

On Divine Love
and
Divine Wisdom

1762–1763

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Index to *Divine Love* and *Divine Wisdom*

Divine Love

1

In the world it is little comprehended what love is; and yet it is man's very life

1. That this is little comprehended is evident from the common saying "What is love?" What it is, is not known for the reason that love is not manifest to the understanding, and the understanding is the receptacle of the light of heaven. What comes into that light is interiorly seen, for what a man thinks, that he has knowledge of. For this reason a man says that this or that is in the light of his understanding, also that he sees this to be so; likewise he prays that he may be enlightened and illumined by God. Moreover, there is spiritual light to which natural light corresponds, and it is from this that one says, with reference to his understanding, that he sees, and a wise man prays to be enlightened and to be illumined by God, that is, that he may understand. Man, therefore, can form no idea concerning love, for this reason, that although the understanding by means of the thought presents itself to be seen, love does not. And yet love is the very soul or life of thought, and if love be taken away thought grows cold and dies, like a flower deprived of heat; for love enkindles, vivifies, and animates thought. Set your mind at work and consider whether you can think apart from some affection that is of love; and you will find in your own case that it is impossible. From this it is plain that love is the life of the understanding and of thought therefrom; and what is the life of the understanding and of thought therefrom is also the life of the whole man; for it is the life of all the senses and of all motions, thus the life of the organs by means of which senses and motions exist. That it is also the life of the rest of the viscera, will be seen in what follows.

2. It is not known what love is, for the further reason that man's love is universal life. By universal life is meant life that is in most

minute particulars; for of these the term universal is used, as the term general is of parts. What is thus universal is perceived simply as a one; and a one without a particular perception of the particulars is obscure, comparatively as it is with an intense light that blinds the eye. Such also is the universal Divine in the most minute particulars of the world; consequently this Divine is so obscure to man as not to be manifest to the eye when opened, but only to the eye when closed; for the whole of the world is a work of the Divine love and the Divine wisdom; and wisdom in its most minute particulars is, as was said before, an intense Divine light that blinds.

2

The Lord alone is love itself, because life itself, while men and angels are only recipients

3. This has already been illustrated by many things, to which the following only are to be added. The Lord, because he is the God of the universe, is uncreate and infinite, but men and angels are created and finite. The uncreate and infinite is the very Divine in itself. Out of this man cannot be formed, for in such case he would be the Divine in itself; but he can be formed out of things created and finite, in which the Divine can be, and to which it can communicate its own life, and this by heat and light from itself as a sun, thus from its own Divine love; comparatively as it is with germinations in the earth, which cannot be formed from the very essence of the sun of the world, but must needs be formed out of created things of which soil is composed, within which the sun can be by its heat and light, and to which it can communicate its life. From this it is plain that a man and an angel are not in themselves life, but are only recipients of life.

4. From all this it also follows, that the conception of man from his father is not a conception of life, but only of a first and purest form capable of receiving life; to which, as a stamen or initiant,

substances and matters, succeeding one another, add themselves in the womb, in forms adapted to the reception of life in their own order and their own degree, even to the last, which is suited to the modes of the nature of the world.

3

Life, which is Divine love, is in a form

5. The Divine love, which is life itself, is not simply love, but it is the proceeding Divine; and the proceeding Divine is the Lord himself. The Lord is indeed in the sun which appears to angels in the heavens, and from which proceed love as heat and wisdom as light; yet outside of that sun, love with wisdom is also the Lord. The distance is only an appearance; for the Divine is not in space, but is without distance, as was said above. There is an appearance of distance because the Divine love, such as it is in the Lord, cannot be received by any angel, for it would consume them; for in itself it is hotter than the fire in the sun of the world; for this reason it is lessened gradually by infinite circumvolutions, until, tempered and accommodated, it reaches the angels, who moreover, are veiled with a thin cloud lest they should be injured by its intensity. This is the cause of the appearance as of distance between the Lord as a sun, and heaven where angels are; nevertheless, the Lord himself is present in heaven, but in a way suited to reception.

6. The Lord's presence is not like the presence of a man who occupies space, but it is a presence apart from space; that is, he is in things greatest and least, so that in things greatest he is himself, and in things least is himself. It is difficult, I know, for man to comprehend this, because it is difficult for him to remove space from the ideas of his thought; but it can be comprehended by angels, in whose ideas there are no spaces. In this respect spiritual thought differs from natural thought.

7. Since, therefore, love proceeding from the Lord as a sun is the Lord himself, and this love is life itself, it follows that the love itself which is life, is man; thus that it contains in infinite form the things that are in man, one and all. These are conclusions from what has been said about the life of all things from the Lord, and about his providence, omnipotence, omnipresence, and omniscience.

