in that day, for I am He that doth speak; behold, it is I. Jehovah hath comforted His people; He hath redeemed Jerusalem (Isa. 52:1, 2, 6, 9).

Sing for joy, O daughter of Zion; be glad with all the heart, O daughter of Jerusalem; the king of Israel is in the midst of thee; thou shalt not fear evil any more; He will rejoice over thee with joy; He will rest in thy love; He will joy over thee with singing; I will make you a name and a praise among all people of the earth (Zeph. 3:14–17, 20).

Thus said Jehovah thy Redeemer, saying to Jerusalem, Thou shalt be inhabited (Isa. 44:24, 26).

Thus saith Jehovah: I will return unto Zion, and will dwell in the midst of Jerusalem; whence Jerusalem shall be called a city of truth, and the mountain of Jehovah of Hosts the holy mountain (Zech. 8:3, 20–23).

Then shall ye know that I am Jehovah your God dwelling in Zion, the mountain of holiness, and Jerusalem shall be holiness; and it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk. And Jerusalem shall abide to generation and generation (Joel 3:17–21).

[4] In that day shall the shoot of Jehovah be for beauty and glory, and it shall come to pass, that he that is left in Zion and he that remaineth in Jerusalem, shall be called holy everyone that is written unto life in Jerusalem (Isa. 4:2, 3).

In the end of days it shall be that the mountain of the house of Jehovah shall be established as the head of the mountains; for out of Zion shall go forth doctrine, and the Word of Jehovah from Jerusalem (Micah 4:1, 2, 8).

At that time they shall call Jerusalem the throne of Jehovah, and all nations shall be gathered unto it, because of the name of Jehovah at Jerusalem; neither shall they walk any more after the stubbornness of their evil heart (Jer. 3:17).

Look upon Zion, the city of our set feast; let thine eye see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; the stakes thereof shall never be removed; and the cords thereof shall not be broken (Isa. 33:20).

(So also elsewhere, as in Isa. 24:23; 37:32; 66:10–14; Zech 12:3, 6–10; 14:8, 11, 12, 21; Mal. 3:4; Ps. 122:1–7; 137:4–6).

[5] That “Jerusalem” means here a church about to be established by the Lord, and not the Jerusalem inhabited by the Jews, is evident from the singulars of its description in the passages quoted; as that Jehovah God was to create a new heaven and a new earth, and after that Jerusalem; and that she should be a crown of glory and a royal diadem; that she should be called holiness, a city of truth, the throne of Jehovah, a quiet habitation, a tabernacle that should not be taken down; that there the wolf and the lamb are to feed together; that the mountains there will drop down new wine, and the hills flow with milk, and Jerusalem shall abide to generation

and generation, with many other things. It is also said of the people there that they are holy, that they are all written unto life, and shall be called the redeemed of Jehovah. All these passages, moreover, treat of the Lord's coming, especially of His second coming, when Jerusalem is to be such as is there described; for until then she was not married, that is, made the bride and wife of the Lamb, as the New Jerusalem is said to be in the *Apocalypse*.

[6] The former church (that is, the existing church), is meant by "Jerusalem" in *Daniel*, and its beginning is there described as follows:

Know and perceive, that from the going forth of the Word, even to the restoration and building of Jerusalem, even to the Messiah the prince shall be seven weeks. After the threescore and two weeks it shall be restored and built with street and moat, but in straitness of times (9:25).

But its end is there described by the following:

At last upon the bird of abominations shall be desolation; and even to the consummation and decision shall it drop upon the devastation (9:27).

This last passage is referred to by the Lord's words in *Matthew*:

When ye shall see the abomination of desolation predicted by Daniel the prophet standing in the holy place let him that readeth note it well (24:15).

That "Jerusalem" in the foregoing passages does not mean the Jerusalem inhabited by the Jews can be seen from those passages in the Word where the latter is said to be utterly lost, and destined to be destroyed (as in Jer. 5:1; 6:6, 7; 7:17-34; 8:6-22; 9:10-22; 13:9, 10, 14; 14:16; Lam. 1:8, 9, 17; Ezek. 4; 5:9-17; 12:8, 19; 15:6-8; 16; 23; Matt. 23:37, 38; Luke 19:41-44; 21:20-22; 23:28-30; besides many other passages); as also from the passages where it is called "Sodom" (Isa. 3:9; Jer. 23:14; Ezek. 16:46, 48; and elsewhere).

783. That the church is the Lord's, and that from the spiritual marriage, which is that of good and truth, the Lord is called the Bridegroom and Husband, and the church the bride and wife, is well known to Christians from the Word, especially from the following. John said of the Lord:

He that hath the bride is the bridegroom, but the friend of the bridegroom, who standeth and heareth him, rejoiceth because of the bridegroom's voice (John 3:29).

Jesus said, The children of the bridechamber cannot mourn so long as the bridegroom is with them (Matt. 9:15; Mark 2:19-20; Luke 5:34-35).

I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband (Apoc. 21:2).

The angel said to John: Come, I will show thee the bride, the wife of the Lamb, and from a mountain he showed him the holy city Jerusalem (Apoc. 21:9–10).

The time of the marriage of the Lamb is come, and His wife hath made herself ready. Blessed are they that have been called unto the marriage supper of the Lamb (Apoc. 19:7, 9).

I am the root and the offspring of David, the bright and morning Star. And the Spirit and the bride say, Come. And he that is athirst, let him come, and he that willeth, let him take the water of life freely (Apoc. 22:16–17).

784. It is in accordance with Divine order that a new heaven should be formed before a new church is established on earth, for the church is both internal and external, and the internal church makes one with the church in heaven, thus with heaven itself; and what is internal must be formed before its external, what is external being formed afterwards by means of its internal. This is well known in the world among the clergy. Just so far as this new heaven, which constitutes the internal of the church with man, increases, does the New Jerusalem, that is, the New Church, descend from it; consequently this cannot take place in a moment, but it takes place to the extent that the falsities of the former church are set aside. For where falsities have already been implanted what is new cannot enter until the falsities have been rooted out, and this will take place with the clergy, and so with the laity; for the Lord said:

No one puts new wine into old wineskins, else the skins burst and the wine is spilled, but they put new wine into fresh wineskins, and both are preserved (Matt. 9:17; Mark 2:22; Luke 5:37–38).

That these things take place only at the consummation of the age, by which is meant the end of the church, can be seen from these words of the Lord:

Jesus said, The kingdom of the heavens is like unto a man who sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went away; but when the blade sprang up, then appeared the tares also. The servants came and said, Wilt thou that we go and gather them up? But he said, Nay; lest haply while ye gather up the tares, ye root up the wheat with them; let both grow together until the harvest; and in the time of harvest I will say to the reapers, Collect first the tares and bind them in bundles to burn; but gather the wheat into my barn. The harvest is the consummation of the age; as the tares

are gathered and burned with fire, so shall it be in the consummation of the age (Matt. 13:24-30, 39-40).

“Wheat” means here the truths and goods of the new church, and “tares” the falsities and evils of the former church. In the first section of this chapter it can be seen that “the consummation of the age” means the end of the church.

785. That there is in everything an internal and an external, and that the external depends on the internal as the body does on its soul, every single thing in the world shows when it is properly examined. In man this is manifest. As his entire body is from his mind, so in every single thing that proceeds from man there is an internal and an external; in his every action there is the mind’s will, and in his every word the mind’s understanding, so also in his every sensation. In every bird and beast, and even in every insect and worm, there is an internal and an external; and again in every tree, plant, and germ, and even in every stone and every particle of soil. A few facts relating to the silk-worm, the bee, and dust, will suffice to make this clear. The internal of the silk-worm is that whereby its external is moved to weave its cocoon, and afterward to fly forth as a butterfly. The internal of the bee is that whereby its external is moved to suck honey from flowers, and to build its cells in wonderful forms. The internal of a particle of soil whereby its external is moved, is its endeavor to fecundate seed; it exhales from its little bosom something which introduces itself into the inmosts of the seed, and produces this effect; and this internal follows the growth of the seed even to new seed. The same takes place in things of an opposite character, in which there is also an internal and an external; as in the spider, whose internal, whereby its external is moved, is the ability and consequent inclination to construct an ingenious web, at the center of which it lies in wait for the flies that fly into it, which it eats. It is the same with every noxious worm, every serpent, and every beast of the forest; as also with every impious, cunning, and treacherous man.

[X]

THIS NEW CHURCH IS THE CROWN OF ALL THE
CHURCHES THAT HAVE HITHERTO EXISTED ON THE
EARTH.

786. It has been shown above that there have been, in general, from the beginning, four churches on this earth, one before the flood, the second after it, the third the Israelitish church, and the fourth that which is called the Christian church; and as all churches depend on cognition and acknowledgment of one God, with whom the man of the church can be conjoined, and as none of these four churches has possessed that truth, it follows that a church must follow these four which will know and acknowledge one God. The sole end of God's Divine love, when He created the world, was to conjoin man to Himself and Himself to man that He might thus dwell with man. This truth the former churches did not possess, the Most Ancient church, which preceded the flood, worshiping an invisible God with whom no conjunction is possible; the Ancient church which followed the flood, did likewise; the Israelitish church worshiped Jehovah, who in Himself is an invisible God (Exod. 33:18–23), but under a human form, which Jehovah God put on by means of an angel, in which He was seen by Moses, Abraham, Sarah, Hagar, Gideon, Joshua, and sometimes by the prophets. This human form was a representative of the Lord who was to come, and because this was representative so all things and singular things in their church were made representative. It is a well known fact that the sacrifices and everything else pertaining to their worship represented the Lord who was to come, and that when He came they were abrogated. The fourth, which is called the Christian church, did indeed with the lips acknowledge one God, but in three Persons, each One of whom was singly or by Himself God; thus it acknowledged a divided Trinity, but not a Trinity united in one Person; and from this an idea of three Gods adhered to their minds, although the expression "one God" was on their lips. Moreover, the teachers of the church from that doctrine of theirs which they concocted after the Nicene Council, teach that men ought to believe in God the Father, God the Son,

and God the Holy Spirit, all of them invisible, because existent in a similar Divine essence before the world was (although, as said above, with an invisible God no conjunction is possible), for they still do not know that the one God who is invisible came into the world and assumed a Human, not only that He might redeem men, but also that He might become visible, that thereby conjunction with man might become possible. For we read:

The Word was with God, and God was the Word. And the Word was made flesh (John 1:1, 14).

And in *Isaiah*:

Unto us a Child is born, unto us a Son is given, and His name, God, Mighty, Father of Eternity (9:6).

It is also frequently declared in the *Prophets* that Jehovah Himself would come into the world, and would be a Redeemer, which He also became in the Human which He assumed.

787. This New Church is the crown of all the churches that have hitherto existed on the earth, because it is to worship one visible God in whom is the invisible like the soul in the body. Thus, and not otherwise, is a conjunction of God with man possible because man is natural, and therefore thinks naturally, and conjunction must exist in his thought, and thus in his love's affection, and this is the case when he thinks of God as a Man. Conjunction with an invisible God is like a conjunction of the eye's vision with the expanse of the universe, the limits of which are invisible; it is also like vision in mid-ocean, which reaches out into the air and upon the sea, and is lost. Conjunction with a visible God, on the other hand, is like beholding a man in the air or on the sea spreading forth his hands and inviting to his arms. For all conjunction of God with man must be also a reciprocal conjunction of man with God; and no such reciprocation is possible except with a visible God. That before the assumption of the Human, God was not visible, the Lord Himself also teaches in *John*:

Ye have neither heard the voice of the Father at any time, nor seen His form (5:37).

And in *Moses*:

That no one can see God and live (Ex. 33:20).

But that He is visible through His Human is stated in *John*:

No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath manifested Him (1:18).

And in the same:

Jesus said I am the Way, the Truth, and the Life; no one cometh unto the Father but by Me. He that knoweth Me, knoweth the Father, and he that seeth Me seeth the Father (14:6, 7, 9).

That there is a conjunction with the invisible God through the visible, that is, through the Lord, He teaches in the following passages:

Jesus said, Abide in Me, and I in you; he that abideth in Me and I in him, the same beareth much fruit (John 15:4, 5).

In that day ye shall know that I am in the Father, and ye in Me and I in you (John 14:20).

The glory which thou hast given Me I have given them, that they may be one, even as we are one; I in them and Thou in Me: that the love wherewith Thou hast loved Me may be in them, and I in them (John 17:21–23, 26; also 6:56).

It is also taught that He and the Father are one, and that in order to have eternal life man must believe in Him. That salvation depends on conjunction with God has been frequently shown above.

788. That this church is to follow those that have existed since the beginning of the world, and that it is to endure for ages of ages, and is thus to be the crown of all the churches that have preceded, was foretold by Daniel; first, when he narrated and explained to Nebuchadnezzar his dream of the four kingdoms (which mean the four churches that were represented by the statue that he saw), saying:

In the days of those kings the God of the heavens shall make a kingdom to arise which shall not perish for ages, and it shall consume all those kingdoms; but itself shall stand for ages (Dan. 2:44).

And this, he said, should be done,

By a stone becoming a great rock and filling all the earth (verse 35); “rock” in the Word meaning the Lord in respect to Divine truth. The same prophet also says elsewhere:

I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven and there was given Him dominion, and glory, and a kingdom; and all peoples, nations, and languages shall worship Him; His dominion is the dominion of an age, which shall not pass away, and His kingdom that which shall not be destroyed (7:13, 14).

And this he said after he saw the four great beasts coming up out of the sea (verse 3), which beasts also represented the four prior

churches. That all this was prophesied by Daniel respecting the present time, can be seen from his words in 12:4, as also, from the words of the Lord in Matt. 24:15, 30. Like things are said in the *Apocalypse*:

The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of the world are become our Lord's and His Christ's; and He shall reign unto the ages of the ages (11:15).

789. Furthermore, the other prophets have made many predictions respecting this church, what its character would be, a few of which shall be cited: In *Zechariah*:

It shall be one day that shall be known to Jehovah, not day nor night, for about the time of evening it shall be light. In that day living waters shall go out from Jerusalem; and Jehovah shall be king over all the earth; in that day shall there be one Jehovah and His name one (14:7-9)

In *Joel*:

And it shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk; and Jerusalem shall abide to generation and generation (3:17-21).

In *Jeremiah*:

At that time they shall call Jerusalem the throne of Jehovah; and all the nations shall be gathered unto it, because of the name of Jehovah at Jerusalem; neither shall they walk any more after the stubbornness of their evil heart (3:17; Apoc. 21:24, 26).

In *Isaiah*:

Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; the stakes thereof shall never be removed, and the cords thereof shall not be broken (33:20).

[2] In these passages "Jerusalem" means the new and holy Jerusalem described in the *Apocalypse* (chap.21), by which the New Church is meant. Again in *Isaiah*:

There shall go forth a Shoot out of the stem of Jesse, and justice shall be the girdle of His loins, and truth the girdle of His thigh. Therefore the wolf shall dwell with the lamb, and the leopard with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the basilisk's den. They shall not do evil nor corrupt themselves in all the mountain of My holiness; for the earth shall be full of the knowledge (*scientia*) of Jehovah. In that day it shall come to pass that the nations shall seek the Root of Jesse

which standeth for an ensign of the people; and His rest shall be glory (11:1, 5-10).

That such things have not yet taken place in the churches, least of all in the last, is well known. In *Jeremiah*:

Behold the days come, in which I will make a new covenant; and this shall be the covenant, I will put My law in their inward parts, and upon their hearts will I write it, and I will be their God, and they shall be My people; and they shall all know Me, from the least of them unto the greatest of them (Jer. 31:31-34; Apoc. 21:3).

[3] That this state of things has not existed in the churches heretofore is also known. This was because men did not approach the visible God whom all shall know, because He is the Word or law which He will put in their inward parts and write upon their hearts. Again in *Isaiah*:

For Jerusalem's sake I will not rest, until the justice thereof go forth as brightness, and the salvation thereof as a lamp that burneth; and thou shalt be called by a new name, which the mouth of Jehovah shall declare; and thou shalt be a crown of beauty and a royal diadem in the hand of thy God. Jehovah shall delight in thee, and thy land shall be married. Behold, thy salvation cometh; behold, his reward is with Him. And they shall call them, the people of holiness, the redeemed of Jehovah, and thou shalt be called, a city sought out and not forsaken (Isa. 62:1-4, 11-12).

790. What this church is to be is fully described in the *Apocalypse*, where the end of the former church and the beginning of the new are treated of. This New Church is described by the New Jerusalem, by its magnificence, and by its being the future bride and wife of the Lamb (19:7; 21:2, 9). Besides these I will cite only the following quotation from the *Apocalypse*: When the New Jerusalem was seen descending from heaven it was said:

Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, Himself shall be with them, their God. And the nations that are saved shall walk in the light of it; and there shall be no night there. I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning Star. And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let them come. And he that wisheth, let him take the water of life freely. Even so, come, Lord Jesus. Amen (21:3, 24-25; 22:16-17, 20).

791. NOTE.—After this work was finished the Lord called together His twelve disciples who followed Him in the world; and the

next day He sent them all forth throughout the whole spiritual world to preach the Gospel that THE LORD GOD JESUS CHRIST reigns, whose kingdom shall be for ages and ages, according to the prediction in *Daniel* (7:13, 14), and in the *Apocalypse* (11:15).

Also that blessed are those that come to the marriage supper of the Lamb (Apoc. 19:9).

This took place on the nineteenth day of June, 1770. This is what is meant by these words of the Lord:

He shall send His angels and they shall gather together His elect, from the end of the heavens to the end thereof (Matt. 24:31).

SUPPLEMENT

[I] THE SPIRITUAL WORLD.

792. The spiritual world has been treated of in detail in the single work entitled Heaven and Hell, in which many things relating to that world are described; and as every man enters that world after death, man's state there is also described. Who does not know, or may not know, that man lives after death, because he is born a man and is created an image of God, and also because the Lord teaches it in His Word? But what his life is to be, has been hitherto unknown. It has been believed, that he would then be a soul, and of soul there has been no other idea than that of ether or air, thus that it is a mere breath, such as man breathes out from his mouth when he dies, in which, however, his vitality resides. It is also regarded as destitute of any sight like that of the eye, and of any hearing like that of the ear, and of any speech like that of the mouth. And yet, man after death is as much a man as he was before, so much so as to be unaware that he is not still in the former world; for he has sight, hearing, and speech as in the former world; he walks, runs, and sits, as in the former world; he lies down, sleeps, and awakes, as in the former world; he eats and drinks as in the former world; he enjoys marriage delight as in the former world; in a word, he is a man in all things and singular things. From all this it is clear that death is not the extinction but the continuation of life, and is merely a transition.

793. That man is as much a man after death as before, although he is not then visible to the eyes of the material body, can be seen from the appearance of the angels to Abraham, Hagar, Gideon, Daniel, and some of the prophets, also in the Lord's sepulchre, and frequently afterwards to John as related in the *Apocalypse*; but especially from the Lord Himself, who showed by touch and by eating that He was a Man, and yet became invisible to the eyes of His disciples. Who can be so foolish as not to acknowledge that although He was invisible He was just as much a Man? His disciples saw Him because the eyes of their spirits were then opened; and when these are opened, the things of the spiritual world appear as clearly as those of the natural world. The difference between man in the natural world and man in the spiritual world is, that man in the spiritual world is clothed with a substantial body, but man in the natural world with a material body, within which is his substantial body; and the substantial man sees the substantial man just as clearly as the material man sees the material. But the substantial man cannot see the material man, nor the material man the substantial, because of the difference between what is material and what is substantial, the nature of which difference can be defined, but not in few words.

794. From what I have seen during so many years, I can relate the following: In the spiritual world there are lands just as in the natural world, and there are plains and valleys, mountains and hills, also springs and rivers; there are parks, gardens, groves, and forests; there are cities, with palaces and houses in them; there are writings and books; there are occupations and business; there are gold, silver, and precious stones; in a word, there are all things and each thing there that are in the natural world; although the things in heaven are immeasurably more perfect. But there is this difference, that all things seen in the spiritual world are instantaneously created by the Lord, as the houses, parks, food, and the rest; and that they are created in correspondence with the interiors of angels and spirits, which are their affections and the thoughts therefrom; while all things seen in the natural world spring up and grow from seed.

795. This being the case, and also because I have talked there daily with the nations and peoples of this world, both with those who are in Europe, and also, with those who are in Asia and Africa, thus with those of different religions, I will add as a supplement to this work a brief description of the state of some of these peoples. It must

be borne in mind that in the spiritual world the state of every nation and people in general, and also of individuals, is in accordance with their acknowledgment and worship of God; and that all who in heart acknowledge God, and from this time on, all who acknowledge the Lord Jesus Christ as God, Redeemer, and Savior, are in heaven, while those who do not acknowledge Him are beneath heaven; where they are taught, and those who accept what they are taught, are raised up into heaven, but those who do not are cast down to hell; and to this class belong those who, like the Socinians, have approached God the Father only, or who like the Arians have denied the Divinity of the Lord's Human. For the Lord said:

I am the Way, the Truth, and the Life; no man cometh unto the Father but through Me. (John 14:6).

And to Philip who wished to see the Father, He said:

He that hath seen and known Me, hath seen and known the Father (John 14:6, seq.).

[II] LUTHER, MELANCTHON, AND CALVIN IN THE SPIRITUAL WORLD.

796. Having frequently talked with these three leaders, reformers of the Christian church, I have thus learned what the state of their life has been from its beginning in that world up to the present time. As for Luther, from the time that he entered the spiritual world he was a most vehement propagator and defender of his dogmas, and his zeal for them grew as the number of those from the earth who agreed with him and favored him increased. A house was given him there like the one he had at Eisleben while he lived in the body. In the center of this house he erected a sort of throne, somewhat elevated, where he sat; and through the open door he admitted hearers, and arranged them in classes, admitting to the class nearest to himself those who were the more favorable to him, and placing behind them those less favorable, and then he made set speeches to them, occasionally permitting questions in order that he might from some point resume the thread of his discourse.