[8. God is very man.]

4

That form is a form of use in its whole complex

9. That form is a form of use in its whole complex, since a form of love is a form of use; for the subjects of love are uses, because love wills to do goods, and goods are nothing else than uses; and since the Divine love infinitely transcends, its form is a form of use in its whole complex.

That it is actually the Lord himself who is with angels in the heavens and with men on earth and in those with whom he is conjoined by love, and that he is in them although he is infinite and uncreate, while angel and man are created and finite—this cannot be comprehended by the natural man until by enlightenment from the Lord he can be withdrawn from the natural idea respecting space, and be brought thereby into light respecting spiritual essence, which, viewed in itself, is the proceeding Divine itself adapted to every angel, as truly to the angel of the highest heaven as to the angel in the lowest, and to every man, both the wise and the simple. For the Divine that proceeds from the Lord is Divine from first things even to ultimates. Ultimates are what are called “flesh and bone.” That even these were made Divine by the Lord, he taught the disciples when he said that he hath flesh and bones which a spirit doth not

have (Luke 24:39); moreover, he entered through doors that were shut, and became invisible; and this clearly proves that the ultimates of man in him were made Divine, and that from this there is correspondence with the ultimates of man.

10. But how the Divine proceeding, which is the very and only life, can be in things created and finite, shall now be told. This life applies itself not to man, but only to uses in man. Uses themselves, viewed in themselves, are spiritual; while the forms of use, which are members, organs, and viscera, are natural. But yet these are series of uses; to such an extent that there cannot be a particle, or the least of any particle, in any member, organ, or viscus, that is not a use in form. The Divine life applies itself to the uses themselves in every series, and thereby gives life to every form; from this man has the life that is called his soul.

With men this truth seems beyond comprehension, but it is not so with angels; yet it does not so far transcend the human understanding but that it may be seen as through a lattice, by those who wish to see. It does not transcend my understanding, which is an enlightened rational understanding.

5

In such a form is man individually

11. That man is in such a form individually can be seen by those only who survey all things that are in man, not only with the eye of the anatomist but also with the eye of reason. He who surveys them with the eye of reason will see that every particular, and most particular thing therein, is formed from use and for use; and that each part and particle has a function in general; and that the common use, which is the common good, looks to each minute particular as itself therein; and, on the other hand, the minute particular looks to itself in the general. By this means all things that

are in the body, from the head to the soles of the feet, are a one; and this even so that man is wholly unconscious that he consists of so many myriads of parts with various and diverse functions. In illustration of this subject it will be sufficient to survey with the eye of reason the structure of the lungs and of the trachea, and to consider their uses.

12. *In regard to the lungs.* Their most general use is respiration, which is effected by admitting air through the larynx, the trachea, the bronchia and their ramifications, into the vesicles of the lobules, whereby the lungs alternately expand and contract. In doing this they induce reciprocal motions in the whole organic body and in all its members; for the heart and lungs are the two fountains of all the general motions throughout the body, whereby the parts of the body, one and all, are led into their own activities and vital functions. They also consociate the voluntary motor life, which is dependent upon the cerebrum, with the natural motor life, which is controlled by the cerebellum.

It is also their use to give such disposition to all the viscera of the body, and especially to its motors called muscles, that the will may carry out its movements harmoniously, and without break in any part. Their use also is both to act concurrently with all the tones of speech and of song, and also to produce them as from a womb. Another use is to receive within themselves all the blood of the body from the right side of the heart, to purify it from all that is viscid and unclean, and to cast out these impurities; also to supply it from the inhaled air with new elements that serve as food, and to send it back as if made new into the left chamber of the heart; thus their use consists in converting venous blood into arterial. And so the lungs are of service to the blood as a place for the offices of straining, cleansing, refreshing and preparing it; also as a place for purifying the air. In addition to these uses of the lungs, there are many others, both general and particular; and every pore and every little lobe therein is a partner in all the offices, that is, uses; some more closely and some more remotely.