[2] In consequence of this general approval he at length acquired a power of *persuasion* which is so efficacious in the spiritual world that no one is able to resist it or speak against what is said. But as

this was a kind of incantation used by the ancients, he was strictly forbidden to speak any more from that power of persuasion; and thereafter he taught, as he had done before, from the memory and understanding together. This power of persuasion, which is a kind of incantation, flows from the love of self; and on this account it finally becomes of such a nature that when anyone contradicts, not only is the subject in question attacked, but also, the person himself.

[3] Such was the state of Luther's life up to the time of the last judgement, which took place in the spiritual world in the year 1757. But a year after that, he was removed from his first house to another, and at the same time underwent a change of state. And then, having heard that I, while still in the natural world, could speak with those in the spiritual world, he among others came to me; and after some questions and answers, he saw that there is at this day an end of the former church and the beginning of a new church, respecting which Daniel prophesied, and which was predicted by the Lord Himself in the *Gospels*. He also saw that it is this new church that is meant by the New Jerusalem in the *Apocalypse*, and by "the eternal gospel" which the angel flying in the midst of heaven proclaimed unto them that dwell upon the earth (Apoc. 14:6). At this he became very angry and railed. But as he observed the increase of the new heaven (which was formed and is still forming of those who acknowledge the Lord alone as the God of heaven and earth, according to His word in *Matthew* (28:18), and also that the number of his own congregations was daily diminishing, he ceased his railing, and then came nearer to me, and began to talk with me more familiarly. And when he had been convinced that he had got his chief dogma of justification by faith alone from his own intelligence and not from the Word, he suffered himself to be instructed respecting the Lord, charity, true faith, freedom of choice, and also respecting redemption, and this solely from the Word.

[4] And finally when he had been convinced, he began to favor those truths out of which the New Church is built up, and finally to confirm himself in them more and more. At this time he was with me daily; and then, as often as he brought those truths together, he began to laugh at his former dogmas as things diametrically opposed to the Word; and I heard him say, "Do not wonder at my seizing upon justification by faith alone, excluding charity from its spiritual essence, and thus taking away from men all freedom of choice in

things spiritual, and affirming other things that depend on faith alone once accepted, as links on a chain, since my object was to break away from the Roman Catholics, and this object I could compass and attain in no other way. I therefore do not wonder at my own errors, but I do wonder that one crazy man could make so many others crazy; so that they failed to see what is said in the Sacred Scriptures on the other side, although it is very manifest;" and as he said this he looked askance at certain dogmatic writers, men of celebrity in his time, faithful followers of his doctrine.

[5] I was told by the examining angels that the reason why this leader was more nearly in a state of conversion than many others who had confirmed themselves in the doctrine of justification by faith alone, was that in his childhood, before he entered upon the Reformation, he had been imbued with the dogma of the preeminence of charity; and for this reason his teaching respecting charity was so excellent, both in his writings and in his preaching; and as a consequence, justifying faith with him was merely implanted in his external-natural man, and had not taken root in his internal-spiritual man. It is otherwise with those who in their childhood confirm themselves against the spirituality of charity; and this comes of itself when justification by faith alone is established by confirmations. I have talked with the prince of Saxony, with whom Luther had been associated in the world, and he told me that he had often reproved Luther, especially for separating charity from faith and declaring faith to be saving and charity not saving, when not only does Sacred Scripture join together these two universal means of salvation, but Paul even sets charity before faith, when he says,

That there are three, faith, hope, charity, and that the greater of these is charity (1 Cor. 13:13).

But he said that Luther as often replied that he could not do otherwise, because of the Roman Catholics. This prince is among the blessed.

797. [III] As to the lot of Melancthon when he first entered the spiritual world, and what it was afterward, I have been permitted to learn many things not only from angels but also from himself, for I have talked with him repeatedly, yet not so often nor so intimately as with Luther. The reason why I have not talked with him so often or so intimately is that he could not approach me as Luther did,

because he had given his attention so fully to justification by faith alone, and not to charity; and I was surrounded by angelic spirits who were in charity, and who were a hindrance to his approaching me.

[2] I have heard that when he first entered the spiritual world, a house was prepared for him like that in which he had dwelt in the world. This is done for most of the newcomers there, and for this reason they do not know but that they are still in the natural world, and the time that has passed since their death seems to them merely as a sleep. Also everything in his room was like what he formerly had; a similar table, a similar desk with compartments, and a similar library; so that as soon as he came there, as if he had just awakened from a sleep, he seated himself at the table and continued his writing, and that, too, on the subject of justification by faith alone, and so, on for several days, writing nothing whatever about charity. The angels perceiving this, asked him through messengers why he did not write about charity also. He replied that there is nothing of the church in charity, for if charity were to be received as in any way an essential attribute of the church, man would ascribe to himself the merit of justification and consequently of salvation, and thus he would rob faith of its spiritual essence.

[3] When the angels who were over his head perceived this, and when the angels who were associated with him when he was outside of his house heard it (for angels are associated with every newcomer at the beginning), they all withdrew. A few weeks after this occurred, the things that he used in his room began to be obscured and at length to disappear, until at last there was nothing left there but the table, paper, and ink stand; and, moreover, the walls of his room seemed to be plastered with lime, and the floor to be covered with a yellowish, brick-like material, and he himself to be in coarser clothing. Wondering at this, he asked of those about him why it was so, and was told that it was because he had separated charity from the church, which was, nevertheless, its heart. But as he repeatedly contradicted this, and went on writing about faith as the one only essential of the church and the means of salvation, and separated charity more and more, he suddenly seemed to himself to be underground in a sort of workhouse, where there were others like him. And when he wished to go out he was detained, and it was announced to him that no other lot awaits those who thrust charity and good

works outside of the doors of the church. But as he had been one of the Reformers of the church, he was released by the Lord's command, and sent back to his former room, where there was nothing but the table, paper, and ink stand. Nevertheless, because of his confirmed ideas, he continued to besmear the paper with the same error, so that he could not be kept from being alternately sent down to his captive fellows and sent back again. When sent back, he appeared in a garment made of a hairy skin, because faith without charity is cold.

[4] He himself told me that there was another room adjoining his own in the rear, in which there were three tables, at which sat men like himself, who had likewise exiled charity, and that sometimes a fourth table appeared there, on which were seen monstrous things in various forms, but they were not frightened thereby from their work. He said that he conferred with these, and was confirmed by them daily. Nevertheless, after a time, he was smitten with fear, and began to write something about charity; but what he wrote on the paper one day he did not see the next day, for this is what happens to everyone there when he commits anything to paper from the external man only, and not also from the internal, thus from compulsion and not from freedom. The writing is obliterated of itself.

[5] But after the beginning of the establishment of the new heaven by the Lord, he began to think from the light from that heaven that he might possibly be in error; and in consequence, because of anxiety about his lot, he felt impressed upon him some interior ideas respecting charity. In this state he consulted the Word, and then his eyes were opened, and he saw that it was filled throughout with *love to God and love towards the neighbor*, so that it was, as the Lord says, that on these two commandments hang the law and the prophets, that is, the whole Word. From this time he was interiorly conveyed into the southern quarter towards the west, and thus to another house, and there he talked with me, saying that his writings on charity did not then vanish as formerly, but appeared obscurely the next day.

[6] One thing I wondered at, that when he walked, his steps had a clanking sound, like those of a man walking with iron heels on a stone pavement. To this must be added, that when any novice from the world entered his room to talk with him or see him, he would summon a spirit from among those given to magic, who by

fantasy could call up various beautiful shapes, and who then adorned his chamber with ornaments and flowered tapestry, and also with the appearance of a library in the center. But as soon as the visitors were gone those shapes vanished, and the former plastering and emptiness returned. But this was when he was in his former state.

798. [IV] About Calvin I have heard the following: I. When he first entered the spiritual world he fully believed that he was still in the world where he was born; and although he was told by the angels associated with him in the beginning that he was then in their world, and not in his former one, he said, "I have the same body, the same hands, and like senses." But he was taught by the angels that he was then in a substantial body, and that formerly he had been not only in that same body, but also in a material body which invested the substantial; and that the material body had been cast off, while the substantial body, from which a man is a man, still remained. This he at first understood; but the next day he returned to his former belief, that he was still in the world where he was born. This was because he was a sensual man and had no other belief than what he could draw from the objects of the bodily senses; and from this it came about that he drew all the dogmas of his faith as conclusions from his own intelligence and not from the Word. His quoting the Word was in order to win the assent of the common people.

[2] II. After this first period, having left the angels, he wandered about inquiring for those who from ancient times believed in Predestination; and he was told that they had been removed from that place and shut up and covered over, and that there was no way open to them except rearward under the earth; but that the disciples of Gotschalk still went about freely, and sometimes assembled in a place called, in spiritual language, *Pyris*. And as he earnestly desired their company, he was led to an assembly where some of them were standing; and when he came among them he was in his heart's delight, and bound himself to them by interior friendship.

[3] III. But when the followers of Gotschalk had been led away to their brethren in the cavern, Calvin became weary, and therefore sought here and there for an asylum, and was finally received into a certain society made up wholly of the simple-minded, some of whom were also religious; and when he saw that they knew nothing and could understand nothing about predestination, he betook himself to one corner of the society, and there hid himself for a long time, not

opening his mouth on any church matter. This was provided in order that he might withdraw from his error respecting predestination, and that the ranks of those, who, after the Synod of Dort adhered to that detestable heresy might be filled up; all of whom were gradually sent away to their fellows in the cavern.

[4] IV. At length when the modern Predestinarian inquired where Calvin was, he was found after a search for him, on the confines of a certain society consisting solely of the simple-minded. He was therefore called away from there and conducted to a certain governor who was filled with similar dregs; and who therefore took him into his house and guarded him, and this until the new heaven began to be established by the Lord; and then, as the governor, his guardian, was cast out together with his troop, Calvin betook himself to a certain house of ill-repute, and remained there for some time.

[5] V. As he then enjoyed the liberty of wandering about, and also of coming near to the place where I was stopping, I was permitted to talk with him, in the first place about the new heaven which is at this day being formed of those who acknowledge the Lord alone as the God of heaven and earth, according to His own words in *Matthew* (28:18). I told him that such believe,

That He and the Father are one (John 10:30);

And that He is in the Father and the Father in Him, and that whosoever sees and knows Him, sees and knows the Father (John 14:6–11);

thus that there is one God only in the church as in heaven.

[6] At first, when I said this, as usual he was silent; but half an hour he broke the silence and said, "Was not Christ a man, the son of Mary, who was married to Joseph? How can a man be adored as God?" I answered, "Is not Jesus Christ our Redeemer and Savior both God and Man?" He replied, "He is both God and Man; nevertheless the Divinity is the Father's and not His." I asked, "Where then is Christ?" He answered, "In the lowest parts of heaven;" and he gave as proof of this His humiliation before the Father, and His suffering Himself to be crucified. To this he added some witty remarks about the worship of Christ, which then invaded his memory from the world, which was, in brief, that the worship of Christ was nothing but idolatry. He wanted to add things unfit to be spoken about that worship; but the angels who were with me shut his lips.

[7] But from a zeal to convert him I said, that the Lord our Savior is not only both God and Man, but in Him God is Man and Man is God. And this I confirmed by Paul's saying,

That in Him dwelleth all the fullness of Divinity bodily (1 Col. 2:9);
and by *John's*:

That He is the true God and eternal life (1 Epistle 5:20);
as also from the words of the Lord Himself:

That it is the Father's will that all who believe on the Son shall have eternal life, and that he who believes not shall not see life, but the wrath of God abideth on him (John 3:36; 6:40);

and finally by the declaration of faith called Athanasian, which declares that in Christ God and Man are not two but one, and are in one Person like the soul and body in man.

[8] When he heard this, he replied, "What are all those things you have presented from the Word but empty sounds? Is not the Word the book of all heresies, and thus like the weathercocks on house-tops and ships' masts, which turn every way according to the wind? It is Predestination alone that determines all things pertaining to religion; this is their habitation or their tent of meeting, wherein faith, through which justification and salvation are effected, is the shrine and sanctuary. Has any man freedom of choice in spiritual things? Is not everything of salvation a free gift? Any argument therefore against these principles, and so against predestination, I listen to and value as much as I do eructations from the stomach or the rumbling of the bowels. And this being so, I have thought to myself that any church where anything else is taught, even from the Word, together with the crowd there assembled, is like a pen of beasts containing both sheep and wolves, but with the wolves muzzled by the laws of civil justice, lest they should attack the sheep (the sheep meaning the predestined), also that the praying and preaching there are like so much hiccoughing. But I will give you my confession of faith; it is this: There is a God, and He is omnipotent; and there is no salvation for any except those who are elected and predestined by God the Father; and everyone else is condemned to his lot, that is, to his fate."

[9] Hearing this I answered with much warmth, "What you say is horrible. Begone, wicked spirit! Being in the spiritual world do you not know that there is a heaven and a hell, and that predestination

implies that some have been designated for heaven and some for hell? Can you then form to yourself any other idea of God than as being a tyrant who admits his favorites into his city, and sends the rest to the rack? Shame on you.”

[10] I then read to him what is written in the dogmatic book of the Evangelical Protestants, called *Formula Concordiae* relating to the erroneous doctrine of the Calvinists in regard to the worship of the Lord and predestination. Their doctrine of the worship of the Lord is thus defined:

It is damnable idolatry, if the confidence and faith of the heart are placed in Christ, not only according to His Divine but also according to His Human nature, and the honor of worship is directed to both.

And predestination is thus defined:

Christ did not die for all men, but only for the elect. God has created the greater part of men for eternal damnation, and does note that the greater part should be converted and live. The elect and born again cannot lose faith and the Holy Spirit, although they should commit all kinds of great sins and crimes. But those who are not elected are necessarily damned, nor can they attain to salvation even if they were to be baptized a thousand times, were to partake of the sacrament daily, and moreover were to lead as holy and blameless a life as it is ever possible to live (Leipsic edition of 1756, pp. 837, 838).

When I had read this, I asked him whether this, which was written in that book was from his doctrine or not. He said that it was, but that he did not remember whether or not those very words had flowed from his pen, although they might have from his lips.

[11] All the servants of the Lord, when they heard this, withdrew from him, and he betook himself hastily to a way that led to a cave, which was occupied by those who had confirmed in themselves the execrable dogma of predestination. I afterward talked with some of those imprisoned in that cave, and asked about their lot. They said that they were compelled to labor for food, that they were all enemies of each other, that each sought an occasion to do evil to the other, and this they did whenever they found the slightest opportunity, and that this was the delight of their lives. (More about predestination and the predestinarians may be seen above, n. 485–488.)

799. I have also talked with many others, both with followers of these three men and with their opponents; and respecting all of them

I was enabled to conclude that all such among them as have lived a life of charity, and still more those who have loved truth because it is truth, suffer themselves to be instructed in the spiritual world, and then accept the doctrines of the New Church; while on the other hand those who have confirmed themselves in falsities of religion, and also those who have lived an evil life, do not suffer themselves to be instructed; and that these turn away step by step from the new heaven, and associate themselves with their like who are in hell, where they confirm themselves more and more against the worship of the Lord, and set themselves against it even to such an extent that they cannot bear to hear the name Jesus. But it is the reverse in heaven, where all with one accord acknowledge the Lord as the God of heaven.

[V] THE DUTCH IN THE SPIRITUAL WORLD.

800. In the work on Heaven and Hell it is related that the Christians among whom the Word is read among them and there is cognition and acknowledgment of the Lord the Redeemer and Savior are in the center of the nations and peoples of the entire spiritual world, because with them there is the greatest spiritual light; and from them as a center light goes forth in all directions to the very boundaries, according to what is shown in the chapter on the Sacred Scripture (n. 267–272). In this Christian center those of the Reformed churches are allotted places according to their reception of spiritual light (*lux*) from the Lord; and because the Dutch have that light more deeply and fully joined in with their natural light (*lumen*) than others, and in consequence are more receptive of rational considerations, they are granted dwelling places in that Christian center in the east and south—in the east, because of their capacity to receive spiritual heat, and in the south, because of their capacity to receive spiritual light. In the work on *Heaven and Hell* (n. 141–153) it is shown that the quarters in the spiritual world are not like those in the natural world; and that the dwelling-places according to the different quarters there are dwelling-places in accord with their reception of faith and love, those who excel in love being in the east and those who excel in intelligence in the south.

801. And the reason why the Dutch occupy those quarters of the Christian center is that business is their final love, and money a

mediate love subservient thereto; and such a love is spiritual. But where money is the final love and business a mediate love subservient thereto, as with the Jews, that love is natural and springs from avarice. The love of business, when final, is spiritual, because of its use, in that it subserves the common good to which indeed the man's own good is closely conjoined and appears to him to be of more importance than the common good, because he thinks from his natural man. Nevertheless, when business is an end, the love of it is also the end, and in heaven everyone is regarded in accordance with his final love; for the final love may be likened to the ruler of a kingdom or the master of a house, and the other loves to their subjects or servants. Moreover, the final love has its seat in the highest or inmost parts of the mind, while the mediate loves are below it or outside of it, and subservient to its every nod. The Dutch are in that spiritual love more than any others. But the Jews are in that love inverted; consequently their love of business is purely natural, containing within it nothing of the common good, but solely their own good.

802. The Dutch cling more firmly than others to the principles of their religion, nor are they to be moved from them. Even when they are convinced that this or that does not agree with their belief, they refuse to admit it, and turn away and remain unmoved. Thus they separate themselves from any interior intuition of truth, keeping their reason closely under obedience. Such being their character, when, after death, they enter the spiritual world they are prepared in a peculiar manner to receive the spiritual things of heaven, which are Divine truths. They are not taught truths, because they do not receive; but the nature of heaven is described to them, and after that they are permitted to ascend thither and see it; and whatever is then in harmony with their genius is infused into them, and being sent down in this state they return to their companions with a full desire for heaven.

[2] If they do not then receive the truth that God is one in Person and in Essence, and that the Lord the Redeemer and Savior is this God, and that in Him is the Divine trinity, also this truth, that faith and charity in cognition and in speech, apart from a life of faith and charity, are of no effect, and that the Lord bestows these when man after self-examination repents;—if when they are taught these truths they still turn away from them, and still think of God

as existent in three Persons, and of religion as a fact merely, they are brought into a miserable condition, and their business is taken away from them, even until they find themselves reduced to extremities. They are then conducted to those who, because they are in Divine truths, abound in all things, and among whom business flourishes; and there the cognition is insinuated into them from heaven, "Why is it that these people are so prosperous?" At the same time they are led to reflect upon the faith and life of such, in that they are averse to evils as sins; and having thought carefully about the matter they perceive a harmony with their own thought and reflection. This is repeated at intervals. At length, they are brought to think that if they are freed from their misery they must believe in a like manner; and then, as they accept that belief and live that life of charity, riches and a happy life are given to them.

[3] In this manner those who have to some extent lived a life of charity in the world, are of themselves reformed and prepared for heaven. Afterwards they come to excel in constancy to the extent that they might be called constances; and they do not permit themselves to be led away by any reasoning or fallacy or obscurity induced by sophistry, or by any mere confirmations arising from any absurd points of view; for they become more clear-sighted than before.

803. The teachers who instruct in their lyceums study the mysteries of the prevailing faith very intently, especially those who are there called Cocceians; and because the dogma of predestination springs inevitably from those mysteries, and, moreover, has been established by the Synod of Dort, it also is sown and planted there, as seed from the fruit of any tree is planted in a field. Because of this the laity talk much among themselves about predestination; but in different ways; some grasping it with both their hands, some with one only, laughing at it, and some hurl it from them as a snaky lizard; for they know nothing of the mysteries of the faith from which that viper was hatched. These mysteries they are ignorant of, because they are intent upon their business; and while these mysteries do indeed touch their understanding, they do not penetrate it. Therefore the dogma of predestination among the laity, and even among the clergy, is like an image in the human form placed on a rock in the sea, with a large shell glittering like gold in its hand, at the sight of which some captains sailing past lower their sails as a mark of honor and reverence; some merely wink at it and salute it; while some hiss

at it as at something ludicrous. It is also an unknown bird from India placed on a high tower, which some swear is a turtledove, some guess is a cock, and others loudly affirm that it is certainly an owl.

804. The Dutch are easily distinguished from others in the spiritual world, because they appear in garments like those they wear in the natural world, with the difference that those who have received faith and spiritual life are more elegantly clad. They appear in like garments because they hold steadfastly to the principles of their religion, and in accordance with those principles all in the spiritual world are clad; and therefore those there who are in Divine truths have white garments and garments of fine linen.

805. The cities in which the Dutch dwell are guarded in a singular manner. All the streets are roofed and have gates in them, in order that no one may see into them from the rocks and hills round about. This arises from their innate prudence in not disclosing their counsels or divulging their intentions; for in the spiritual world such things are drawn out by investigation. When anyone comes with a mind (*animus*) to examine into their state, he is led, when he withdraws, to the closed gates of the streets, and then led back and led to other gates until he becomes greatly annoyed, and then he is let out. This is to prevent his return. Wives who desire to rule over their husbands dwell at one side of the city and meet their husbands only when they are invited, and that is done in a civil manner. The husbands then take them to houses where marriage partners live who do not exercise authority one over the other, and show them how beautiful and clean the houses of such are, and how happy their lives, and that all this comes from mutual and marriage love. Those wives who give attention to these things and are influenced by them leave off exercising authority and live with their husbands; and they then have dwellings given them nearer to the center of the city, and are called angels. This is because true marriage love is heavenly love which is without dominion.

[VI] THE ENGLISH IN THE SPIRITUAL WORLD.

806. There are two states of thought in man, an external and an internal; in the external state he is in the natural world, in the internal in the spiritual world. In the good these states make one, but not in the evil. Man's internal nature is rarely manifest in the

world, because from infancy he has learned to be moral and rational, and loves to appear such. But in the spiritual world it is clearly manifest what his nature is, for man is then a spirit, and a spirit is the internal man. And since it has been granted me to be in that world, and there to see the internal nature of men from different kingdoms of the world, I feel it necessary, because of its importance, to make this known.

807. As to the English nation, the better ones among them are at the center of all Christians, because they have an interior intellectual light; a light that is not manifest to anyone in the natural world, but it is clearly manifest in the spiritual world. This light they acquire from their freedom of speech and of the press, and consequent freedom of thought. With others, who have not such freedom, that light is suppressed because it has no outlet. It is true that such light is not active of itself, but it is rendered active by others, especially by men (*viri*) of repute and authority. As soon as anything is said by them, the light shines forth. For this reason governors are appointed over the English in the spiritual world, and priests are given them who are men of celebrity and of eminent ability, whose judgment they accept because of this inherent quality.

808. They possess also a similarity of disposition, which leads them to become closely attached to friends who are of their own nation, but rarely to others; they also aid each other; they love sincerity; they are lovers of their country and are zealous for her glory. They look upon foreigners as one, from the roof of his own palace, might look with a spy-glass at those dwelling outside of a city, or wandering about there. The political affairs of their kingdom occupy their minds and possess their hearts, sometimes so far as to withdraw their minds from studies of loftier inquiry, by which a higher intelligence is acquired. It is true that these studies are eagerly pursued in youth by those who give attention to them in the schools; but they pass away as transient things. Nevertheless their rationality is quickened by these studies, and sparkles with a light by which they form beautiful images, as a glass prism turned toward the sun forms a rainbow, and paints it in glowing colors on a plane surface fixed to receive it.

809. There are two large cities like London, to which most of the English go after death. I was permitted to see one of these and to walk through it. Where in London the merchants meet, which is

called the Exchange, there in that city is the center where its governors reside. Above that center is the east, below it is the west; on the right is the south, and on the left the north. In the eastern quarter those dwell who have lived a life of charity in a greater degree than others; here are magnificent palaces. In the southern quarter the wise dwell, and among them there is much splendor. In the northern quarter those dwell who more than others have loved freedom of speech and the press. In the western quarter those dwell who deal in justification by faith alone. On the right in this latter quarter there is an entrance to the city and also an exit therefrom; and those who live wickedly are here put out of the city. The preachers who live in the western quarter and teach the doctrine of faith alone, do not dare to enter the city by the large streets, but only through the narrow alleys, because none but those who believe in charity are tolerated in the city proper. I have heard them complaining of the preachers from the west, that they composed their sermons with so much art and eloquence, secretly weaving into them the doctrine of justification by faith, that they did not know whether good ought to be done or not. They preach that faith inwardly is a good, and this good they distinguish from the good of charity, which they call good that claims a merit, and therefore not acceptable to God. But when those who dwell in the eastern and southern quarters of the city hear such sermons they leave the churches, and the preachers are afterward deprived of the priestly office.

810. I afterward heard many reasons why those preachers were deprived of their office. I was told that the chief reason is, that they did not prepare their sermons from the Word and thus from the Spirit of God, but from their own rational light (*lumen*), and thus from their own spirit. They begin, indeed, as a prelude, with a text from the Word; but this they merely touch with their lips, and then abandon as tasteless, immediately selecting something savory from their own intelligence, which they roll about in their mouths and turn over upon their tongues as something delicious. Such is their teaching. It was said that as a consequence there was no more spirituality in their sermons than in the songs of birds, and that they were merely allegorical adornments, like wigs beautifully curled and powdered on bald heads. The mysteries of their discourses on justification by faith alone were likened to the quails brought up from the sea and strewn about the camps of the children of Israel (Num.

11), because of which several thousand died; while the theology of charity and faith together were likened to the manna from heaven. I once heard their preachers talking together about faith alone; and I saw a kind of image formed by them, which represented their faith alone. In their light (*lumen*), which was that of hallucination, this appeared like a great giant; but when light (*lux*) from heaven was let in upon it, it appeared like a monster above and a serpent below. Seeing this, they withdrew, and the bystanders threw the image into a pond.

811. The other great city, also called London, is not in the Christian center, but at some distance to the north. Into it those pass after death who are interiorly wicked. In the center of it there is an open communication with hell, by which they are at times swallowed up.

812. From those in the spiritual world who were from England it was seen that they have two kinds of theology, one derived from their doctrine of faith, and the other from their doctrine of charity; the former is held by those who are initiated into the priesthood, and the latter by the laity, especially those who dwell in Scotland and on its borders. With these latter the believers in faith alone are afraid to engage in argument, because they combat them both from the Word and from reason. This doctrine of charity is set forth in the exhortation read in the churches on the Sabbath day to those who approach the sacrament of the holy supper. In that exhortation it is openly declared that if they are not in charity and do not shun evils as sins, they cast themselves into eternal damnation; and if in such a state they approach the holy communion, the devil will enter into them as he did into Judas.

[VII] THE GERMANS IN THE SPIRITUAL WORLD.

813. It is known that the natives of a kingdom that is divided into several provinces are not alike in genius, but differ from each other in singular ways as the inhabitants of the earth's different climates do in general ways, and yet that a common genius prevails among those who are under one king, and therefore under one code of laws. As to Germany it is more divided into separate states than the surrounding kingdoms. It is an empire, with all the states under its general supervision, while the prince of each state enjoys despotic

power in his own realm; for there are greater and lesser dukedoms there, and each duke is like a monarch in his own kingdom. Furthermore, religion is there divided; in some dukedoms are the so-called Evangelicals, in some the Reformed, and in some the Papists. With such diversity of both government and religion, the dispositions, inclinations, and lives of the Germans are more difficult to describe from those seen in the spiritual world than those of the nations and peoples of other parts. And yet, as a common genius reigns everywhere among peoples of the same language, this may be in some measure seen and described from ideas collected together.

814. As the Germans are under a despotic government in each particular dukedom, they have no such freedom of speech and of the press as the Hollanders and the British have, and when that freedom is restrained, freedom of thought, that is, the freedom to investigate matters to the furthest extent, is also kept in restraint. For this restraint is like a high wall about the basin of a fountain, which causes the water within to rise even to the orifice of the inflowing stream, so that the stream can no longer leap forth. Thought is like the inflowing stream, and speech therefrom is like the basin. In a word, influx adapts itself to efflux, and in like manner the understanding from above adapts itself to its measure of freedom to speak and publish its thoughts. For this reason that noble nation is little devoted to matters of judgment, but rather to matters of memory. This is why they are especially given to historical writings, and in their books trust to men (*vir*i) of reputation and learning among them, quoting opinions of such abundantly, and subscribing to some one of them. In the spiritual world this state of theirs is represented by a man (*vir*) carrying books under his arm, and when anyone disputes about any matter of judgment, he says, "I will give you an answer," and immediately draws a book from under his arm and reads from it.

815. From this state of theirs many things proceed, and among them this, that they keep the spiritual things of the church inscribed upon the memory, and seldom elevate them into the higher understanding, but admit them only into the lower, from which they reason about them, which is doing wholly differently from free nations. Such nations, as regards the spiritual things of the church called theological, are like eagles which rise to whatever height they please; while nations that are not free are like swans in a river. Again, free

nations are like the larger deer with lofty horns, that roam the fields, groves, and forests at perfect liberty; while nations that are not free are like the deer kept in parks to please a prince. And still again, free peoples are like the winged horse which the ancients called Pegasus, that flew not only over the seas, but over the so called Parnassian hills, and also over the hills of the Muses beneath them; while a people not freed are like noble horses handsomely caparisoned in kings' stables. There are like differences in their judgments regarding the mysterious matters of theology. The clergy of the Germans, while they are students, write out from the mouths of their teachers in the colleges certain *dicta*, and these they guard as the authoritative utterances of erudition; and when they are inaugurated into the priesthood, or made lecturers in the schools, they, for the most part, draw their official utterances in the desk or in the pulpit from those *dicta*. Such of their priests as do not teach in accordance with orthodoxy usually preach about the Holy Spirit and its wonderful workings and excitations of holiness in men's hearts. But those who teach about faith according to the orthodoxy of the present day, appear to the angels as if decorated with wreaths of oak leaves; while those who teach from the Word about charity and its works appear to the angels to be adorned with wreaths of odoriferous leaves of laurel. Those there who are called Evangelical, in their disputes with the Reformed about truths, appear to be rending their garments, because garments signify truths.

816. I asked where the people of Hamburg were to be found in the spiritual world, and was told that they are nowhere now gathered together in one society, still less in any civil community, but are scattered about and intermingled with the Germans in the various quarters. And when the reason was asked it was said that it arose from their continual mental introspections and wanderings, as it were, outside of their own city, and very little within it; for such as the state of man's mind is in the natural world, such it is in the spiritual world; for man's mind is his spirit, or the posthumous man that lives after his departure from the material body.

[VIII] THE PAPISTS IN THE SPIRITUAL WORLD.

817. The Papists in the spiritual world appear round about and beneath the Protestants, and separated from them by inter-spaces

which they are forbidden to pass, although the monks by clandestine arts secure for themselves a way through, and also send out emissaries by hidden paths to make converts; but they are traced out, and after being punished, are either sent back to their companions or cast down.

818. Since the last judgment, which took place in the spiritual world in the year 1757, the state of all, and consequently the state of the Papists, is so changed that they are not permitted, as formerly, to congregate in bodies; but for every love, either good or evil, ways are appointed, which those who come from the world immediately enter, and pass to societies correspondent to their loves. Thus the wicked are borne to societies that are in hell, and the good to societies in heaven; and in this way their forming for themselves artificial heavens, as they previously did, is guarded against. Such societies are very numerous in the world of spirits, which is intermediate between heaven and hell, for they are as many as the genera and species of affections pertaining to the love of good and the love of evil; and in the meantime, before their members are raised up into heaven or cast down to hell, they are in spiritual conjunction with the men of the world, because men also are intermediate between heaven and hell.

819. The Papists have a sort of place of council in the southern quarter toward the east, where their leaders assemble and deliberate about various matters pertaining to their religion, especially about how to keep the common people in blind obedience and how to enlarge their own dominion. But no one who had been a pope in the world is admitted to this assembly, because a semblance of Divine authority is fixed in the minds (*animus*) of such, on account of their having arrogated to themselves the Lord's power in the world. Neither are any cardinals permitted to enter that council, because of their sense of pre-eminence. Nevertheless these latter assemble together in a spacious room beneath the others, but after staying there a few days are taken away, I was not permitted to know where. There is also another place of meeting in the southern quarter towards the west, where the business is to introduce the credulous common people into heaven. There they arrange round about themselves several societies which provide for various external delights; in some there are dances, in some musical concerts, in some processions, in some theaters and scenic amusements; in some there are those who by

hallucination produce various forms of magnificence; in some there is merely clownish acting and jesting; in some again there is friendly conversation, here about religious matters, there about civil affairs, and elsewhere they even talk lasciviously; and so on. Into some of these societies they introduce the credulous, each one according to the kind of pleasure he prefers, and this they call heaven. But when they have been there a day or two they all become weary and go away, because those delights are external and not internal. In this way also many are led away from the folly of their belief about the power to admit into heaven. As to the particulars of their worship, it is nearly the same as their worship in the world, consisting in like manner of masses which are conducted in a language not common to spirits but composed of high-sounding words which inspire external sanctity and trembling, but which the hearers do not at all understand.

820. All who go from the earth to the spiritual world are kept at first in the confession of faith and religion of their own country; and as this is true of the Papists, they always have a representative of a pope placed over them, whom they worship with ceremonies like those they observed in the world. It rarely happens that anyone who has been a pope in the world is placed over them after his demise; but one who filled the pontifical chair thirty or forty years ago was placed over them because he had cherished in his heart a clearer idea of the holiness of the Word than was generally held, also that the Lord ought to be worshiped. I was permitted to talk with him, and he said that he worshiped the Lord alone, because He is God, and has all power in heaven and on earth, according to His words (Matt. 28:18). He said that the invocation of saints is an absurdity; he said also that he had intended when in the world to re-establish such a church, but was unable to do so, for reasons which he stated.

When the great northern city which contained both Papists and Reformers, was destroyed on the day of the last judgment, I saw him carried out on a litter and transferred to a place of safety. On the borders of the large society in which he exercises pontifical authority schools are established, where those go who are undecided about religion; and there they find converted monks who teach them about God the Savior Christ, and also about the holiness of the Word, leaving it to their own judgment whether they will turn their minds (*animus*) away from the methods of sanctification maintained in the

Roman Catholic church. Those who receive instruction are introduced into a large society composed of those who have withdrawn from the worship of the pope and the saints; and when they enter that society they are like men who have been aroused from sleep and are fully awake, or like those who have come from the inclemency of winter into the sweetness of early spring, or like sailors who have just come to port, and are then invited by those there to feasts, and noble wine in crystal goblets is given them to drink. And angels, I have heard, sent down from heaven to the host a plate containing manna, in form and taste like that which fell upon the camps of the children of Israel in the desert, and this plate is carried around to all the company, and everyone is permitted to taste of its contents.

821. All those of the Catholic religion who in the former world had thought more of God than of the papacy, and from a simple heart had done works of charity, when they find themselves living after death, and have been taught that the Lord Himself, the Savior of the world, reigns there, are easily led away from the superstitions of that religion. To them the transition from popery to Christianity is as easy as to pass through an open door into a temple, or to pass the guards in the entrance hall and enter a palace when the king so commands, or to raise the face and look up to heaven when voices are heard therefrom. But on the other hand, to lead away from the superstitions of that religion those who during the course of their life in the world have rarely if ever thought of God, and who have entered that worship merely for its festivities, is as difficult as to enter a temple through closed doors, or to pass through the guards in the entrance hall into the palace when the king forbids, or for a snake in the grass to raise its eyes to heaven. It is wonderful that not one of those who pass into the spiritual world from that Catholic religion see there the heaven where the angels dwell. That religion is like a dark cloud above them which terminates the vision. But as soon as any convert comes among those who have been converted heaven is opened, and sometimes they behold the angels there in white garments; and when they have passed the period of preparation they are taken up to the angels.

[IX] THE POPISH SAINTS IN THE SPIRITUAL
WORLD.

822. It is well known that man has in him from his parents inherent or inherited evil, but few know where that evil dwells in its fullness. It dwells in the love of possessing the goods of all others, and in the love of exercising dominion; for this latter love is such that, so far as the reins are given to it, it rushes forth until it is aflame with the lust of exercising dominion over all, and finally seeks to be invoked and worshiped as God. This love is the serpent that deceived Eve and Adam, for it said to the woman,

God doth know that in the day ye eat of the fruit of that tree your eyes shall be opened, and ye shall be as gods (Gen. 3:4-5).

So far therefore, as man rushes into this love without restraint, he turns away from God and turns to himself, and becomes a worshiper of himself; and then he can call upon God from love of self with fervent lips, but with a heart cold from contempt of God. And then also the Divine things of the church may serve him as means, but dominion being his end, his heart is in the means only so far as they subserve that end. Such a man, if exalted to the highest honors, seems to himself like Atlas carrying the terraqueous globe on his shoulders, or like Phoebus with his horses bearing the sun around the earth.

823. Because of man's being such by inheritance, all those who have been made saints by papal bulls are removed from the sight of others in the spiritual world and kept out of sight; and are deprived of all interaction with their worshipers, lest that worst root of evils should be quickened in them, and they should be carried away into fantastic delusions such as prevail with demons. Into such delusions do those come who, while living in the world, earnestly seek to become saints after death, that they may be invoked.

824. Many from the papal jurisdiction, especially the monks, when they enter the spiritual world, search for the saints, especially the saint of their order, and are astonished that they do not find them. But they are afterward taught that these saints are intermingled either with those who are in heaven or with those who are in the lower earth and that they know nothing in either place about

their being invoked and worshiped; and that those who do know of it and wish to be invoked, fall into delusions and talk like fools. The worship of saints is such an abomination in heaven that when it is merely heard of it excites horror, because so far as worship is yielded to any man, so far it is denied to the Lord; for in that case the Lord alone cannot be worshiped; and when the Lord is not alone worshiped, a separation occurs which destroys communion with Him and the happiness of life that flows from it. That I might learn the character of the Popish saints and make it known, as many as a hundred of them who knew that they had been made saints were brought forth from the lower earth. They came up behind me. Only a few of them were in front of me, with one of whom I spoke. They said he was Xavier. While he was talking to me he was like a fool; and yet he was able to declare that in his own place, where he was shut up with others, he was not a fool, but became such as often as he thought himself a saint and wished to be invoked. I heard a murmur of the same thing from those who were behind. With the so-called saints in heaven it is different; they know nothing at all of what is done on earth, and they are not permitted to talk with any of the Papists who are in that superstition, that no idea of that thing may enter into them.

825. From this state of the saints anyone may conclude that the invocation of saints is a mere mockery; and I can affirm, moreover, that they no more hear the invocations addressed to them on earth than do their images by the wayside, or the walls of the church, or the birds building nests in its towers. It is said by those who serve them in the world, that the saints reign in heaven in company with the Lord Jesus Christ; but this is a fiction and fabrication; for they no more reign with the Lord than a groom does with his king, or a porter with a nobleman, or a footman with a primate. For John the Baptist said of the Lord,

That he was not worthy to unloose the latchet of His shoes (Mark 1:7; John 1:27).

What then can be said of such?

826. To the Parisians, who form a society in the spiritual world, there sometimes appears a woman of the usual height in shining raiment and with a face that seems holy, and she calls herself Genevieve. But when some of them begin to worship her, her face and also her

clothing instantly change, and she becomes like an ordinary woman; and she rebukes them for wanting to worship a woman who among her companions is no more esteemed than a servant maid, and is surprised that the men of the world are duped by such nonsense.

827. To this I will add this most notable fact: Mary the Mother of the Lord once passed by and appeared overhead in white raiment. Then pausing a little she said that she had been the mother of the Lord, and that He was indeed born of her; but that when He became God, He put off everything of the human He had derived from her, and that therefore she now worships Him as her God, and is unwilling that anyone should acknowledge Him to be her son, since in Him everything is Divine.

[X] THE MOHAMMEDANS IN THE SPIRITUAL WORLD.

828. The Mohammedans in the spiritual world appear behind the Papists in the west, and form as it were a border around them. They appear next behind the Christians because they acknowledge our Lord to be the greatest prophet, the wisest of all men, who was sent into the world to teach men, and also that He is the Son of God. In that world everyone dwells at such a distance from the central region, where the Christians are, as accords with their confession of the Lord and of one God; for that confession is what conjoins minds (*animus*) with heaven, and determines distance from the east, above which quarter is the Lord.

829. Because religion has its seat in the highest things in man, and the lower things in him have life and light from the highest, and because Mohammed is always associated with religion in the minds (*animus*) of Mohammedans, some Mohammed is always kept before their sight; and in order that they may turn their faces toward the east, over which is the Lord, he is placed beneath the Christian center. This is not the Mohammed who wrote the Koran, but another who fills his office; nor is it always the same one; but he is changed. Formerly it was a man from Saxony who had been taken prisoner by the Algerines, and had become a Mohammedan; and having once been a Christian he was sometimes moved to speak to them about the Lord, saying that He was not Joseph's son but the Son of God Himself. Other Mohammedans afterward succeeded this one. In the

place where that representative Mohammedan has his station; there appears a fire like a small torch to distinguish him; but that fire is invisible to all but Mohammedans.

830. The Mohammed who wrote the Koran is not seen at the present day. I was told that in former times he presided over them; but because he desired to rule as God over all things pertaining to their religion he was ejected from his seat, which he had beneath the Papists, and was sent down to the right side near the south. A certain society of Mohammedans was once incited by some malicious spirits to acknowledge Mohammed as God. To quiet this disturbance, Mohammed was brought up from the lower earth and shown to them; and at that time I also saw him. He looked like those corporeal spirits who have no interior perception, with a face inclined to black. I heard him utter these words, "I am your Mohammed;" and immediately he seemed to sink down.

831. The Mohammedans are hostile to the Christians mainly because of the Christian belief in three Divine persons and the consequent worship of three Gods, and as many Creators; and still more hostile to the Roman Catholics, because of their bending the knee before images; and for this reason they call them idolaters; and the former they call fanatics, declaring that they make God a three-headed being, also that they say one and mutter three, and consequently divide up omnipotence, and from one and of one make three; therefore they are like fauns with three horns, one for each God, and at the same time three for one; and so they pray, so they sing, and so they harangue from their pulpits.

832. The Mohammedans, like all nations who acknowledge one God, love justice and do good from religion, have their own heaven, but it is outside of the Christian heaven. The Mohammedan heaven, however, is divided into two. In the lower they live uprightly with several wives; but only those who give up their concubines and acknowledge the Lord our Savior, and also His dominion over heaven and hell, are raised up from this into their higher heaven. I have heard that it is impossible for them to conceive of God the Father and our Lord as one, but that it is possible for them to believe that the Lord rules over the heavens and the hells because He is the Son of God the Father. It is because of their holding this belief that it is granted them by the Lord to ascend into the higher heaven.

833. That the Mohammedan religion is received by more nations than the Christian religion, may be a stumbling-block to those who meditate upon the Divine Providence and believe at the same time that only those who are born Christians can be saved. But the Mohammedan religion is not a stumbling-block to those who believe that all things are of the Divine Providence. Such inquire how this is, and they find out. It is this, that the Mohammedan religion acknowledges the Lord as the greatest prophet, the wisest of men, and also the Son of God. But as they have made the Koran the only book of their religion, and as in consequence the Mohammed who wrote it resides in their thoughts, and upon him they bestow some worship, they think but little about our Lord. To make it clearly known that this religion was raised up by the Divine Providence of the Lord to blot out the idolatry of many nations, it shall be set forth somewhat in order; but first, as to the origin of all idolatries.