13. *In regard to the trachea.* Its uses are: (1) To afford a channel for the auras and breath of the lungs, to pass and re-pass; and to accommodate itself to each and every different mode of action of the lungs, both in inspiration and expiration. (2) To examine and cleanse the air about to pass into the lungs, that nothing hurtful may enter; and to impregnate with vapors the air as it passes out, thus attracting effete exhalations, and expelling them; also in general to clear the lungs of viscid phlegm by expectoration. (3) To serve as a pillar and support to the larynx and the epiglottis; to adapt itself entirely to all their commands and tremulous vibrations; to dispose the walls of its canal so that the air may impinge upon them, and to make tense its membrane, so that when the air impinges, the membrane may tremble; and thus, in a rudimentary way, to excite sound which the larynx and the glottis may form, that is, may modulate, into singing or speech; also to moisten the larynx continually with a vapory dew. (4) To aid and assist its neighbor, the esophagus, in its office of swallowing. (5) To extend the alternate respiratory movements of the lungs to the neighboring parts, and by means of these to parts more and more remote; namely, to the esophagus, and by this, in connection with the diaphragm, to the stomach, and so to the abdominal viscera; also to the ascending carotid artery and the descending jugular vein, and to the great sympathetic nerves—the intercostal and the *par vagum*; thus establishing the motor life of the body. (6) To insinuate into the neighboring parts, and through these into parts highest and lowest, its own sonorous vibrations and those of the larynx; and to excite the arterial blood mounting to the head and the brain, and the venous blood returning from the head and the brain, and to exhilarate and animate them by a general modification; thus establishing the sensual life of the body.¹

14. Moreover, from the bones that are in relation with the trachea, and at the same time from those belonging to the larynx and epiglottis, which are not here enumerated, a mind endowed with understanding, and cultivated by the sciences, with anatomy as a teacher and the eye as a guide, may be taught and may know how nature modulates sounds, and determines their relations in articulation.

There is nothing in acoustics, music or harmony, however profound and recondite, nor anything in the vibrations and tremblings of a continuous body, nor in the modifications of a contiguous volume or atmosphere, however hidden and interior, which the spiritual has not here brought forth out of Nature, from her innermost, gathered into one, and conferred upon these two organs, and at the same time on the ear.²

15. There are like arcana in all the other viscera, both of the head and of the body, and still more in those that lie inwardly concealed and cannot be examined by any eye; for the more interior a thing is, the more perfect it is. In a word, the preeminent life, or excellency of life, in every member, organ, and viscus, consists in this—that whatever is proper to anyone is common to all; and thus in every particular thing there is an idea of the whole man.

16. It is this arcanum that will now be stated as a conclusion: man is the complex of all uses; of all that are possible both in the spiritual world and in the natural world; and every use, from the idea of the universe in it, is like a man, but such a man as the use is, that is, such as its function is in general. This is true of man because he is a recipient of life from the Lord; for life which is from the Lord is the complex of all things of uses to infinity; since the Lord alone is man, in himself having life, from whom is everything of life; and unless the form of use were infinite in the Lord, it could not possibly exist as finite in any man.

6

In such a form is man in general

17. By man in the most general sense is meant the whole human race; by man in a general sense are meant the men of one kingdom taken together; in a sense less general those of a single province in a kingdom; in a sense still less general those of a city; in a particular sense those of a house; and in an individual sense every man. In the Lord's view, the whole human race is as one man; all in a kingdom are also as one man; likewise, all in a province, all in a city, and all

in a house. It is not the men themselves that are thus seen together, but the uses with them. They that are good uses, that is, that perform uses from the Lord, when viewed together, are seen as a man perfect in form and beautiful; these are such as perform uses for the sake of the uses; that is, that love uses because they are uses of the house, of the city, province, kingdom, or of the whole world. But they that perform uses, not for the sake of uses, but for the sake of themselves alone, or the world alone, likewise appear before the Lord as one man, but as an imperfect and deformed man.

From what has now been said, it can be seen that the Lord has regard to men in the world, to each according to his use, and to men in the mass according to uses united in the form of a man. By uses are meant the uses of each one's function, which are the uses of his office, pursuit, and occupation. In the Lord's sight these uses are good works themselves.

18. Whereas all in any kingdom appear before the Lord as one man according to their love of uses, it is plain that all the English appear before him as one man; likewise all the Dutch, all the Germans, all the Swedes and Danes, also the French, the Spaniards, the Poles, the Russians; but each nation according to its uses.

Those in the several kingdoms that love the uses of their offices because they are uses, appear together as a man-angel; and those that love the uses of their offices for the sake of pleasures alone apart from uses appear together as a man-devil. Traders, in the man-angel, are those that love trading, and love wealth for the sake of trading, and at the same time look to God; but traders, in the man-devil, are those that love wealth, and love trading only for the sake of wealth. With the latter there is avarice, which is the root of all evils, but not with the former.

For to love wealth alone, and not any use that may come of it, that is, to regard wealth in the first place and trading as secondary, is to be avaricious. Such men are useful to a kingdom, but chiefly when they die, for then their wealth passes into the public use of those engaged in trade; the benefit that then accrues from such

wealth is benefit to the kingdom, but not to the souls of those who gathered it.³ In a word, accumulation of wealth by trading for the sake of wealth alone, is Jewish trading; but accumulation of wealth by trading for the sake of trading, is Dutch trading. Opulence is not harmful to the latter, but it is to the former.