[2] Previous to that religion idolatrous worship was spread over very many kingdoms of the world. This was so because the churches that existed before the Lord's coming were all representative churches. Such was the Israelitish church. The tabernacle there, the garments of Aaron, the sacrifices, all things belonging to the temple at Jerusalem, and even the statutes, were representative. And among the ancients there was the science of correspondences (which is also [the science] of representatives), the sciences of sciences itself. It was cultivated especially in Egypt, and from it came their hieroglyphics. From that science the signification of all kinds of animals and all kinds of trees was known, also of mountains, hills, rivers, and springs, and of the sun, moon, and stars. Through that science they also had cognition of spiritual things, because these representations had their origin in the things they represented, which were such as pertain to spiritual wisdom among the angels in heaven.

[3] And as all their worship was representative, consisting of mere correspondences, so they worshiped on mountains and hills, as also in groves and gardens, and sanctified fountains, and moreover made sculptured horses, oxen, calves, and lambs, and also birds, fishes, and serpents, and placed them near their temples and in the courts thereof, and likewise in their houses, arranging them in an order that was in accord with the spiritual things of the church to which they corresponded or which they represented and therefore signified. After a time, when the science of correspondences

had been forgotten, their posterity began to worship the sculptured images themselves as in themselves holy, not being aware that the ancients, their forefathers, saw nothing holy in them, but only that they represented, in accordance with their correspondences, what is holy.

[4] Such was the origin of the idolatries that had filled so many kingdoms of the world. To uproot these idolatries, by the Lord's Divine Providence it came to pass that a new religion adapted to the genius of the Orientals was introduced, in which there was something from the Word of both Testaments, and which taught that the Lord came into the world, and that He was the greatest prophet, the wisest of men, and the Son of God. This was effected through Mohammed, from whom that religion was named. From all this it is clear that this religion was raised up by the Divine Providence of the Lord, and as before said, was adapted to the genius of the Orientals, in order that it might blot out the idolatries of so many nations and give them some cognition of the Lord previous to their entering the spiritual world, which they do after death. And this religion would not have been received by so many kingdoms, and could not have uprooted their idolatries, if it had not been made conformable to the ideas of their thought, and especially if polygamy had not been permitted, for the reason that the Orientals without that permission would have been inflamed with filthy adulteries more than the Europeans, and would have perished.

834. It was once granted me to perceive the nature of the heat of their polygamic love. I had a talk with one who had occupied the place of Mohammed, and after some conversation with him at a distance this substitute sent to me an ebony spoon and some other things, which were proofs that they came from him; and at the same time there were opened from various places outlets for the heat of their polygamic love. From some of these this was felt to be like the heat in bathing rooms after bathing, from some like the heat in kitchens where meats are boiling, from some like the heat in eating-houses where strong-smelling food is exposed for sale, from some like the heat in apothecaries' cellars, where emulsions and such things are prepared, from some like the heat in stews and brothels, and from others like the heat in stores where skins, leather, and shoes are sold. There was also something rank, harsh, and burning in the heat, arising from jealousy. But the heat in the Christian heavens,

when the delight of their love is perceived as an odor, is fragrant like the odor in gardens, vineyards, and rose-gardens, in some places like that where spices are sold, and in others like that of wine-presses and wine-cellars. That the delights from loves in the spiritual world are frequently perceived as odors has been shown throughout my Memorable Relations which follow the chapters.

[XI] THE AFRICANS IN THE SPIRITUAL WORLD;
ALSO SOMETHING IN REGARD TO THE GENTILES.

835. The Gentiles who have known nothing about the Lord are seen in the spiritual world round about those who have known Him; yet so arranged that the outmost border is formed exclusively of those who are thorough idolaters, and who in the former world worshiped the sun and moon. But those who acknowledge one God, and who accept such precepts as the Decalogue contains as the precepts of the religion and consequently of their life, communicate more directly with the Christians at the center; for in this case the communication is not intercepted by the Mohammedans and Papists. The Gentiles are also distinguished according to their genius and their capacity to receive light through the heavens from the Lord; for there are among them some who are interior and some who are exterior, which difference comes partly from climate, partly from the stock from which they have sprung, partly from education, and partly from religion. The Africans are more interior than the others.

836. All who acknowledge and worship one God, the Creator of the universe, cherish an idea of God as being a Man; they say that no one can have any other idea of Him. When they hear that many cherish the idea that God is like ether or a cloud, they ask where such people are; and when told that they are among the Christians they deny that it is possible. But they are told that they get this idea from God's being called in the Word a Spirit, and of spirit they have no other idea than that it is an ethereal substance, or some kind of a cloud, not knowing that every spirit and every angel is a man. When a further inquiry is made to ascertain whether their spiritual idea is similar to their natural idea, it is found to be different with those who interiorly acknowledge the Lord as the God of heaven and earth. I heard a certain elder saying that no man could conceive of a Divine Human; and I saw him taken among different Gentile peoples,

to the more and more interior of them, also to their heavens, and finally to the Christian heaven, and their interior perception of God was everywhere communicated to him; and he observed that they had no other idea of God than that of a Divine Man, and that by no other God could man, who is an image and likeness of God, have been created.

837. As the Africans surpass all other Gentiles in interior judgment, I have had conversation with them on matters of more profound inquiry, and latterly about God, and the Lord the Redeemer, and about the inner and outer man. And as they were delighted with this conversation, I will state some of the things relating to these three subjects which they perceived from interior sight. *Of God* they said, that He certainly did descend and present Himself to be seen by men, inasmuch as He is their Creator, Protector and Guide, and the human race is His; also that He sees, surveys and provides all things and singular things that are in the heavens and on earth, regarding their good as if it were in Himself, and Himself as in them; and this, because He is the sun of the angelic heaven, which is to be seen as high above the spiritual world as the sun of the earth is above the natural world, and as He is that sun, He sees, surveys, and provides all things and singular things that are beneath Him. And as it is His Divine Love that appears as a sun, it follows that He provides both for the greatest and for the least such things as pertain to their life, and for men such things as pertain to love and wisdom, whatever pertains to love by means of the heat of that sun, and whatever pertains to wisdom by means of its light. If, therefore, you form to yourselves an idea of God as the sun of the universe, you will certainly from that idea see and acknowledge His omnipresence, omniscience, and omnipotence.

838. I had a further talk with them about *the Lord the Savior*. It was said that God in His essence is Divine love, and that Divine love is like the purest fire; and as love viewed in itself seeks no other end than to become one with him whom it loves, so the Divine love seeks no other end than to unite itself to man and man to itself, even until It is in him and he in It. And since the Divine love is like the purest fire, it is evident that God, being such a fire, could not in the least degree be in man and cause man to be in Him, for He would thus reduce the entire man to a most subtle vapor. But inasmuch as God from His very essence burned with a love to unite Himself with

man, to do this He must needs veil Himself with a body adapted to reception and conjunction. For this reason He came down and took on a Human in accordance with the order established by Him from the creation of the world; which order was, that by means of a power generated from Himself a Human should be conceived, carried in the womb, and born, and then increase in wisdom and love, and thereby draw near to a union with its Divine origin; thus God became Man and Man became God. That this is true the Scripture respecting Him (which exists among Christians and is called the Word), clearly teaches and testifies; and God Himself, who in His Human is called Jesus Christ, declares that the Father is in Him and He in the Father, and that whosoever sees Him sees the Father; besides other things to the same purport. That God, whose love is like the purest fire, could unite Himself to man and man to Himself in no other way reason also can see. Is it possible for the sun's fire as it is in itself to touch man, still less to enter into him, unless it veils its rays with atmospheres, and thus by a tempered heat presents itself in an adapted form? Is it possible for the pure ether to envelop man, still less enter his bronchial tube, unless it is made dense with air, and thus adapted? A fish is not able even to draw breath in the air, but only in an element adapted to its life; nor indeed is a king on earth able to administer all things and singular things of his kingdom in his own person or directly, but only by means of higher and lower officers, who together constitute his royal body. Nor can a man's soul render itself visible to another, enter into companionship with him, and communicate proofs of his love, except by means of a body. How then can God do so except through a Human of His own? The Africans when they heard these things had a clearer perception of them than others, because they are more interiorly rational; and each one favored them in accordance with his perception.

839. Finally we talked about *the interior and exterior man*. It was said that men who perceive things interiorly are in the light of truth, which is the light of heaven, while those who perceive things exteriorly are in no light of truth, because they are in the light of the world only; thus interior men are in intelligence and wisdom, but exterior men are in insanity and in distorted vision (n.345); that interior men are spiritual because they think from the spirit exalted above the body, and therefore see truths in light; while exterior men are sensual-natural because they think from the fallacies of the bodily

senses; therefore they see truths as in a thick cloud, and when they reflect upon them in themselves they see fallacies as truths; that internal men are like those standing on a mountain in the midst of a plain, or on a tower in a city, or on a lighthouse at sea; while external men are like those standing in a valley at the foot of a mountain, in a vault beneath a tower, or in a boat at the foot of a lighthouse, seeing only what lies nearest to them. Moreover, internal men are like those who live in the second or third story of a house or palace, the walls of which are a continuous window of clear glass, who look round about upon the city in its whole extent and recognize every cottage in it; while external men are like those who live in the lowest story, the windows of which are made of pasted pieces of paper, who cannot see even a single street outside of the house, but only what is within it, and not even that, except by the light of a candle or of the fire. And again, internal men are like eagles soaring aloft and seeing all things spread out beneath them; while external men, on the other hand, are like cocks standing on a post and crowing aloud before the hens that are walking on the ground. Furthermore, internal men perceive that what they know compared with what they do not know is like water in a pitcher as compared to that in a lake; while external men have no other thought than that they know everything. The Africans were delighted with these remarks, because from the interior vision in which they excel they recognized that it was so.

840. Because the Africans are such, a revelation has been made among them at the present time, which is spreading round about from the region where it began, but has not yet reached the coasts. They keep aloof from European strangers who believe that man is saved by faith alone, and thus by mere thought and word, and not by will and deed also; saying that he is no man who has any worship and fails to live according to his religion, for then he must needs become stupid and wicked, because he then receives nothing from heaven. They also call crafty wickedness stupidity, because there is no life in it, but death only. I have several times talked with Augustine, who was bishop of Hippo in Africa, in the third century. He said that he is there at this time, inspiring them with the worship of the Lord, and that there is hope that this new gospel will be extended into the surrounding regions. I have heard the angels rejoicing over that revelation, because through it there is being opened to them a communication with the human rational, hitherto closed up by the

universal dogma that the understanding must be kept in obedience to the faith of the ministers of the church.

[XII] THE JEWS IN THE SPIRITUAL WORLD.

841. Previous to the last judgment, which took place in the year 1757, the Jews appeared in a valley in the spiritual world at the left side of the Christian center. Afterwards they were transferred to the north, and interaction with Christians, except with those wandering outside of the cities, was forbidden them. In this quarter there are two large cities to which the Jews were taken after death, and both of these, previous to the judgment, they called Jerusalem, but after it by another name; because since the judgment "Jerusalem" means a church with reference to doctrine wherein the Lord alone is worshiped. In their cities converted Jews are placed over them who warned them not to speak contemptuously of Christ, and who punish those that persist in doing so. The streets of their cities are filled with mud ankle-deep; and the houses are full of filth, from which they smell so abominably that they cannot be approached. I afterward noticed that others of that nation obtained a place of abode in the southern quarter; and when I asked who they were I was told that they were those who made light of the worship of the rest, and who questioned in their minds (*animus*) whether the Messiah would come, and who had also thought rationally about various matters in the world, and had lived accordingly. Those called Portuguese Jews constitute the greater part of this class.

842. Sometimes an angel with a staff in his hand is seen by the Jews, above, at a middle altitude, who gives them to believe that he is Moses. He exhorts them to refrain from their senseless expectation even there of a Messiah, since Christ is the Messiah, who rules them and all men; telling them that he knows this and also knew of Him when he was in the world. When they have heard this they go away. The greater part of them forget it, but a few remember it, and these are sent to synagogues composed of converted Jews, and are instructed; and when they have been instructed, new clothes in place of their tattered ones are given them, also a copy of the Word neatly written, and a not unhandsome dwelling in the city. But those who do not receive are cast down, many of them into forests and deserts, where they practice robbery among each other.

843. In that world as in the former the Jews traffic in various articles, especially in precious stones, which they obtain for themselves by unknown ways from heaven, where there are precious stones in abundance. They traffic in precious stones because they read the Word in the original tongue, and hold the sense of its letter to be holy, precious stones corresponding to that sense. That the spiritual origin of precious stones is the sense of the letter of the Word, and that from this arises their correspondence, may be seen above in the chapter on the Sacred Scripture (n.217, 218). Moreover, the Jews are able to imitate these stones artificially, and to produce the illusion that they are genuine; but those who do so are heavily fined by their governors.

844. The Jews more than others are unaware that they are the spiritual world, believing that they are still in the natural world. This is because they are wholly external men and give no interior thought to any religious subject. Consequently, they continue to talk about the Messiah as before, some saying that He is to come with David, and glittering with diadems will go before them and lead them into the land of Canaan; and on the way will dry up the rivers they are to cross by raising His staff, and that Christians (whom among themselves they also call Gentiles) will then take hold of the skirts of their garments, suppliantly beseeching permission to go with them; that they will accept the rich according to the amount of their wealth, and that these also shall serve them. In this belief they confirm themselves by what is written in *Zechariah* (8:23); and in *Isaiah* (66:20); also by what is said of David, that he is to come and be their king and shepherd (Jer. 30:9; Ezek. 34:23–25; 37:23–26). They are utterly unwilling to hear that by “David” our Lord Jesus Christ is there meant and by “the Jews” those who will belong to His church.

845. When they are asked whether they firmly believe that they will all get to the land of Canaan, they say that all will then go there, and that the Jews who are dead will then rise again, and from their sepulchres will enter that land. To the reply that they cannot possibly come out of the sepulchres, because they are already living after death they say that they will then descend and enter their bodies, and so live again. When told that the land cannot hold them all, they reply that it will then be enlarged. When told that the kingdom of the Messiah, because He is the Son of God, will not be on

earth but in heaven, they reply that the land of Canaan will then be heaven. When told that they do not know where Bethlehem Ephratah is, where the Messiah is to be born, according to the prediction in *Micah* (5:2), and in the *Psalms* (132:6), they reply that the mother of the Messiah will nevertheless there give birth to Him; and some say that wherever she brings forth there is Bethlehem. When they are asked how the Messiah can dwell with such wicked people, and it is proved by many passages in *Jeremiah*, and especially by the song of Moses (Deut. 32), that they are the worst of men, they reply that among the Jews there are both good and bad, and that the bad are there meant. When they are told that they sprang from a Canaanitish woman, and from Judah's whoredom with his daughter-in-law (Gen. 38), they answer that that was not whoredom. But when to this it is replied that still Judah commanded her to be brought forth and burnt for whoredom, they go away to consult about it, and after consultation say that Judah only acted the part of a brother-in-law, a duty which neither his second son, Onan, nor his third son, Selah, fulfilled. And to this they add that very many of them are of the tribe of Levi, who held the priestly office, and that it is enough that they are all from the loins of Abraham. When they are told that within the Word there is a spiritual sense wherein Christ or the Messiah is fully treated of, they reply that this is not true; and some of them say that within the Word, or in its depths, there is nothing but gold; and other such statements they make.

846. [A Memorable Relation]

I was once taken up as to my spirit into the angelic heaven and into a society there; and some of the wise ones there came to me and asked, "What is new from the earth?"

I answered, "This is new, that the Lord has revealed mysteries, which in excellence surpass all the mysteries revealed from the beginning of the church even to the present time."

They asked "What are they?"

I replied, "They are the following: (i.) That in all things and singular things in the Word there is a *Spiritual Sense* corresponding to the natural sense; that by means of that sense the Word conjoins the men of the church with the Lord, and also associates

them with angels; and that the holiness of the Word resides in that sense.

[2] (ii.) The *Correspondences* of which the spiritual sense consists are disclosed.”

The angels asked, “Did not the inhabitants of the earth know about correspondences before this?”

I answered, “Nothing whatever; these have been hidden now for thousands of years, that is, since the time of Job; but among those who lived at that time and before it, the knowledge of correspondences was the knowledge of knowledges, from which they had wisdom, because thereby they had cognition of the spiritual things pertaining to heaven and the church. But because that knowledge was changed into idolatrous ideas, it became, by the Lord’s Divine Providence, so obliterated and lost that not the least sign of it remained visible. Nevertheless it is now disclosed by the Lord, in order that a conjunction of the men of the church with the Lord and their affiliation with the angels, may be effected, and this is done by means of the Word, wherein all things and singular things are correspondences.”

The angels rejoiced exceedingly that it had pleased the Lord to reveal this great mystery, so deeply hidden for thousands of years; and they said that this was done in order that the Christian church, which is founded on the Word, and which is now at its end, may again revive and draw breath through heaven from the Lord. They asked whether the signification of baptism and of the holy supper, about which such different opinions have heretofore been held, is now disclosed by means of that knowledge.

I replied that it was.

[3] (iii.) I said further that the Lord had at this time made a revelation respecting *the life of men after death*.

The angels said, “What about the life after death? Does not everyone know that man lives after death?”

I replied, “They know it and they do not know it. They say that man does not live after death, but only his soul, and that this lives as a spirit; and the idea they have of spirit is that it is like wind or ether; and they say that man does not live as a man until after the day of the last judgment, when the corporeal elements which he had left in the world, although eaten up by worms, mice,

and fishes, would be collected together again, and again formed into a body, and that in this way men will rise again.”

The angels said, “How is this? Does not everyone know that man lives a man after death, with the sole difference that he then lives a substantial man, not a material man, as before, and that the substantial man sees the substantial man, in the same way as the material man sees the material, and that men know no difference except that they are in a more perfect state.”

[4] (iv.) The angels asked, “What do they know about our world, and about *heaven and hell*?”

I answered, “They have known nothing; but at this day the nature of the world in which angels and spirits live, that is, the nature of heaven and of hell, has been disclosed by the Lord; also that angels and spirits are in conjunction with men, besides many wonderful things respecting them.”

The angels rejoiced that it had pleased the Lord to disclose such things, so that man might no longer from ignorance be in doubt respecting his immortality.

[5] (v.) I said further, “It has been revealed by the Lord at this time that there is in your world a sun different from that of our world; that the sun of your world is pure love, and the sun of our world pure fire; consequently all that goes forth from your sun, because it is pure love, partakes of life, while all that goes forth from our sun, because it is pure fire, partakes not at all of life; also that this is the nature of the difference between *the spiritual and the natural*, which difference, hitherto unknown, has also been disclosed. And all this has made clear the source of the light that enlightens the human understanding with wisdom, and of the heat which enkindles the human will with love.

[6] (vi.) And still further, it has been disclosed that there are three degrees of life, and consequently three heavens; that the mind of man is divided into those degrees, and that man therefore corresponds to the three heavens.”

The angels asked, “Did not men know this before?”

I answered that they knew about the degrees existing between more and less, but nothing about the degrees between the prior and the posterior.

[7] (vii.) The angels asked whether anything further had been revealed.

I said that many other things had; in respect to the *Last Judgment*; the *Lord*, as being the God of heaven and earth; *God*, as being one both in Person and in Essence in whom is a Divine Trinity, and as being the Lord; a *New Church* to be established by Him; the *Doctrine* of that church; and the *Holiness of the Sacred Scripture*; that the *Apocalypse* had been unfolded; an account had been given of the *Inhabitants of the Planets*; also an account of the *Earths in the Universe*; with many other memorable and wonderful matters from the spiritual world, whereby much more pertaining to wisdom had been divulged from heaven.

847. After this I again talked with the angels, and told them that another matter still had been revealed in the world by the Lord.

They asked what. I said, "Respecting love truly conjugal and its spiritual delights."

The angels said, "Who does not know that the delights of conjugal love surpass those of all other loves? And who cannot see that into some one love all kinds of blessedness, happiness, and delight that it is possible for the Lord to bestow may be gathered together, and that the recipient love of these is true conjugal love, since that love corresponds to the love of the Lord and the church, and is capable of receiving and perceiving a full sense of these joys?"

I replied, that men are ignorant of this, because they have not approached the Lord, and so have not shunned the lusts of the flesh, and therefore could not be regenerated; and love truly conjugal is from the Lord alone, and is given to those who are regenerated by Him; and these are they who are received into the Lord's New Church, which is meant in the *Apocalypse* by "the New Jerusalem." And to this I added that I doubted whether those in the world at this day are willing to believe that this love is in itself spiritual, and therefore from religion, since they cherish a merely corporeal idea of it; and therefore are willing to believe that since it is in accord with religion, it is spiritual with the spiritual, natural with the natural, and merely carnal with adulterers.

848. The angels were exceedingly delighted with both of these conversations, but perceiving a sadness in me, they asked, "Why are you sad?"

I said, "Because these mysteries that are now revealed by the Lord, although they surpass in excellence and dignity all the cognition hitherto divulged, are nevertheless regarded on the earth as of no value."

At this the angels were astonished, and besought the Lord to permit them to look down upon the world; and they looked down, and behold, mere darkness was there. And they were told to write these mysteries on paper and the paper would be let down to the earth, and they would see a strange sight. This was done, and behold, the paper on which these mysteries were written being let down from heaven, in its progress while it was still in the spiritual world shone like a star, but when it reached the natural world its light waned, and as it fell was darkened. And when it was let down by the angels into assemblies of learned and accomplished clergy and laymen a murmur of many voices was heard, in which were the words, "What is this? Is it anything? What matters it whether we know these things or not? Are they not mere progeny of the brain?" And the appearance was that some of them took the paper and folded it up and rolled and unrolled it with their fingers, and that others tore it to pieces and wished to trample it under foot. But they were withheld by the Lord from such an outrage, and the angels were directed to withdraw the paper and guard it. And because the angels were thereby saddened, and thought "How long shall this be?" it was said:

For a time, and times, and half a time (Apoc. 12:14).

849. After this I heard a hostile murmur from the lower regions, and with it these words, "Work miracles and we will believe."

I answered, "Are not these things miracles?"

They replied, "They are not."

I asked, "What then, are miracles?"

They said, "Show and reveal future events, and we will have faith."

But I said, "Such things are not granted by the Lord, because so far as a man knows what is to come his reason and

understanding, with his prudence and wisdom sink into inertness and become torpid and collapse.”

Again I asked, “What other miracles shall I work?”

Then arose the cry, “Such as Moses wrought in Egypt.”

And I replied, “Perhaps you would harden your hearts thereat, like Pharaoh and the Egyptians.”

The answer was “No.”

Again I said, “Assure me that you will not dance about a golden calf and worship it, as the posterity of Jacob did a single month after they had seen all Mount Sinai burning, and had heard Jehovah Himself speaking out of the fire, thus after the greatest of all miracles. (“A golden calf” means in the spiritual sense the pleasures of the flesh.)

An answer came from the lower regions, “We will not be like the posterity of Jacob.”

At that moment I heard it said to them from heaven, “If you believe not Moses and the Prophets, that is, the Word of the Lord, you will not believe on account of miracles, any more than the posterity of Jacob did in the desert, or any more than they believed when with their own eyes they saw the miracles wrought by the Lord Himself when He was in the world.”

850. After this I saw some [persons] ascending from the lower regions, from which these things had been heard; and addressing me in a grave tone, they said, “How is it that your Lord revealed the mysteries that you have just enumerated in a long series, to you who are a layman, and not to some one of the clergy?”

To this I replied, “Such was the good pleasure of the Lord, who prepared me for this office from my early youth. Nevertheless, I will ask you a question in return; Why did the Lord, when in the world, choose fishermen for His disciples, instead of some of the lawyers, scribes, priests, or rabbis? Discuss this question among yourselves, draw your conclusions from judgment, and you will discover the reason.”

When they heard this, a murmur arose among them, and then they became silent.

851. I foresee that many who read the Memorable Relations annexed to the chapters in this work will believe them to be inventions of the imagination. But I affirm in truth that they are not

inventions, but were truly seen and heard; not seen and heard in any sleeping state of mind, but in a state of full wakefulness. For it has pleased the Lord to manifest Himself to me, and to send me to teach those things which will belong to His New Church, which is meant by “the New Jerusalem” in the *Apocalypse*. For this purpose He has opened the interiors of my mind or spirit, whereby I have been permitted to be in the spiritual world with angels, and at the same time in the natural world with men, and this now during twenty-seven years.

Who in the Christian world could have known anything about *Heaven and Hell*, had it not pleased the Lord to open the sight of someone’s spirit, and show and teach him? That such things as are described in the Memorable Relations do appear in the heavens is made clear by the like things seen and described by John in the *Apocalypse*, also in the Word of the Old Testament by the prophets.

[2] In the *Apocalypse* are the following: John saw the Son of man in the midst of the seven candlesticks; he saw in heaven the tabernacle, the temple, the ark, and the altar; he saw a book sealed with seven seals; he saw this opened, and horses going out of it; he saw four animals round about the throne; twelve thousand chosen out of each tribe; locusts ascending from the abyss; a woman bringing forth a male child, and fleeing into the desert on account of the dragon; two beasts, one going up out of the sea and the other out of the earth; an angel flying in the midst of heaven having an eternal Gospel; a sea of glass mingled with fire; seven angels having the seven last plagues; bowls poured out by them on the earth, the sea, the rivers, the sun, the throne of the beast, the Euphrates, and the air; a woman sitting on a scarlet beast; the dragon cast into a lake of fire and brimstone; a white horse; a great supper; a new heaven and a new earth; the holy Jerusalem coming down out of heaven, the gates, walls, and foundations of which he describes; also the river of the water of life, and trees of life bearing fruit every month; with many other things, all of which were seen by John, and seen when as to his spirit he was in the spiritual world and in heaven. Add what was seen by the apostles after the Lord’s resurrection, and later by Peter (Acts 11), and what was seen and heard by Paul; and still further what was seen by the prophets in the Old Testament, as by *Ezekiel*,

That he saw four living creatures, which were cherubs (Ezek. 1 and 10).

A new temple and a new earth, and an angel measuring them (40–48).

He was carried away to Jerusalem and saw the abominations there, and also into Chaldea (8 and 11).

[3] With *Zechariah* like things occurred:

He saw a man (*vir*) riding among myrtle trees (Zech. 1:8–11).

He saw four horns; and afterward a man *vir* with a measuring line in his hand (1 and 2).

He saw a flying roll and an ephah (5:1, 6).

He saw four chariots between two mountains, and horses (6:1–8).

Likewise with *Daniel*:

He saw four beasts coming up out of the sea (Dan. 7:1–8).

He saw the Son of man coming in the clouds of heaven, whose dominion shall not pass away, and whose kingdom shall not be destroyed (7:13, 14).

He saw the battles between the ram and the he-goat (8:1–27).

He saw the angel Gabriel, and he talked with him (9).

The servant of Elisha saw chariots and horses of fire round about Elisha, and saw them when his eyes were opened (2 Kings 6:17).

From these and many other passages in the Word it is evident that those things which exist in the spiritual world have appeared to many, both before and since the Lord's coming. What marvel, then, that they should be seen now also, when a New Church is commencing, or when the New Jerusalem is descending from heaven?

GENERAL INDEX OF THE CONTENTS

852. [The first edition included a table of contents at this position. This translation moves it to the beginning of the book.]

INDEX TO THE MEMORABLE RELATIONS

853. ¹[This is the Author's Index where each Memorable Relation is numbered in Sequence.]

I.

I heard certain new-comers in the spiritual world talking together about three Divine persons from eternity; and then a certain one who in the world had been a primate opened the ideas of his thought respecting that mystery, saying that it had been and still was his opinion that the three sit upon high thrones in heaven, God the Father upon a throne of the finest gold, with a scepter in His hand; God the Son at His right hand, upon a throne of the purest silver with a crown on His head; and God the Holy Spirit upon a throne of shining crystal, holding in His hand a dove, in the form of which He appeared when Christ was baptized, with lamps hanging around about them in triple order, glittering with precious stones; while at a distance innumerable angels were standing in a circle, worshiping and singing praises. He also spoke of the Holy Spirit, how He introduces faith, purifies and justifies. He said that many of his order favored his ideas, and he trusted that I also as a layman gave them credit. But as an opportunity to speak was then given me, I said that from my childhood I have cherished the idea that God is one. I therefore explained to him what the trinity involves, and what is signified by throne, scepter, and crown, where these in the Word are ascribed with God. To this I added that all who believe in three Divine persons from eternity must necessarily believe in three Gods; and, furthermore, that the Divine essence cannot be divided (n.16).

II.

A discourse of the angels about God,—that His Divine is the Divine Being (*Esse*) in itself, and not from itself; and that it is One, the Same, the Itself, and Indivisible; also that God is not in place, but is present with those who are in place; and that His Divine love appears to the angels as a sun, the heat from it being in its essence love, and the light therefrom in its essence wisdom (n.25).

That the proceeding Divine attributes which are creation, redemption, and regeneration, are attributes of one God, and not of three (n.26).

III.

Perceiving that a vast multitude of men are in the persuasion that all things belong to nature, and consequently that nature is the creator of the universe, in a certain gymnasium where there were persons of this kind I spoke with a certain gifted man respecting these three things: (1) Whether nature is a property of life, or life of nature; (2) Whether the center is from the expanse, or the expanse is from the center; (3) Respecting the center and the expanse of nature and of life; that the center of nature is the sun of the natural world, and the expanse itself of that center is its world; and that the center of life is the sun of the spiritual world, and the expanse itself of that center is its world. These propositions were discussed on both sides, and lastly it was shown what the truth is (n. 35).

IV.

I was conducted to a kind of theater of wisdom where angelic spirits from the four quarters were assembled with an injunction from heaven to discuss three arcana: (1) What is the image of God, and what is the likeness of God. (2) Why is not man born into the knowledge (*scientia*) proper to any love, when even the beasts and the birds are born into the knowledge (*scientia*) proper to all their loves. (3) What do the tree of life and the tree of the knowledge (*scientia*) of good and evil signify. And further, they were to unite the answers to these three in one opinion, and refer this to the angels of heaven; this was done, the opinion was referred, and was accepted by the angels (n. 48).

¹ This section has no number in the original, but is clearly distinguished from the rest of the text and follows after the original placement of the table of contents at the end.

V.

From evil spirits who were just above hell a sound was heard like the roaring of the sea; which was from a tumult that arose among them from their hearing it said above them that the Almighty God had bound Himself to order. A certain one ascending therefrom, addressed me sharply on the matter, saying that as God is omnipotent He is not bound to any order. And on being questioned about order, I said: (1) God is Order itself. (2) He created man from order, in order, and for order. (3) He created man's rational mind in accordance with the order of the spiritual world, and his body in accordance with the order of the natural world. (4) Therefore it is a law of order that man from his little spiritual world or little heaven should govern his little cosmos or little natural world, just as God from His great heaven or spiritual world governs His great cosmos or natural world. (5) Many other laws of order flow forth from these, some of which are recited. What afterward befell those spirits is described (n. 71).

VI.

Concerning the reasoning between certain Dutch and British in the spiritual world on the subject of imputation and predestination; on the one side, why God, since He is omnipotent, does not impute the justice of His Son to every man, and thus make them redeemed, for being omnipotent, He is able to make all the satans of hell angels of heaven; and even, if it be His good pleasure, He can make Lucifer, the dragon, and all the goats, to be archangels; and what is needed for this but a little word? On the other side, that God is Order itself, and that He can do nothing contrary to the laws of His order; because to act contrary to them would be to act contrary to Himself. Also much beside, about which they contended on this subject (n. 72).

VII.

I afterward spoke with others who had believed in predestination, deducing it from God's absolute power or omnipotence; saying that otherwise God would have less power than a king in the world who is a despot, and who can as easily change the laws of justice as he can turn his hands, and can act without restriction, like Octavius Augustus and also like Nero. To which it was answered, that God created the world and each and all things thereof, from Himself as Order, and thus impressed order upon them; also that the laws of His order are just as many as are the truths in the Word. Some of the laws of order were then recited,—what they are, and the nature of them, on God's part, and also on man's part. These cannot be changed, because God is Order itself: and man was created an image of His order (n. 73).

VIII.

I spoke with clergymen and laymen who had gathered together, concerning the Divine omnipotence; and they said that omnipotence is unlimited, and that limited omnipotence is a contradiction. To this it was answered, that there is no contradiction in acting omnipotently according to laws of justice with judgment. It is said in David that "Justice and judgment are the support of God's throne" (Ps. 89:14); and that there is no contradiction in acting omnipotently according to the laws of love and wisdom; but there is a contradiction in God's being able to act contrary to the laws of justice and love; which would be to act from what is not judgment and wisdom; and such contradiction is implied in the faith of the church of the present day, which is that God is able to make an unjust man just, and endow the impious with all the gifts of salvation and the rewards of life. With much more concerning this faith and concerning omnipotence (n. 74).

IX.

When I was once meditating upon the creation of the universe by God, I was led in the spirit to certain wise ones who at first complained of the ideas they had acquired in the world which related to the creation of the universe out of chaos, and creation out of nothing; because these ideas obscure meditation upon the creation of the universe by God, and degrade and pervert it. Therefore when asked for my opinion, I replied that it is idle to try to form any but a speculative conclusion about the creation of the universe, unless it is known that there are two worlds, the spiritual and the natural, and that in each of these is a sun; and that the sun of the spiritual world, in the midst of which is God, is nothing but love, and that from it are all spiritual things, which in themselves are substantial; while the sun of the natural world is nothing but fire, and from it are all natural things, which in themselves are material. From these knowledges (*cognitis*) it can be concluded in regard to the creation of the universe, that it is from God, and how. This was also slightly traced out (n. 76).

X.

Some satans of hell desired to talk with the angels of heaven, for the purpose of convincing them that all things are from nature, and that God is a mere word unless nature is meant. They were permitted to ascend. Then certain angels descended from heaven into the world of spirits to hear them. When the satans saw the angels they ran up to them furiously and said, "You are called angels because you believe that there is a God, and that nature is relatively nothing; this you believe although it is contrary to every sense; for which of your five senses has a sensation of anything but nature?" After these and many other bitter words, the angels called to the remembrance of the satans that they were then living after death, although formerly they had not even believed that they would so live; and then they caused them to see the

beautiful and splendid things of heaven, and told them that these were there because all there believe in God; and afterward they caused them to see the vile and filthy things of hell, and told them that these were there because those there believe in nature. From seeing these things the satans were at first convinced that there is a God and that He created nature; but as they descended, the love of evil returned and closed their understanding from above; and when this was closed they believed as before, that all things are of nature, and nothing of God (n. 77).

XI.

A type of the creation of the universe was shown me in a living way, by angels. I was conducted into heaven; and it was granted me to see there all things of the animal kingdom, of the vegetable kingdom, and of the mineral kingdom, which were in every respect like the objects of those three kingdoms in the natural world. And then they said, All these things in heaven are created in a moment by God, and they continue to exist as long as the angels are interiorly as to their thought in a state of love and faith; and this instantaneous creation furnishes a clear proof of the creation of similar things, and even a similar creation, in the natural world, with the sole difference that natural things invest spiritual things, and that this clothing was provided by God for the sake of generations one from another, by which creation is perpetuated. Consequently, the creation of the universe was effected in a way similar to that in which it is effected every moment in heaven. Nevertheless, all the noxious and hideous things in the three kingdoms of nature (which are enumerated), were not created by God, but sprang up along with hell (n. 78).

XII.

In a conversation relating to the creation of the universe, with some who when in the world had been celebrated for learning, these spoke from the same ideas that they had formerly entertained. One of them said that nature created itself; another, that nature gathered its elements into vortices, and that by the collision of these the earth was formed; and a third that the origin of all things was chaos which in extent had equalled a great part of the universe; and that first there burst forth therefrom the purest elements, of which the sun and stars were formed; and afterwards those less pure, of which the atmospheres were formed; and at last the grosser matters, of which the terraqueous globe was formed. To the question, "What was the origin of human souls?" they answered, that the ether gathered itself into little individual globules, and that these infuse themselves into those who are about to be born, and make their souls; and that after death these globules fly away to their former company in the ether, and afterward return into others according to the doctrine of metempsychosis of the ancients. After this a certain priest, by solid arguments in favor of the creation of the universe by God showed all the things which they had said to be an absurd medley, and put them to shame. But still they held to their former delusions (n. 79).

XIII.

A conversation with a certain satan about God, and the angelic heaven, and religion; who, not knowing that he was not still in the former world, declared that God is the universe, and that the angelic heaven is the atmospheric firmament, and that religion is nothing but a bewitchment of the common people, besides other follies. But when it was brought to his remembrance that he was then living after death, and that he formerly did not believe in that life, for the moment he confessed that he was insane; but as soon as he turned and went away he was as insane as before (n. 80).

XIV.

I saw by night an ignis fatuus, often called a dragon, falling toward the earth. I noticed the place where it fell; the ground there was sulphurous, mixed with iron dust. And looking there in the morning, I saw two tents; and just then a spirit fell from heaven. I went to him and asked why he had fallen down from heaven. He replied that he was cast down by the angels of Michael, for saying that God the Father and His Son are two, and not one. He also said that the whole angelic heaven believes that God the Father and His Son are one, as soul and body are one, and that they prove this by many things from the Word and still further from the reason, that the soul of a son is from the father only, and that this is a likeness of the father and from it the likeness is in the body. And he added that he indeed had confessed in heaven, as before on earth, that God is one; but because the confession of the mouth and the thought of the mind disagreed in regard to this, they said in heaven that he did not believe in any God, because the confession and the thought dissipate each other; and he said that this was the cause of his being cast down. Returning the next day to the same place, instead of the two tents I saw two statues composed of the same sort of dust, which was a mixture of sulphur and iron. One of these represented the faith and the other the charity of the church of the present day, both beautifully clothed; but the garments were induced by fantasies. And because they were made of dust, when the rain descended from heaven both of them began to effervesce and burn (n. 110).

XV.

In the spiritual world it is unlawful to say anything except what one thinks; if he does, the hypocrisy is distinctly manifest to the ear. In hell, therefore, no one can utter the name Jesus, because Jesus signifies salvation. In this way an experiment was made to ascertain how many in the Christian world at this day believe that Christ even as to His Human is God. Therefore, when many of the clergy and laity were

assembled, it was proposed that they say "Divine Human;" but there were scarcely any who were able to draw forth from the thought these two words at once, and so to utter them. It was proved in their presence by many things out of the Word, that the Lord even as to His Human is God as by the following: (Matt. 28:18; John 1:1, 2, 14; 17:2; Col. 2:9; 1 John 5:20 and in other places also); still they were not able to utter the words Divine Human,—and, what seemed surprising, neither were the Evangelicals able to do this, although their orthodoxy teaches that in Christ God is Man and Man is God; and still more, neither could the monks, although they most devoutly adore the Body of Christ in the Eucharist. From all this it was ascertained that Christians at the present day for the most part are interiorly either Arians or Socinians; and that these, if they adore Christ as God, are hypocrites (n. 111).

XVI.

An altercation about a little book entitled, A Brief Exposition of the Doctrine of the New Church, published by me at Amsterdam; and especially about this doctrine in it, that not God the Father, but the Lord God the Redeemer is to be approached and worshiped. It was argued that on the other hand it is said in the Lord's Prayer, "Our Father, Who art in the heavens, hallowed be Thy name: Thy kingdom come," and that consequently it is God the Father who is to be approached. I was summoned to end this strife; and I then showed that God the Father cannot be approached in His Divine, but only in His Human; and as the Divine and Human in Him are one Person, that the Lord is that Father. This also was proved by the Word; both by the Word of the Old Testament, where the Son of God is called Father of Eternity, and in many places called Jehovah the Redeemer, Jehovah our Righteousness, and the God of Israel, and from many passages in the Word of the New Testament; consequently when the Lord the Redeemer is approached, the Father is approached; and then His name is hallowed, and His kingdom comes. With much beside (n. 112).

XVII.

I saw an army on red and black horses, with the faces of all the riders turned to the horses' tails, and with the hinder part of the head turned towards the horses' heads; they were crying out for battle against those who were riding on white horses. This ludicrous army was from the place called Armageddon (Apoc. 16:16), and consisted of those who in youth had become imbued with the dogmas relating to justification by faith alone, but who afterwards, when they had been promoted to prominent offices, had rejected all things pertaining to faith and religion from the internals of their minds to the externals of their bodies, where at last they disappeared. A description of those who were seen in Armageddon; and it was heard that they wished to meet and contend with the angels of Michael; which was permitted, although at some distance from that place. The contention was about the meaning of these words in the Lord's Prayer; "Our Father, Who art in the heavens, hallowed be Thy name; Thy kingdom come." It was then said by the angels of Michael that the Lord the Redeemer and Saviour is Father to all in the heavens; since He taught, that the Father and He are one; that the Father is in Him, and He in the Father; and that he that sees Him sees the Father: that all things of the Father are in Him; also that it is the will of the Father that men should believe in the Son, and that those who believe not the Son shall not see life, but that the wrath of God will abide on them; also, that He has all power in heaven and on earth; and that He has power over all flesh; and moreover, that no one has seen or can see God the Father, except the Son only who is in the bosom of the Father; and more besides. After this combat, some of the vanquished Armageddons were cast into the abyss mentioned in Apoc. 9, and some of them were banished into a desert (n. 113).

XVIII.

I was in a temple in which there were no windows, but a large opening in the roof, and those assembled there were conferring about Redemption, saying unanimously that redemption was wrought by the passion of the cross. But while they were engaged in that conversation, a black cloud covered the opening in the roof, and because of this it became dark in the temple; but a little after that cloud was dispelled by angels descending from heaven, who then sent down one of their number into the temple to instruct them about redemption. He said that the passion of the cross was not redemption, but redemption was the subjugation of the hells, the restoration of order in the heavens, and thus the restitution of all things which were in disorder both in the spiritual world and in the natural world, and that without it no flesh could have been saved. And of the passion of the cross he said, that by it was completed the inmost union with the Father; and that when it is taken for redemption many things unworthy of God, and even unfit to be spoken, follow as consequences; as that He passed sentence of damnation upon the whole human race, and that the Son took that damnation upon Himself, and that thus He propitiated the Father, and by intercession brought Him back to His Divine essence, which is love and mercy; besides many other things, which it is scandalous to attribute to God (n. 134).

XIX.

The sun of the spiritual world was seen, wherein is Jehovah God in His Human. Presently there was heard from heaven, that God is One. But when this descended into the world of spirits it was changed according to the forms of the minds there, and finally into the expression three Gods. This was confirmed by one there by this reasoning: that there is one who created all things, another who redeemed all, and a third who operates all things; also that there is one who imputes, another who mediates, and a third who inscribes, and thus implants faith in man, by which He justifies him. But because the belief in three Gods

had perverted the whole Christian church, from a perception granted me I disclosed to them what, with the one God, is meant by mediation, intercession, propitiation, and expiation; namely, that these four are attributes of the Human of Jehovah God; that because Jehovah God without the Human cannot approach man, nor be approached by man, mediation means that the Human is the intermediary; that intercession means that it mediates perpetually; that propitiation means that an approach is mercifully opened for every man to God; and that expiation means that this is also for sinners; and all these through the Human (n. 135).

XX.

I entered a gymnasium, where they were discussing what is meant where it is said of the Son of God, that He sits at the right hand of the Father. Concerning this there were various opinions; yet it was the opinion of all that the Son actually sits thus; but they were discussing why it was so. Some supposed that it was done on account of redemption; some that it was from love; some, that He might be a counselor; some, that He might have honor from the angels; some, because it was given Him to reign instead of the Father; some, that His right ear may hear those for whom He intercedes. They further discussed whether it was the Son of God from eternity who sits thus, or the Son of God born in the world. Having heard these things, I raised my hand, requesting that I might be permitted to say something, and to tell what is meant by sitting at the right hand of God. I said that it is the omnipotence of God, by means of the Human which He assumed that is meant; for by means of this He wrought redemption, that is, subjugated the hells, created a new angelic heaven, and established a new church. That this is meant by sitting at the right hand, I proved from the Word, in which "the right hand" signifies power; and afterwards it was confirmed from heaven, by the appearance of a right hand over them, from the power of which and the terror therefrom they all became almost lifeless (n. 136).

XXI.

I was conducted in the spiritual world to a certain synod at which were assembled celebrated persons who lived before the Nicene council, and who were called Apostolic Fathers; also men renowned in the ages after that council; and I saw that some of the latter appeared with beardless chins, and in curled wigs of women's hair; but all the former with bearded chin, and in natural hair. In front of them stood a man, a judge and critic of the writings of the present century, who began by a kind of lamentation, saying, "A man from the laity has risen up, who has dragged down our faith out of its sanctuary, which yet is a star shining day and night before us; but this is done because that man is blind to the mysteries of that faith, and does not see in it the justice of Christ, and thus not the wonders of its justification; and yet that faith is a faith in three Divine persons, and thus in the whole Deity; and because He has transferred his faith to the second Person, and not even to Him, but to His Human, it cannot be otherwise than that naturalism should flow from it." Those who lived after the Nicene council favored his speech, saying, that it is impossible that there should be any other faith, or from any other source. But the Apostolic Fathers, who had lived before that age, being indignant, related many things which are said in heaven respecting the Nicene and Athanasian faith, which may be seen [in the text]. But because the president of the council was affiliated in spirit with that writer in Leipsic, I addressed him, and showed from the Word that Christ, even as to the Human, is God; and also from the dogmatic book of the Evangelicals called Formula Concordiae, "That in Christ God is Man, and Man God;" as also that the Augsburg Confession especially approves of the worship of Christ; besides other things; at which he was silent, and turned away. Afterwards I spoke with a certain spirit who was affiliated with an eminent man in Gottenburg, who defiled the worship of the Lord with a still greater reproach. But at length both of these slanders were declared to be lies craftily invented to turn away men's wills and deter them from the holy worship of the Lord (n. 137).

XXII.

There appeared a smoke ascending from the lower earth, and it was said that smokes are nothing else than falsities collected together. And then certain angels were seized with a desire to ascertain what the falsities were that thus smoked; and they descended, and found four crowds of spirits, two of which were of the learned and unlearned of the clergy, and two of the learned and unlearned of the laity, who were all proving to each other that an invisible God is to be worshiped, and that the worshipers then secure holiness and a hearing. It is otherwise when a visible God is worshiped. Holiness and a hearing from an invisible God they proved by various things; for which reason they acknowledge three Gods from eternity, who are invisible. But it was shown that the worship of an invisible God, and still more of three invisible ones, is no worship. To confirm this, Socinus and Arius with some of their followers, all of whom had worshiped an invisible Divinity, were brought forth from below; and when these spoke from the natural or external mind, they said that there is a God, although He is invisible; but when their external mind was closed, and the internal mind was opened, and from that mind they were compelled to avow their belief respecting God, they said, "What is God? We have neither seen His shape, nor heard His voice. What then is God, but a figment of reason or nature?" But they were taught that it had pleased God to descend and assume the Human, that they might see His shape and hear His voice. But this was said to them in vain (n. 159).

XXIII.

First concerning the stars in the natural world; that perhaps they were of the same number as the angelic societies in heaven, since every society there sometimes shines like a star. Afterwards, I spoke with

the angels about a certain way that appears crowded with innumerable spirits, that it is the way by which all who depart out of the natural world pass into the spiritual world. I went in company with angels towards that way, and we called from that way twelve men, and asked them what they believed about heaven and hell and a life after death. And because they were recently from the world, and did not know but what they were still in the natural world, they answered from the idea which they brought with them. The First, that all who live a moral life go to heaven; and as all do live a moral life no one goes to hell. The Second, That God rules heaven, and the devil rules hell; and because they are opposite, one calls good what the other calls evil; and that the man who is a dissembler, because he sides with both, can live equally under the dominion of the one and of the other. The Third, That there is no heaven, and no hell. "Who has come thence and told us?" The Fourth, That no one is able to come back and tell, because man, when he dies, is either a ghost or a wind. The Fifth, That we must wait till the day of the last judgment, and then it will be told, and you will know all about it. But when he said this he laughed in his heart. The Sixth, "How can the soul of man, which is only a wind, re-enter its body that has been eaten up by worms, or be clothed with a skeleton that has either been dried up or has crumbled into dust?" The Seventh, That men can no more live after death than beasts and birds, are not these equally rational? The Eighth, "I believe that there is a heaven, but I do not believe that there is a hell, because God is omnipotent, and is able to save all." The Ninth, That God, because He is gracious, cannot send any one into eternal fire. The Tenth, That no one can go to hell, because God sent His Son, who has made expiation for all, and taken away the sins of all. What can the devil do against that? The Eleventh, who was a priest, That those only are saved, who have attained to faith, and that election is according to the will of the Almighty. The Twelfth, who was a politician, "I do not say anything about heaven and hell; but let the priests preach about them, that the minds of the common people may be kept bound by an invisible bond to the laws and rulers." On hearing these things the angels were astonished; but they waked up the twelve by teaching them that they were already living after death; and they conducted them into heaven, but they did not stay there long, because it was found that they were merely natural, and that from this the hinder part of their heads was hollow; concerning which hollowness and the cause of it, something is lastly said (n. 160).

XXIV.

There was heard a noise like that of a mill, and following the noise I saw a house full of chinks, to which there was an entrance opening under ground, and in it a man collecting from the Word and books many things concerning justification by faith alone; and at his side copyists were writing his collections upon paper; and when asked what he was now collecting, he said, "This, that God the Father ceased to be gracious towards the human race, and that He therefore sent the Son to make expiation and propitiation." To which I answered, that it is contrary to Scripture and contrary to reason, that God could fail of grace, for this would be also failing of His essence, and thus He would not be God. And when I demonstrated this even to conviction, he grew warm, and ordered his copyists to cast me out. But when I had gone out of my own accord, he threw after me a book that he happened to lay hand upon; and that book was the Word (n. 161).

XXV.

There was a discussion among spirits whether one can see any genuine truth in the Word unless he goes immediately to the Lord who is the Word itself. But as some objected to this an experiment was made; and therein those who went to God the Father, did not see any truth; but all who went to the Lord saw. During this discussion some spirits ascended from the abyss (see Apoc. 9), where they discuss the mysteries of justification by faith alone, saying that they go to God the Father and see their mysteries in clear light. But it was answered that they see them in fatuous light, and that they have not even a single truth; at which, being nettled, they brought forth from the Word many things which were true; but they were told that while these were true in themselves, they were falsified in them. That this was so, was proved by their being led into a house where there was a table upon which light from heaven flowed directly; and they were told to write those truths which they had brought forth from the Word upon paper, and lay it upon that table; and when this was done, the paper on which the truths had been written shone like a star; but when they came up and fixed their gaze upon it, the paper appeared blackened as if by soot. Afterwards they were led to another similar table, upon which lay the Word encircled with a rainbow; and when a certain champion of the doctrine of faith alone touched this with his hand there was an explosion as if from a gun, and he was cast into a corner of the room, and lay as dead for half an hour. From all this they were convinced that all the truths that they had from the Word were true in themselves but falsified in them (n. 162).

XXVI.

There are climates in the spiritual world, as in the natural world; thus also there are northern zones where are snow and ice. On one occasion, being brought thither in spirit, I entered a temple then covered over with snow, illuminated within by lamps, and behind the altar there was seen a tablet, upon which was written this, The Divine Trinity, Father, Son, and Holy Spirit, who are essentially one, but personally three. And I heard a priest preaching about four mysteries of faith respecting which the understanding is to be kept under obedience to faith, which may be seen [in the text]. After the discourse, the hearers thanked the priest for his sermon so rich in wisdom. But when I asked them whether they understood anything, they answered, "We took in everything with full ears; why do you ask whether we understood? Is not the

understanding benumbed by such matters?" To this the priest who was present added, "Forasmuch as you have heard and have not understood, you are blessed, for thereby you have salvation." And other things (n. 185).

XXVII.

The human mind is divided into three regions, like the heaven in which angels dwell; and in those who love truths because they are truths theological matters have their seat in the highest region of the mind; and under these, in the middle region, moral subjects, and beneath these in the lowest region, political subjects; and the various sciences constitute the door. But theological matters with those who do not love truths have their seat in the lowest region, and mingle themselves there with what is man's own, and thus with the fallacies of the senses; and for this reason some cannot perceive theological principles at all (n. 186).

XXVIII.

I was brought to a place where those were who are meant by "the false prophet" in the Apocalypse; and I was invited by those there to see their temple. I followed and saw it, and in it the image of a woman clad in a scarlet robe, holding in her right hand a golden coin, and in her left a chain of pearls; but these appearances were produced through fantasy. But when the interiors of my mind were opened by the Lord, instead of the temple there was seen a house full of chinks; and instead of the woman there was seen a beast, such as is described in the Apocalypse (13:2); and under the floor there was a bog, in which lay the Word, deeply concealed. But presently, an east wind springing up, the temple was carried away, and the bog was dried up, and the Word lay exposed; and then, by the light from heaven, there appeared there a tabernacle like that of Abraham when the three angels came and foretold to him the birth of Isaac; and afterwards, light being sent forth from the second heaven, instead of the tabernacle there appeared a temple similar to that of Jerusalem; and after this a light shone upon it from the third heaven, and then the temple disappeared, and the Lord alone was seen standing upon the foundation stone where the Word was. But because an overpowering sanctity then filled their minds this light was withdrawn, and in place of it light from the second heaven was let in, which caused the previous view of the temple to return, and also that of the tabernacle within it (n. 187).

XXIX.

There was seen a magnificent palace, in which there was a temple, and in this seats were placed in triple order. In it there was a council convoked by the Lord, in which they were to deliberate concerning the Lord the Saviour, and concerning the Holy Spirit. When as many of the clergy were present as there were seats, they began the council. And because they were to consult in regard to the Lord, the first proposition was, Who assumed the Human in the virgin Mary? And then the angel standing beside the table read before them what the angel Gabriel said to Mary, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; and the holy thing that shall be born of thee shall be called the Son of God" (Luke 1:35; and also from Matt. 1:20, 25); and many other things from the Prophets, that Jehovah Himself was to come into the world, and that Jehovah Himself is called Saviour, Redeemer and Righteousness; from which it was concluded that Jehovah Himself assumed the Human. Another deliberation concerning the Lord, was, Whether the Father and the Lord Jesus Christ are not thus one, as soul and body are one; and this was proved by many passages in the Word, and also from the creed of the present church; from which it was concluded that the soul of the Lord is from God the Father, and consequently that His Human is Divine; and that the Human is to be approached that the Father may be approached, since by means of it Jehovah God sent Himself into the world and made Himself seen before the eyes of men, and thus accessible. This was followed by a third deliberation concerning the Holy Spirit; and then first the idea respecting three Divine persons from eternity was discarded, and it was proved from the Word that the Holy Divine, which is called the Holy Spirit, goes forth out of the Lord from the Father. At length, from the deliberations of this council, this conclusion was reached: That in the Lord the Saviour there is a Divine Trinity, namely, the Divine from which (*a quo*) which is called the Father, the Divine Human which is called the Son, and the Divine going forth which is called the Holy Spirit; and that therefore in the church God is one. When the council was ended, splendid garments were given to those who sat in it and they were conducted to the new heaven (n. 188).

XXX.

I saw in a certain stable large purses, in which there was silver in great abundance, and near them young men as guards; in the next room, modest virgins with a chaste wife; and also in another room, two little children; and at last a harlot and dead horses. And afterwards I was taught what each of those things signified; and that by them was represented and described the Word as it is in itself and as it is at this day (n. 277).

XXXI.

Writing was seen, such as there is in the highest or third heaven, which consisted of inflected letters with little curves turning upwards; and it was said that the Hebrew letters in the most ancient time were somewhat like these when they were more curved than they are at this day, and that the letter h, which

was added to the names of Abram and Sarai, signifies the infinite and the eternal. They explained before me the sense of some words in Psalm 32:2, from the letters or syllables alone there, which is, that the Lord is merciful even to those who do evil (n. 278).

XXXII.

Before the Israelitish Word there was a Word, the prophetic books of which were called Enunciations, and the historical, the Wars of Jehovah; and besides these, also one called the book of Jasher; which three are mentioned in our Word; and this ancient Word was in the land of Canaan, Syria, Mesopotamia, Arabia, Assyria, Chaldea, Egypt, Tyre, Sidon, and Nineveh; but because it was full of such correspondences as remotely signify celestial and spiritual things, which gave occasion for idolatries, this Word, through Divine Providence, disappeared. I have heard that Moses transcribed from this Word the things which he related concerning the Creation, Adam and Eve, the Flood, and Noah and his three sons, but no further. And I was told in the spiritual world by the angels from Great Tartary that this same Word is still preserved among that people, and that they draw from it the precepts of their faith and life (n. 279).

XXXIII.

On account of the distinction between spiritual and natural, or what is the same, between the substantial and the material, those who are in the spiritual world cannot be seen by those who are in the natural world, nor conversely; thus spirits and angels cannot be seen by men, nor men by spirits and angels. From this is the fact that spirits and angels have altogether a different language, different writing, and also different thought from what men have. That this is so, was made evident by living experience, which was done by their going in turn to their associates, and returning to me, and thus comparing. In this way it was discovered, that there is not even one word of spiritual language that is like any word of natural language; and that their writing consists of syllables, each of which involves a meaning pertaining to the subject; and that the ideas of their thought do not fall into the ideas of natural thought. The cause of these differences is, that spirits and angels are in principles, but men in derivatives; or that the former are in prior things which as causes are the origin of posterior things, and that men are in posterior things from those that are prior. It was said that there is a like difference between the languages, writings, and thoughts, of the angels of the third heaven and those of the angels of the second (n. 280).

XXXIV.

On the state of men after death, in general, and the state of those who have confirmed themselves in falsities, in particular. In regard to all of these the following things were observed: (1) For the most part men are commonly resuscitated the third day after death, and then they do not know but that they are still living in the former world. (2) All go to the world which is intermediate between heaven and hell, which is called the world of spirits. (3) There they are transferred into various societies, and thus their characters are ascertained. (4) There the good and faithful are prepared for heaven, and the evil and unfaithful for hell. (5) After the preparation, which continues for some years, a way is opened for the good to some society in heaven where they are to live forever, but a way for the evil into hell; besides many more things. Afterwards the nature of hell is described; and it is stated that those there who are in falsities from confirmation are called satans and those who are in evils of life are called devils (n. 281).

XXXV.

From the lower earth, which is next above hell, I heard shouts, "O how just! O how learned! O how wise!" and because I wondered how there could be any just, learned, and wise persons in hell, I descended, and first went to the place where they were crying, "O how just!" and I saw there, as it were, a tribunal, and in it unjust judges who could skillfully pervert the laws, and turn judgments to the favor of any one whatever; and that thus their judgments were purely arbitrary judgments; and when the sentences were carried out to the clients, they cried out for a long distance, "O how just." Concerning these the angels afterwards said, that such are unable to see any least particle of what is just. After a while these judges were cast into hell, and their books were turned into playing-cards, and instead of judging, they were assigned to the task of preparing paint, with which they daubed the faces of harlots, and thus turned them into beauties (n. 332).

XXXVI.

Afterwards I went to the place where they were crying out, "O how learned" and I saw a company of those who were reasoning whether a thing is so or not, but not thinking that it is so; and therefore they stopped at the first step concerning any subject whatever; thus they merely touched it from without and did not enter into it; so they also argue concerning God, whether there is a God. That I might know for certain whether their character was such I put to them the question, What kind of religion is necessary for the salvation of man? They answered, "It must be considered (1) Whether religion is anything. (2) Whether one religion is more efficacious than another. (3) Whether there is any eternal life, and thus whether there is any salvation. (4) Is there a heaven and a hell?" And then they began to discuss the first, Whether religion is anything. And they said that this required so much investigation that it could not be finished in

the space of a year; and one among them said, that it could not be finished in a hundred years; to which I replied that in the meantime they would be without religion. But still they discussed this first point so skillfully that the company standing by cried, "O how learned!" I was told by the angels, that such appear like graven images; and that afterwards they are sent out into deserts, where among themselves they gabble and talk nothing but nonsense (n. 333).

XXXVII.

I went on further to the third company, where I heard the cry, "O how wise!" and I found assembled there those who are unable to see whether truth is truth or not, and yet are able to make whatever they wish seem true, and are therefore called Confirmers. That they were such, I also saw from various answers to propositions as that they could make it true that faith is the all of the church, and afterwards that charity is the all of the church, and also that faith and charity together are the all of the church; and because they confirmed whichever of these they liked, and adorned them with appearances so that they shone like truths, therefore the by-standers cried, "O how wise!" Afterwards some ludicrous things, also, were proposed to them, that they might make them true; for they say that there is nothing true, except what man makes true. The ludicrous things were these: that light is darkness, and darkness light; and also that a crow is white, and not black; which two they made to appear as wholly true. The arguments for these may be seen in the text. I was told by the angels that such do not possess a single grain of understanding, since all that is above the rational with them is closed, while all below the rational is open; and by this man can confirm whatever he pleases, but cannot see any truth to be truth therefore, this does not belong to a man of understanding, but it does belong to him to be able to see that truth is truth and that falsity is falsity, and to confirm it (n. 334).

XXXVIII.

I spoke with spirits who, in the natural world, had been famed for erudition, who were disputing among themselves about connate ideas, whether men have any, as beasts have; and then a certain angelic spirit thrust himself in and said, "You are disputing about goat's wool. Men have no connate ideas, neither have beasts." At which words all were enraged. But afterwards, opportunity to speak being given, he spoke first concerning beasts, saying, "They have no connate ideas; for the reason that they do not think, but only act from instinct, which they have from their natural love, which makes in them something analogous to a will, and this flows immediately into the senses of their body and excites that which agrees with and favors the love; and yet ideas are predicable only of thought." That beasts have sensation only and not thought, he confirmed by various things, especially by the wonderful things which are known respecting spiders, bees, and silk-worms, saying, "Does a spider think in its little head, when it forms its web, that the web is to be so woven for the sake of such or such uses? Does a bee think in its little head, 'From these flowers I will suck honey, and from these I will gather wax, out of which I will build compact rows of little cells, and in these I will put honey in abundance that it may be sufficient also for the winter?' besides other things. Does the silkworm think in its little head, 'Now I will betake myself to spinning silk, and when I have spun it I will fly forth and sport with my companions, and provide for myself posterity?' besides like things with beasts and birds." Concerning men he said, that every mother and nurse, and the father also, know that new-born infants have no connate ideas, and that they have no ideas at all until they have learned to think, and that then ideas arise and are produced according to every kind of thought which they have imbibed by instruction; and that this is so because man has nothing born in him except a capacity to know, to understand and to be wise, and an inclination to love not only himself and the world, but also the neighbor and God. These things Leibnitz and Wolfe heard at a distance; and Leibnitz favored, but Wolfe did not (n. 335).

XXXIX.

Once a certain angelic spirit illustrated what faith and charity are, and what their conjunction effects. He illustrated it by comparison with light and heat, which meet together in a third; because the light in heaven in its essence is the truth of faith, and the heat there in its essence is the good of charity; therefore as light without heat, such as there is in winter-time in the world, strips the trees of leaves and fruits, so is faith separated from charity; and as light conjoined to heat, such as there is in spring-time, vivifies all things, so is faith conjoined with charity (n. 385).

XL.

Two angels descended, one from the eastern heaven where love prevails, and the other from the southern heaven, where wisdom prevails, and spoke concerning the essence of the heavens, whether it is love or wisdom; and they agreed that it is love and wisdom therefrom; consequently, that the heavens were created by God, from love by means of wisdom (n. 386).

XLI.

After that, I entered a garden, where I was led around by a certain spirit, and at length to a palace which was called the Temple of Wisdom. This was four-square, the walls of crystal, the roof of jasper, the substructure of various precious stones. And he said that no one can enter it who does not believe that what he knows, understands, and is wise in, compared with what he does not know and understand and is

not wise in, is relatively so little that it is scarcely anything. And because I believed this, it was granted me to enter; and it was seen that the whole of it was built to be a form of light. In that temple I related what I had lately heard from the two angels about love and wisdom; and they asked, "Did they not also speak of a third, which is use?" And they said that love and wisdom apart from use are merely ideal entities, but that in use they become real, and that it is the same with charity, faith, and good works (n. 387).

XLII.

One of the spirits of the dragon invited me to see the delights of his love; and he led me to something like an amphitheater, upon the seats of which sat satyrs and harlots. And then he said, "Now you shall see our sport." And he opened a door, and let in, as it were, calves, rams, kids, and lambs; and presently through another door he let in lions, panthers, tigers, and wolves, which rushed upon the flock, tearing them and slaughtering them. But all these things which were seen were induced by means of fantasies. Having seen this I said to the dragonist, "After a while you will see this theater turned into a lake of fire and brimstone." The sport being finished, the dragonist went out, attended by his satyrs and harlots, and saw a flock of sheep; from which he inferred that one of the Jerusalemite cities was near by; on seeing which, he was seized with the desire to take it and cast out the inhabitants; but because it was surrounded by a wall, he planned to take it by stratagem. And then he sent one skilled in incantation, who being admitted spoke craftily with the citizens about faith and charity; especially as to which of them is the primary, and whether charity contributes anything to salvation. But the dragonist, enraged at the answer, went out and gathered together many of his crew, and began to besiege the city; but when he was endeavoring to reach and invade it, fire out of heaven consumed them according to what is foretold in the Apocalypse (20:8, 9) (n. 388).

XLIII.

A paper was once sent down from heaven, in which there was an exhortation to acknowledge the Lord the Savior as the God of heaven and earth, according to His words (Matt. 28:18). But two bishops who were there were consulted as to what should be done. They said that the paper should be sent back to heaven from which it came. When this was done that society sank down, but not very deep. The next day some ascended therefrom and told what lot they had met with there; also that they went to the bishops there and reproved them for their advice, and that they had talked much about the state of the church at this day, and had censured the doctrine of the bishops regarding the Trinity, of justifying faith, of charity, and other things which pertained to their orthodoxy, and asked them to discard those doctrines because they were contrary to the Word; but to no purpose. And because they called their faith dead and diabolical, according to James in his Epistle, one of the bishops took off the miter from his head, and laid it down upon the table, saying that he would not resume it until the scoffing of his faith had been avenged. But then a monster appeared coming up from below, like the beast described in the Apocalypse (13:1, 2), which took up the miter and carried it away (n. 389).

XLIV.

I went to a certain house where those assembled were arguing one with another, whether the good which a man does in the state of justification by faith is the good of religion or not. There was an agreement that by the good of religion the good which contributes to salvation is meant. But the opinion of those prevailed who said that no good that is done by man contributes anything to salvation; since no voluntary good of man can be conjoined with what is free, because salvation is bestowed freely neither can any good from man be conjoined with the merit of Christ, by which alone is salvation possible; neither can the operation of man be conjoined with the operation of the Holy Spirit, that does all things without the aid of man. From which it was concluded that good works, even in the state of justification by faith, contribute nothing to salvation; but faith only. On hearing these things, two gentiles who stood at the door said to each other, "These men have no religion. Who does not know that to do good to the neighbor for God's sake, thus from God and with God, is religion?" (n. 390).

XLV.

I heard the angels lamenting that there is such spiritual destitution at this day in the church that they know nothing else than that there are three Divine persons from eternity, and that faith alone saves; and about the Lord they know only the historical facts; and that they are profoundly ignorant of the things that are taught in the Word respecting the Lord, His oneness with the Father, His Divinity and power. And they said that a certain angel had been sent down by them to discover whether there was such destitution at this day among Christians; and that he asked a certain one what his religion was. He answered, that it was faith. Then he asked him about redemption, regeneration, and salvation. He answered that they were all matters of faith; and also in regard to charity that it is in faith; also, whether any one can do good from himself. Afterwards the angel said to him, "You have answered like a man playing but one note on a flute; I hear only faith; but if you know nothing else but that, you know nothing." Then he led him to his companions in a desert, where there was not even grass. Besides more (n. 391).

XLVI.

I saw five gymnasia encompassed by different kinds of light, and with many others I entered into the first, which was seen in flame-colored light. Many were assembled there, and the president proposed that they should declare their opinions respecting charity; and when they had begun, the first said that in his opinion charity is morality inspired by faith. The second, that it is pity inspired by commiseration. The third that it is doing good to everyone, both virtuous and vicious alike. The fourth, that it is to serve by every means one's relatives and friends. The fifth, that it is giving alms to the poor and assisting the needy. The sixth, that it is building hospitals, infirmaries, and orphans' homes. The seventh, that it is to endow temples and to do good to their ministers. The eighth, that it is the old Christian brotherhood. The ninth, that it is to forgive every one his trespasses. Each of them fully confirmed his opinion; which confirmations cannot be recited because they are many; they may therefore be seen in the Memorable Relation itself. After this there was given me an opportunity to express my opinion; and I said that charity is to act with judgment from a love justice, in every employment and office but from a love derived from no other source than the Lord the Savior; and after this had been demonstrated, I added that all those things which had been said before respecting charity by the nine celebrated men were eminent examples of charity when done with judgment from justice; and because justice and judgment are from no other source than the Lord the Savior, they are to be done by man from Him. This was approved by most of them in their internal man, but not as yet in the external (n. 459).

XLVII.

At a distance there was heard something like the gnashing of teeth, and mingled with this a kind of beating; and I went toward the sounds, and saw a small house built of reeds plastered together; and instead of the gnashing of teeth and the sound of knocking, I heard within, in the little house, disputes about faith and charity which of them is the essential of the church. And those who were for faith brought forward their arguments, saying that faith is spiritual because it is from God, but charity natural because it is from man. On the other hand, those who were for charity said that charity is spiritual and faith is natural unless it is conjoined to charity. To these things a certain syncretist wishing to settle the dispute added to this the proof that faith is spiritual and charity only natural. But it was said that moral life is of two kinds, spiritual and natural, and that in the man who lives from the Lord it is spiritual-moral but in the man who does not live from the Lord it is natural-moral, such as exists with the evil and sometimes with the spirits in hell (n. 460).

XLVIII.

In spirit I was brought into a certain garden in the southern quarter, and saw certain persons sitting there under a laurel, eating figs. I asked them how they understood that man can do good from God, and yet do it altogether as if from himself. And they answered that God works good inwardly in man; but if man does it from his own will and from his own understanding, he defiles it so that it is no longer good. But to this I said that man is only an organ of life; and that if he believes in the Lord he does good of himself from the Lord; but if he does not believe in the Lord, and still more, if he does not believe in any God, he does good of himself from hell; and further, that the Lord has given to man freedom of choice in acting from the one or from the other. That the Lord has given this freedom was proved from the Word, in that He commanded man to love God and the neighbor, to perform the good works of charity as a tree produces fruit, and to keep God's commandments that he may be saved, and that everyone will be judged according to his deeds; and that these things would not have been commanded if man could not do good of himself from the Lord. When this had been said, I gave them twigs from a vine, and the twigs in their hands put forth grapes. And more beside (n. 461).

XLIX.

I saw a splendid dock-yard, and in it vessels large and small, and on benches there were boys and girls, who were waiting for tortoises to rise up out of the sea; and when they emerged, I saw that they had two heads; one, which at pleasure they drew back into the shell of the body, and another which appeared in form like a man, and from this they spoke with the boys and girls: and these caressed them, because of their elegant discourse and also gave them presents. When these things had been seen an angel explained what they signified; namely, that there are men in the world, and as many spirits from the world after death, who say that in those who have acquired faith God does not look at anything that they think and do, but only looks at the faith which He has stored up in the interiors of their minds; and that these same persons bring forth before the congregations in temples, holy things from the Word just as others do, but this they do from the greater head which appears as a man, into which they then insert the little one, or draw it into the body. The same persons afterwards were seen in the air in a vessel flying with seven sails, and those in it were decorated with laurels and purple garments, and they cried out that they were the chief of the wise of all the clergy. But the things seen were images of pride flowing from the ideas of the minds of such. And when they were upon the earth I spoke with them, first from reason and afterwards from the Sacred Scripture; and by many means I proved that their doctrine was unsound, and, being contrary to the Sacred Scripture, was from hell; but the arguments by which I proved this were too extended to be set forth here, but may be seen in the Relation itself. Afterwards they were seen in a sandy place, in garments

of rags, and girt about the loins with network like fishers' nets, through which their nakedness was visible; and at last they were sent down into a society bordering on that of the Machiavelians (n. 462).

L.

An assembly was called together which sat in a circular temple, in which at the sides there were altars, and near these the members of the assembly sat; but there was no president; therefore each one of himself rushed forth into the midst and spoke out the feelings of his mind. A discussion began about Freedom of Choice in spiritual things. The first speaker, rushing forth, cried out that man has no more freedom of choice in those things than Lot's wife when turned into a statue of salt; the second, that he has no more than a beast or a dog; the third, that he has no more than a mole, or than a bird of night in the day-time; the fourth, that if man had freedom of choice in spiritual things he would become a maniac and believe himself to be as a God who can regenerate and save himself. The sixth read from a book of the Evangelical, called Formula Concordiae that man has no more freedom of choice in spiritual things than a stock or a stone, and that he has no ability whatever to understand think, or will in respect to these things, or even to adapt and accommodate himself to receive what is spiritual; besides other things (of which above, n. 464). When this had been said, and there was also given me an opportunity of speaking, I said, "What else is man, without freedom of choice in spiritual things, than a brute? And without it, of what use is anything theological?" But to this they replied, "Read our theology, and you will not find therein anything spiritual; you will find this so concealed within that not even a shadow of it appears. Therefore, read what our theology teaches respecting justification, that is, the remission of sins, regeneration, sanctification and salvation; you will not see there anything spiritual, because spiritual things flow in through faith, without any consciousness on man's part. It has also removed charity far from what is spiritual, and repentance also from contact with it. And besides, as to redemption, it attributes to God purely natural human properties, as that He included the human race under a universal damnation; that the Son took that damnation upon Himself, and thus propitiated the Father; and what else are intercession and mediation with the Father? From all this it is clear that in all our theology there is nothing spiritual, and not even what is rational, but merely what is natural below them." But then suddenly a thunderbolt was heard from heaven, and the assembly, seized with terror, rushed forth, and each fled to his own home (n. 503).

LI.

I talked with two spirits, one of whom loved good and truth, and the other evil and falsity; and I found that both enjoyed the same ability to think rationally. But when the one who loved evil and falsity was left to himself, I saw a kind of smoke that arose from hell and extinguished the lucidity which was above his memory; but when the one who loved good and truth was left to himself, I saw, as it were, a gentle flame descending from heaven and illuminating the region of his mind above the memory, and from that the things below it. Afterwards I spoke with the one who loved evil and falsity respecting freedom of choice in spiritual things; and at the mere mention of it he fired up and cried out that no one can move his foot or hand to do any spiritual good, or his tongue and lips to speak any spiritual truth, and thus that he cannot even adapt and accommodate himself to receive any such thing. He said, "Is not man in such things dead, and merely passive? How can what is dead or merely passive do good and speak truth of itself? Does not our church so speak?" But the other, who loved good and truth spoke thus respecting freedom of choice in spiritual things: "Without it what would the whole Word be, or what the church, what religion, what the worship of God, thus what the ministry? And from the light of my understanding, I know that man without that spiritual freedom would not be man but a beast; for man is man and not a beast because of that freedom; and moreover, man without freedom of choice in spiritual things would have no life after death, thus no eternal life, because no conjunction with God; therefore, to deny this is the part of those who are insane in spiritual things." Afterwards there was seen an appearance of a fiery serpent upon a tree, which handed fruit therefrom to him who denied freedom of choice in spiritual things; and when this had been eaten a smoke appeared ascending from hell, which extinguished the light in the higher part of his rational mind (n. 504).

LII.

There was heard a grating sound like that of two mill-stones grinding on each other; and I went up to where the sound began and saw a house in which were many little cells, and in these the learned of this age were sitting and confirming justification by faith alone; and going up to one, I asked what he was now studying. He answered, "Concerning the Act of Justification which is the head of all things of doctrine in our orthodoxy." And I asked whether he knew any sign by which to tell when justifying faith enters, and when it has entered. And he said, that this is done passively, and not actively. To which I replied, "If you take away what is active in it, you also take away receptivity; and thus that act would be a purely ideal thing, such as is called a figment of reason, thus nothing more than the state of Lot's wife, composed of mere salt which tinkles when scratched by a scribe's pen or fingernail." The man growing warm picked up a candlestick, to throw it at me; but the light going out suddenly he threw it at his companion (n. 505).

LIII.

There appeared two flocks, one of goats and the other of sheep; but when they were viewed closely, in place of goats and sheep men were seen; and it was perceived that the flock of goats consisted of those

who make faith alone saving, and the flock of sheep of those who make charity and faith together saving. To the inquiry why they were there, those who were seen as goats said that they were sitting as a council because it had been disclosed to them that the saying of Paul, "That man is justified by faith without the deeds of the law (Rom. 3:28)" is not rightly understood; because by "faith" here is not meant the faith of this day, but faith in the Lord the Savior; and by "the deeds of the law" are not meant the deeds of the law of the Decalogue, but the deeds of the Mosaic law which were rituals; which also was shown. And they said that they had concluded that faith produces good works as a tree produces fruit. This teaching was favored by those who constituted the flock of sheep. Then an angel, standing between the two flocks, cried out to the flock of sheep, "Do not listen, for they have not receded from their former faith." And he divided the flock of sheep into two, and said to those on the left, "Join yourselves to the goats; but I tell you that a wolf is coming which will carry them off and you with them." Then it was asked how they understood that faith produces good works as a tree produces fruit; and it was found that their perception concerning the conjunction of faith and charity was altogether different from that comparison, and thus that it was a fallacious mode of speaking. When these things were understood, the flocks of sheep reunited themselves into one as before, to which some of the goats joined themselves, confessing that charity is the essence of faith, and that thus faith separate from charity is only natural, but conjoined to it it becomes spiritual (n. 506).

LIV.

A discourse with angels concerning the three loves, which are universal, and therefore with every man; which are, Love of the neighbor, or the Love of uses, which in itself is spiritual; the Love of the world, or the Love of possessing wealth, which in itself is material; and the Love of self, or the Love of ruling over others, which in itself is corporeal; and that when these three loves are rightly subordinated in man, he is truly man; and that they are rightly subordinated when love of the neighbor forms the head, love of the world the body, and love of self the feet; it is altogether otherwise when they become fixed in man in a contrary order. And it was shown what man is when the love of the world forms the head, and what he is when love of self; that then he is an inverted man; and in respect to the interiors of his mind is a wild beast, and in respect to his exteriors and the body is an actor. After this there was seen a certain devil ascending from below, having a dusky face with a white circle around the head; and he said that he was Lucifer, although he was not; and that in his internals, he was a devil, but in his externals an angel of light; and he declared when in externals he was moral among the moral, rational among the rational, and even spiritual among the spiritual; and that when he was in the world he had preached; and that then he accused evil doers of every kind, and this is why he was called "Son of the morning;" and, what he himself wondered at, when he was in the pulpit he had no other idea than that it was as he spoke; but otherwise when he was out of the temple. This he said because in the temple he was in his externals and then in the understanding only, but out of the temple in his internals and then in the will; and thus he was raised into heaven by his understanding while his will drew him down into hell; but that the will prevails over the understanding, because it disposes the understanding according to its beck and nod. After this the devil who pretended to be Lucifer fell down into hell (n. 607).

LV.

There was seen a round temple, the roof of which was crown-shaped, its walls continuous windows of crystal, its door of a pearly substance. In it there was a pulpit, on which was the Word enveloped in a sphere of light. In the center of the temple was a sanctuary, before which was a veil, at that time raised, where stood a cherub waving a sword in his hand. When this had been seen it was explained to me what each particular signified; which may be seen. Above the gate there was this inscription, Now it is permitted; which signified, that now it is permitted to enter understandingly into the mysteries of faith; and it was given me to perceive that it exceedingly dangerous to enter with the understanding into dogmas of faith which are from self intelligence and thus in falsities, and still more to confirm these from the Word; therefore, by the Divine Providence the Word had been taken away from the Roman Catholics, and with Protestants it had been closed by their dogma that the understanding is to be kept under obedience to their faith. But because the dogmas of the New Church are all from the Word, it is permitted to enter into these with the understanding, because they are continuous truths from the Word, and also shine before the understanding. This was what is meant by the writing above the gate, Now it is permitted, and by the veil of the sanctuary being raised, within which the cherub stood. After this there was brought to me a paper from an infant who was an angel in the third heaven, on which was written, Enter hereafter into the mysteries of the Word which has been heretofore shut up; for the particular truths therein are so many mirrors of the Lord (n. 508).

LVI.

I was seized with a grievous disease, from the smoke that came in from the Jerusalem which is called Sodom and Egypt (Apoc. 11:8); and I was seen by those who were in that city as dead; and they said one to another that I was not worthy of burial, just as it is said concerning the two witnesses in the same chapter in the Apocalypse; and meanwhile I heard blasphemies in abundance from the citizens on account of my having preached repentance, and faith in the Lord Jesus Christ. But as a judgment came upon them, I saw that the whole city fell down and was overflowed with waters; and afterwards that they were running about among the heaps of stones, and lamenting on account of their lot; when their belief was that, by

the faith of their church they were born again and were thus just. But it was said to them that they were anything else than such, since they had never performed any actual repentance; and were therefore unaware of any damnable evil in themselves. Afterwards it was said to them from heaven, that faith in the Lord and repentance are the two means of regeneration and salvation; and that this is very well known from the Word, and still further, from the Decalogue, baptism, and the holy supper; concerning which see the Relation (n. 567).

LVII.

All who after death come into the spiritual world at first are kept in the externals in which they were in the natural world; and because most men who are in externals live morally, frequent churches and pray to God, they believe that they will certainly come into heaven. But they are taught that every man after death gradually puts off the external man, and the internal man is opened, and then the man is known, as he is in himself, since man is man from his will and understanding, and not merely from action and speech; and from this it is that man can in externals appear like a sheep, although in internals he is like a wolf, and that he is such in his internal man unless he examines the evils of his will and of his intention therefrom, and repents of them; with more besides (n. 568).

LVIII.

Every love breathes forth delight. In the natural world the delights from loves are but little felt, but in the spiritual world they are clearly felt; and there they are sometimes turned into odors; and the nature of the delights is then perceived and what love they are from; and the delights from the love of good, such as are in the heavens, are perceived as fragrance in gardens and flower-beds; and on the other hand, the delights from the love of evil, such as are in hell, are perceived as the pungent and fetid smells from stagnant waters and from cesspools; and because they are so opposite, the devils are tortured when they are sensible of any sweet odor from heaven, and on the other hand, the angels are tortured when they are sensible of any ill-smelling odors from hell. That it is so, was confirmed by two examples. This is why the oil of anointing was prepared from fragrant things, and why it is said of Jehovah that He smelled a sweet savor from the burnt-offerings; and on the other hand, why it was commanded the sons of Israel that they should carry unclean things out of their camps, and that they should bury their excrements; for their camps represented heaven, and the desert outside of the camps represented hell (n. 569).

LIX.

A certain novitiate spirit, who in the world meditated much upon heaven and hell, desired to know the nature of each; and it was said to him from heaven, "Inquire what delight is, and you will know." Therefore going away he inquired; but among spirits merely natural he inquired in vain. But he was led to three companies in succession; to one where they searched out ends and were therefore called wisdoms; to another where they investigated causes, and were therefore called intelligences; and to a third where they inquired into effects, and were therefore called knowledges: and by all these he was taught that every angel, spirit, and man has life from the delight of his love; and that the will and thought cannot move a step except from a delight in some love; and this is to everyone that which is called good; and still further that the delight of heaven is a delight in doing good, and the delight of hell a delight in doing evil. That he might be further taught, a devil providentially ascended, and there before him described the delights of hell, that they were the delights of revenge, fornication, plunder and blasphemy; and these when perceived there as odors are perceived as balsams and therefore he called them the delights of their nostrils (n. 670).

LX.

A company of spirits was seen praying to God that He would send angels to teach them about various things pertaining to faith, inasmuch as in most things they were in doubt, because churches so differ one from another, and all their ministers say "Believe us; we are the ministers of God, and we know." And angels appeared, whom they questioned in regard to charity and faith, repentance, regeneration, God, the immortality of the soul, and baptism and the holy supper; about each of which the angels gave such answers as fell into their understanding; saying further that whatever does not fall into the understanding is like what is sown in the sand which, however it may be watered by the rain, still withers away; and the understanding when closed against religion, no longer sees anything in the Word from the light therein from the Lord; and even if the Word is read he becomes more and more blind in the things of faith and salvation (n. 621).

LXI.

How man, when prepared for heaven, enters it; namely, that after preparation he sees a path that leads to the society in heaven in which he is to live to eternity; and near the society there is a gate which is opened; and when he has entered an examination is made whether he has in him the same light and the same heat, that is, the same good and truth as are in the angels of that society. When this is determined he goes about and inquires where his house is; for there is for each novitiate angel a new house. When this is found he is received and numbered as one among them. But those who have not in them the light and heat, that is, the good and truth of heaven, have this hard lot, that when they enter they are miserably tortured, and because of the torture cast themselves down headlong. This happens to them because of the

sphere of the light and heat of heaven, in the opposite of which they are; and afterwards they no longer desire heaven, but are afflicted with their like in hell. From this it is clear that it is idle to believe that gaining heaven is merely an admission from favor, and that those who are admitted enter into the fruition of the joys there, like those in the world who are admitted into a house where there is a wedding (n. 622).

LXII.

Many who believe that heaven is a mere matter of admission from grace, and after admission there is eternal joy, were permitted to ascend into heaven; but because they could not endure the light and heat, that is, the faith and love there, they cast themselves down headlong; and they appeared to those who stood below like dead horses. Among those who stood below and who thus saw them, were boys with their master; and he taught them what their appearing like dead horses signified, and who those are who so appear at a distance, saying that they are those who when they read the Word think materially and not spiritually about God, the neighbor, and heaven; and that those think materially about God who think about essence from person, and in regard to the neighbor about his quality from the face and speech, and in regard to heaven about the state of love there from place; but those think spiritually who think of God from essence, and from essence of person; of the neighbor from his quality; and from quality of his face and speech; and of heaven from the state of love there and of place from that. And afterwards he taught them that a horse signifies understanding of the Word; and because the Word with those who think spiritually when they read it is a living letter, so such appear at a distance as living horses; and on the other hand, because the Word with those who think materially when they read it is a dead letter, so those at a distance appear as dead horses (n. 623).

LXIII.

An angel was seen descending from heaven into that world with a paper in his hand, upon which was written the marriage of good and truth and it was seen that in heaven the paper shone, but in its descent gradually less and less, until neither the paper nor the angel was seen, except before some unlearned ones who were simple-hearted. To these the angel explained what the marriage of good and truth involves, namely, that all and each of the things in the whole heaven and in the whole world contain the two together, because in the Lord God the Creator good and truth make one; and therefore nothing is anywhere possible which by itself is good, nor anything which by itself is true; consequently in each and everything there is a marriage of good and truth, and in the church a marriage of charity and faith, since charity pertains to good and faith to truth (n. 624).

LXIV.

When I was in profound thought about the second coming of the Lord, I saw heaven from the east to the west luminous, and heard a glorification and celebration of the Lord by the angels, but from the Word, both the prophetic Word of the Old Testament and the Apostolic Word of the New Testament. The passages themselves by which the glorifications were made may be seen in the Relation (n. 625).

LXV.

In the north-eastern quarter there are Places of instruction, and those who interiorly receive instruction there are called disciples of the Lord. Once when in the spirit, I asked the teachers there whether they knew the universals of heaven and the universals of hell; and they answered that the universals of heaven are three loves, the love of uses, the love of possessing the goods of the world from the love of performing uses, and true marriage love; and that the universals of hell are three loves opposite to those three, namely, the love of ruling from the love of self, the love of possessing the goods of others from the love of the world, and scortatory love. It is described afterwards what the first infernal love is, which is the love of ruling from the love of self; that it is such with the laity that, when loose rein is given to it, they wish to rule over all things of the world, and with the clergy, that they wish to rule over all things of heaven. That such a hallucination possesses those who are in that love was proved by the like in hell, where such are together in a certain valley, who find enjoyment for their minds in the hallucinations that they are emperors of emperors, or kings of kings; and elsewhere that they are gods; and it was seen that at the sight of these latter, the former, whose minds were so elated, fell upon their knees and worshipped. Afterwards I spoke with two, one of whom was the prince of a certain society in heaven, and the other was the high-priest there; who said that with those in that society there are magnificent and splendid things, because their love is not from the love of self, but from the love of uses; and that they are surrounded by honors and that they accept them not for the sake of themselves, but for the sake of the good of obedience. I then asked them, "How can anyone know whether he does uses from the love of self or the world, or from love of uses since uses are performed from all these loves? Let it be supposed that there is a society consisting of satans only and a society consisting of angels only, and I can imagine that the satans, from the love of self and the world, would perform as many uses in their society as the angels would in theirs. Who, then, can know from which love the uses are?" To this the prince and priest replied that satans perform uses for the sake of reputation, that they may be raised to honors and acquire wealth, but angels perform uses for the sake of uses. And the latter are distinguished from the former especially by this, that all who believe in the Lord and shun evils as sins perform uses from the Lord, and thus from the love of uses; but

all who do not believe in the Lord and do not shun evils as sins perform uses from themselves and for the sake of themselves, thus from the love of self or the world (n. 661).

LXVI.

I entered a certain grove and saw two angels talking with each other. I drew near them and they were speaking of the lust of possessing all things of the world, and it was said that many who in actions appear moral and in conversation rational are in the madness of that lust, and that that lust is turned into hallucinations with those who let their minds dwell in ideas concerning it. And because everyone in the spiritual world is permitted to delight himself in his hallucination, provided he does no evil to another there are even congregations of such in the lower earth; and as it was known where they were, we descended and went to them; and we saw that they were sitting at tables, upon which there was an abundance of gold coin, and they said that this was the wealth of all in the kingdom; but it was only a vision of the imagination which is called a hallucination, whereby such an appearance was created. But when they were told that they were insane, they turned away from the tables and confessed that it was so; but because they were exceedingly delighted by the vision, they could not help returning again and again, and indulging the allurements of their senses. To this they added, that if anyone deprives another of his goods, or otherwise harms him, he falls down into a kind of prison under them, and is kept there at work for food, clothing, and some little pieces of money; and if they also do evil there, they are deprived of these and punished (n. 662).

LXVII.

A dispute was heard between an ambassador of a kingdom and two priests, whether intelligence and wisdom, and thus also prudence, are from God or from man. The ambassador insisted that these are from man, but the priests that they are from God; nevertheless it was perceived by certain angels that the priests inwardly in themselves believed the same as the ambassador, namely, that intelligence and wisdom, and prudence therefrom, are from man. That this, therefore, might be made clear, the ambassador was requested to lay aside the garments of his office, and to put on the garments of the sacerdotal ministry, and when this was done the ambassador began to prove by many things that all intelligence and also prudence are from God. And afterwards the priests also were asked to lay aside their garments, and to put on the garments of ministers of state; and when this was done the priests spoke from their interior selves, saying that all intelligence and prudence are from man. They so spoke because a spirit thinks himself to be such as his dress is. After this the three became hearty friends; and as they conversed together they went the way that tended downwards; but afterwards I saw them brought back (n. 663).

LXVIII.

First those are treated of who in the Word are called the elect, and it is known that they are such as are found after death to have lived a life of charity and faith, and who are separated from those who have not lived that life; thus the elect mean those who are then elected and prepared for heaven. Therefore to believe that only some, before their birth or after it, are elected and predestined to heaven, and not all, since all are called, would be to accuse God of impotence and also of injustice (n. 664).

LXIX.

It was said in heaven, by a certain new-comer that no one in the Christian world knows what conscience is; and because the angels did not believe this, they said to a certain spirit that he might call together with a trumpet the intelligent, and ask them whether they know what conscience is. And it was so done; and they came, and among them there were statesmen, scholars, physicians, and priests. First, the statesmen were asked what conscience is. They answered that it is a pain arising from fear anticipated or actual, of the loss of honor or wealth; or from a hypochondriacal humor arising from undigested substances in the stomach; and more besides. Afterwards, they asked the scholars what they knew about conscience. They answered that it is a sadness and anxiety infesting the body and from that the head, or the head and from that the body, from various causes, especially from applying the mind to one thing only, which is done especially when the reigning love suffers; giving rise sometimes to hallucinations and deliriums, and with some to a kind of brain sickness in religious matters, which is called remorse of conscience. Next the physicians were asked what conscience is. And they said that it is only a pain arising from various diseases, which they enumerated in abundance; also that they had cured many by means of drugs. The diseases from which the pains called those of conscience spring may be seen enumerated in the Relation. Finally the priests were asked what conscience is. They said that it was the same with the contrition that precedes faith, and that they had cured it by the gospel; moreover, that there are conscientious persons of every religion, true as well as fanatical, who make to themselves scruples about matters of salvation, also about indifferent matters. The angel from hearing these things perceived it to be true that no one knew what conscience is; therefore they sent down one from themselves to teach. He standing in the midst said that conscience is not a pain, as they had all imagined, but is a life according to religion; and that that life is especially in those who are in the faith of charity; and that those who have conscience speak from the heart what they speak, and do from the heart what they do. This he illustrated by examples. So, when it is said of anyone that he has a conscience, it is meant that he is upright; and conversely. When all this had been said, those who had been called together divided themselves into four bodies; those who

understood and favored the words of the angel passed over into one; those who did not understand but still favored, into another; those who had no wish to understand, saying to each other, "What have we to do with conscience?" passed over into a third; and those who scoffed, saying, "What is conscience but a breath of wind?" passed over into the fourth. After this the two latter bodies were seen to go aside to the left, and the two former to the right (n. 665).

LXX.

I was led to a place where the ancient Sophi dwelt who had been in Greece, which place they called Parnassium; and I was told that at times they send out some to fetch new-comers from the world that they may inquire about wisdom, how it is at this day on earth. Then two Christians were found and brought, who were presently asked, "What news from earth?" And they answered that this was new there; that they had found human beings in the woods, perhaps left there in early childhood; and that they appeared from the face to be men, and yet they were not men; and that from this it was concluded in the world that man is no more than a beast, except that he can articulate sound, and thus speak; and that a beast could in like manner become wise if endowed with the ability to make articulate sounds; besides more. The Sophi from hearing these things drew many conclusions respecting wisdom, what changes it had undergone since their times; especially from this, that they do not now know the distinction between the state of man and that of a beast, nor even that man is born merely the form of a man, and becomes man by instructions and such a man as the kinds of instruction he receives; that he becomes wise from truths, unwise from falsities, and inwardly a wild beast from evils; and that he is born merely a capacity to know, understand, and become wise, in order that he might be a subject into which God might inspire wisdom, from the first degree of it to the highest. They said further that they understood from the new-comers that wisdom which in their time was in its rise, is at this day setting. Afterwards they instructed the new-comers how it is that man, created a form of God, could be turned into the form of the devil. But concerning all this the Relation may be seen (n. 692).

LXXI.

There was again a meeting appointed in the place where the ancient Sophi were, since they had heard from those sent out by them that they had found three new-comers from the earth, one a priest, another a politician, and a third a philosopher; these were brought and were presently asked, "What news from earth?" And they replied, "This is new; we have heard that a certain man says that he speaks with angels and spirits; and he relates many things concerning their state and among them that man lives a man after death as much as before, with this difference only, that he is then clothed with a spiritual body, but before with a material body." On hearing which they asked the priest what he had thought about those things on earth. He replied that because he had believed that man was not to live again as a man before the day of the last judgment, he with the rest of his order were of the opinion that the things the man told were visions, and afterwards fictions, and that at last he was in doubt. Then he was asked whether the inhabitants of the earth could not see from reason that man lives a man after death, and thus dissipate the paradoxical notions concerning the state of souls in the mean time, which are, that souls meanwhile are flying about like winds in the universe, continually awaiting the last judgment that they may be combined with their bodies; which lot would be worse than the lot of any beast. To this the priest replied that they talk, but they do not convince; and that they ascribe the combining or re-uniting of souls with their bodies and skeletons in the sepulchre to the omnipotence of God; and when they name omnipotence and also faith, all reason is exiled. Afterwards the politician being questioned concerning the things heard, replied that in the world he could not believe that man would live after death, since all of man lies dead in the grave, and thus he thought that that man saw specters and believed them to be angels and spirits but that now for the first time he was convinced, by his very senses, that he lives a man as before, and that he was therefore ashamed of his former thoughts. The philosopher related nearly the same things concerning himself, and concerning others of his school; saying, moreover, that he referred those things which he had heard respecting the things seen and heard by that man, to a place among the opinions and hypotheses which he had collected from the ancients and moderns. On hearing these things the Sophi were astonished, especially that Christians, who are in light above others from revelation, should be in such thick darkness respecting their life after death; when yet they and the wise men of their time knew about and believed in that life; saying further that they had noticed that the light of wisdom had lowered itself since that age from the interior of the brain even to the mouth under the nose, where it appears as a brightness of the lip, and in consequence the speech of the mouth appears like wisdom. To this one of the tyros added, "How stupid are the minds of those who now dwell on the earth! Would that the disciples of Heraclitus who laughed at everything and the disciples of Democritus who wept at everything were here, and we should hear both great laughter and great weeping." After this there were given to the new-comers plates of copper on which hieroglyphics were engraved and they departed (n. 693).

LXXII.

New-comers from the world were found, and were brought to the city under Parnassium, and were asked, "What news from earth?" And they answered that in the world they had believed that after death there would be rest from all kinds of labor, and yet they had heard, when they were coming hither, that there are here administrations, offices and employments, as in the former world, and thus that there is not rest. To this the wise ones there replied, "Thus you believed that now you are to live in mere idleness, and

yet idleness produces a languid, torpid, stupid and sleepy state of the mind, and from that of the whole body, and this is death and not life." And then they were led about in the city, and to the administrators and workmen; on seeing which, they wondered that there should be such things, since they had believed that there would be some empty place in which souls were to live until the new heaven and new earth came into existence. They were also taught that all the things that here appear before the eyes are substantial and are called spiritual; and that all things in their former world are material and are called natural; and that there is this difference because they are from different origins; namely, that all things in this world exist and subsist from a sun which is pure love, and all things in that world exist from a sun which is pure fire. They were also taught that in this world there are not only administrations, but also pursuits of every kind, and also writings and books. The new-comers were delighted with what they were taught, and when they were going away, some virgins came with pieces of needle-work and embroidery made with their own hands, and gave these to them; and they sung before them an ode in which they expressed in angelic melody the affection for useful labor and its charms (n. 694).

LXXIII.

I was introduced into an assembly where some of the ancient philosophers were present, and was asked what they knew in my world about influx. To which I answered, that the only influx they knew about was that of the light and heat of their sun into the things which are of nature, both into animate and into inanimate things; and that they knew nothing about the influx of the spiritual world into the natural world, although from that influx are all the wonderful things which are beheld both in the animal kingdom there, and in the vegetable kingdom (these were in part recounted). And because they are ignorant of this influx, they confirm themselves in favor of nature, and become naturalists, and at length atheists (n. 695).

LXXIV.

I spoke with the followers of Aristotle, Descartes, and Leibnitz, concerning physical influx, occasional influx, and pre-established harmony, and heard how each confirmed his hypothesis; but as they were able to look into that subject only with an understanding subordinated to confirmations, and not superior to them, they ended the dispute by lot, which came out in favor of spiritual influx, which to some extent coincides with occasional influx (n. 696).

LXXV.

I was taken into a certain gymnasium in which the young were initiated into various things pertaining to wisdom, and this was done by the discussion of some subject which was there proposed by the president; and the subject then under discussion was, What is the soul, and what is its nature? There was a desk into which those who were to answer ascended. And presently one ascended, who said that no one since the creation of the world had been able to find out what the soul is and what its nature is; but since it was known that there is a soul in man, man had sought to know where it is. There was one who held that it has its seat in man in a certain little gland which is called the pineal gland, which is situated between the two brains in the head; and that at first he had believed this; but as it was rejected by many, he afterwards receded from this view. After this the second ascended, and said that he believed the seat of the soul to be in the head, because the understanding is there; but as he was unable to conjecture where in the head it resided, he acceded now to the opinion of those who said that its seat is in the three ventricles of the brain; now to the opinion of those who said that it is in the striated bodies there; now to the opinion of those who said that it is in the medullary or the cortical substance, and now to the opinion of those who said that it is in the dura mater; adding that he would leave it to everyone to think what he liked. The third ascending said that the seat of the soul is in the heart and thence in the blood; and this he confirmed from the Word where it is said, heart and soul. The fourth next ascending said that from his childhood he had believed with the ancients that the soul is not in one part but in the whole, because it is a spiritual substance, of which place cannot be predicated, but impletion; and further, as soul and life mean the same thing, the life is in the whole. The fifth ascending said that he believed the soul to be something pure, like ether or air, and that he believed this because it is supposed that the soul would be such after it had been separated from the body. But the wise ones in the orchestra, perceiving that none of them knew what the soul is, requested the president, who had proposed the problem, to descend and teach. He therefore descending, said, "The soul is the very essence of man; and because an essence without a form is not anything, the soul is the form of man's forms; and this form is the truly human form, in which wisdom with its perceptions and love with its affections universally reside; and as you believed in the world that you would be souls after death, you are now yourselves the souls;" besides more. And this was confirmed by this declaration in the Book of Creation, "Jehovah God breathed into the nostrils of Adam the soul of lives, and man became a living soul" (Gen. 2:7) (n. 697).

LXXVI.

There was seen an angel with a trumpet, with which he called together those celebrated for erudition among Christians, that they might tell what they had believed in the world concerning the joys of heaven and eternal happiness. This was done because it had been said in heaven that no one in the Christian world knew anything about them. And after about an hour there were seen six companies coming from the learned Christians, who were asked what they had known about the joys of heaven and eternal happiness. The first

company said that they had believed them to be merely an admission into heaven, and then into its festive joys, as one is admitted into a house where there is a wedding and into its festivities. The second company said that they had believed them to be most cheerful companionship and the sweetest conversations with angels. The third company said that they had believed them to be feastings with Abraham, Isaac, and Jacob. The fourth company said that they had believed them to be paradisaical delights. The fifth company, that there would be supreme dominion, boundless wealth, and more than royal magnificence. The sixth company, that there would be a glorification of God and a festival enduring to eternity. Therefore that these learned ones might know whether those things which they had believed to be the joys of heaven were so, it was granted them to enter into those their joys, each company by itself, that they might learn by living experience whether those joys were imaginary or real. This takes place with most of those who come from the natural world into the spiritual (n. 731-733).

And then presently the company that had thought the joys of heaven to be most cheerful companionship and sweetest conversations with angels, were let into the joys of their imagination; but because they were external joys and not internal, after some days they were affected with weariness and departed (n. 734).

Afterwards those who had believed that the joys of heaven are feasts with Abraham, Isaac, and Jacob, were let into like things; but because they perceived that such joys were only external and not internal, they became weary and went away (n. 735).

The same was done with those who had believed that the joys of heaven and eternal happiness consist in supreme dominion, boundless riches, and more than royal magnificence (n. 736).

Also with those who had believed that heavenly joys, and consequently eternal happiness, are paradisaical delights (n. 737).

Afterwards with those who had believed that heavenly joys and eternal happiness are a perpetual glorification of God, and a festival enduring for ever. These were finally taught what is meant in the Word by the glorification of God (n. 738).

Finally, the same was done with those who had believed that they would enter into heavenly joys and eternal happiness if only they were admitted into heaven; and that they would then have joys like the joys of those who enter into the house of a wedding, and join in the festivities there. But when they were shown by living experience that there are no joys in heaven except for those who have lived the life of heaven, that is, a life of charity and faith, but instead, heaven is a torture to those who have led an opposite life, they withdrew and affiliated themselves with their like (n. 739).

Because the angels perceived that as yet no one in the natural world knows what the joys of heaven are, and thus what eternal happiness is, the angel with the trumpet was told to choose ten from those who had been called together, and introduce them into a society of heaven, that they might see with their eyes and perceive with their minds what heaven is and what the joys there are; and so it was done. And when they had been admitted, it was granted them first to see the magnificent palace of the prince there (n. 740). Then the paradise near it (n. 741). Afterwards, the prince himself and his great men in splendid garments (n. 742). Then, being invited to the table of the prince, they saw such an entertainment as no eye had ever seen on earth; and at the table they heard the prince give instruction respecting heavenly joys and eternal happiness, that they consist essentially in internal blessedness, and from this in external enjoyments; and that internal blessedness derives its essence from an affection for use (n. 743, 744). After dinner, by command of the prince some wise men of the society were sent for, who taught them fully about the nature and source of internal blessedness, which is eternal happiness; and that this causes external enjoyments to be joys; besides more concerning all these things (n. 745, 746). After this they were permitted to see a wedding in that heaven, (of which n. 747-749). And finally, to hear preaching (n. 750, 751). When they had seen and heard all this, full of knowledge (*cognitio*) concerning heaven and joyful in heart they descended (n. 752).

LXXVII.

Revelation is here treated of. It has pleased the Lord to manifest Himself to me, and to open the interiors of my mind and to enable me thereby to see the things which are in heaven and hell and thus He has disclosed mysteries which in excellence and dignity surpass all mysteries hitherto disclosed. They are as follows. (i.) That, in each thing and all things of the Word there is a Spiritual Sense, which does not appear in the sense of the letter; and that consequently the Word was written by means of the correspondences of spiritual things with natural. (ii.) The Correspondences themselves, what they are has been explained. (iii.) There has also been a revelation concerning the Life of men after Death. (iv.) Also respecting Heaven and Hell, what the one is and what the other is; also respecting Baptism and the Holy Supper. (v.) Respecting the Sun in the spiritual world, that it is pure love from the Lord who is in the midst of it, the light proceeding from which is wisdom, and the heat proceeding from which is love; thus that faith and charity are from it; and that all things that go forth from it are spiritual and thus alive; also that the sun of the natural world is pure fire, and therefore all things that are from the sun are natural, and thus dead. (vi.) That there are three Degrees hitherto unknown. (vii.) And furthermore, matters have been revealed relating to the Last Judgment; the Lord the Savior as the God of Heaven and Earth; the New Church and its Doctrine; the Inhabitants of the Planets, and the Earths in the Universe (n. 846). (viii.) Also respecting Conjugal Love; that with the spiritual it is spiritual with the natural it is natural, and with adulterers it is carnal (n. 847). (ix.) The angels discerned by inquiry that although these mysteries are more excellent than any mysteries hitherto disclosed, still at this day they are regarded by many as of no account (n. 848).

(x.) A murmur was heard from some in the lower earth that they would not believe those things unless Miracles were done; but the answer was made that they would no more believe through miracles than did Pharaoh and the Egyptians; or no more than the posterity of Jacob when they danced about the golden calf in the desert; or no more than the Jews when they saw the miracles done by the Lord Himself (n. 849). (xi.) Finally, why the Lord revealed these mysteries to me, and not rather to some one of the ecclesiastical order (n. 850).

The things contained in the Memorable Relations which follow the chapters are true; and like things were seen and heard by the prophets before the coming of the Lord, and like things by the apostles after His coming, as by Peter, Paul, and especially by John in the Apocalypse; which things are set forth (n. 851).

A THEOREM

A THEOREM PROPOSED BY A CERTAIN DUKE, AN ELECTOR IN GERMANY, WHO ALSO ENJOYED THE HIGHEST ECCLESIASTICAL DIGNITY.

854. ¹ I once saw in the spiritual world a certain duke, an elector in Germany, who also enjoyed the highest ecclesiastical dignity, and near him two bishops and two ministers, and from a distance I heard their conversation. The electoral duke asked the four bystanders whether they knew what constitutes the head of religion in Christendom. The bishops replied, "The head of religion in Christendom is faith alone justifying and saving." Again he asked, "Do you know what lies concealed within that faith? Open it, look into it, and tell me." They replied, "That there was nothing concealed within it but the merit and justice of the Lord the Savior." To this the electoral duke answered, "Is there not concealed in it, then, the Lord the Savior in His Human, in which He is called Jesus Christ, because He alone in His Human is Justice?" To this they replied, "That certainly and inseparably follows." The electoral duke persisted, saying, "Open that faith, look into it further, examine it well, and see whether there is not something else in it." And the ministers said, "The grace of God the Father is also concealed in it." To this the electoral duke answered, "Obtain a right conception and perception of the subject, and you will see that it is the Son's grace with the Father, for the Son begs and intercedes. Therefore I say to you, since you confess, revere, and kiss that faith alone of yours, you ought by all means to confess, revere, and kiss the Lord the Savior in His Human alone; for, as just said, He in His Human was and is

¹ This section has no number in the original, but is clearly distinguished from the rest of the text and placed at the end of the document.

Justice. That in this Human He is also Jehovah and God I saw in the Sacred Writings from the following passages:

Behold, the days will come, when I will raise unto David a just Branch, and He shall reign as a King and prosper; and this is His name whereby He shall be called, Jehovah our Justice (Jer. 23:5, 6; 33:15, 16).

In Paul:

In Jesus Christ dwelleth all the fullness of Divinity bodily (Col. 2:9).

And in John:

Jesus Christ is the true God and eternal life (1 Epistle 5:20).

Wherefore He is also called:

The God of faith (Phil. 3:9).”