7

In such a form is heaven

19. It has been shown in *Arcana Coelestia* that the whole heaven is divided, as it were, into provinces, according to the uses of all the members, organs, and viscera of the human body; also that it is known by angels in the heavens in what provinces the different societies are; for instance, what societies are in the province of the eyes, of the ears, of the nostrils, of the mouth, and of the tongue; also what are in the province of the liver, of the pancreas, of the spleen, of the kidneys, of the ureters, and what in the province of the generative organs. All societies that are in these provinces correspond perfectly to the uses of the above-mentioned members, organs, and viscera in man.

It is from this correspondence that the whole heaven appears before the Lord as one man; in like manner each province of heaven, and every society of a province. It is also from this correspondence that all angels and all spirits are men in every respect like men in the world; and for the reason that the Divine proceeding from the Lord, which is life and form, is man, both in what is greatest and in what is least, as has often been said before. This correspondence, in general and in particular, has been treated of in *Arcana Coelestia* (in the following articles: n. 3021, 3624–3633, 3636–3643, 3741–3745, 3883–3896, 4039–4055, 4218–4228, 4318–4331, 4403–4421, 4523–4533, 4622–4633, 4652–4660, 4791–4805, 4931–4953, 5050–5061, 5171–5189, 5377–5396, 5552–5573, 5711–5727, 10030). In order that hell, too, may be in that form, everyone there is compelled to works; but

because they that are in hell do their works not from the love of use, but from the need of food and clothing, they appear indeed as a man, but as a man-devil (concerning which see above).

8

All things of the world also tend to such a form

20. By all things of the world are meant animate things, including those that walk or crawl on the earth, those that fly in the heavens, and those that swim in the waters; also the things of the vegetable kingdom—trees and shrubs, flowers, plants, and grains. But the atmosphere, waters, and matters of the earth are only means for the generation and production of these.

From the creation of the universe, and finally of the earth, and of all things that are in them, it can be seen more fully than from anything else that the Divine love, which is life itself and is the Lord, is in the form of forms of all uses, which form is man. For from creation nothing is found on the earth that is not for use. The entire mineral kingdom is full of uses; there is not in it a grain of dust, nor a lump of such grains, that is not for use. The entire vegetable kingdom is full of uses; not a tree, plant, flower, or blade of grass can be found that is not for use; yea, neither anything in a tree, plant, flower, or blade of grass, that is not for use; each thing is the form of its own use. The entire animal kingdom, too, is full of uses; not an animal, from the little worm to the lion, can be found, that is not for use, and that is not also the form of its own use. The same is true of all things that are above the earth, even to the sun. In a word, every point in creation and in things created, is a use; yea, it is in an ascending⁴ series from use in firsts to use in ultimates, thus from use to use continually—a manifest proof that the creator and former, who is the Lord, is the infinite sum of all uses; in his essence love, and in his form man, in whom that sum is. Who that is willing to consider these things with common

intelligence can be so unsound in his reason as to think that such things are works of the dead sun, and thus of dead nature?

9

There are as many affections as there are uses

21. There are many things that bear witness that the Divine love is life itself, and that love therefrom with man is his life; but among these proofs, this is especially clear, namely, that man's spirit is nothing but affection, consequently that man after death becomes an affection, an angel of heaven if he be an affection of good use, and a spirit of hell if he be an affection of evil use. For this reason the whole heaven is divided into societies according to the genera and species of affections; and likewise, in an opposite manner, hell. From this it is that whether you speak of affections or of societies in the spiritual world, it is the same.

22. By affections are meant the continuations and derivations of love. Love may be compared to a fountain, and affections to the streams issuing from it. Love may also be compared to the heart, and affections to the vessels leading out and continued from it; and it is well known that the vessels that convey blood from the heart resemble their heart in every point, so as to be as it were extensions of it; from this is the circulation of the blood from the heart through the arteries, and from the arteries into the veins, and back to the heart. So with affections; for these are derived and continued from love, and produce uses in forms, and in these proceed from the firsts of the uses to their ultimates, and from these they return to the love from which they started; from all which it is plain that affection is love in its essence; and that use is love in its form. The conclusion from this is that the objects, that is, the ends of affections, are uses, therefore also their subjects are uses, and that the very forms in which affections exist are effects which are effigies of the affections; in which they proceed from the first end to the

last, and from the last end to the first, and by them they perform their works, offices, and exercises.

From what has now been said, who cannot see that affection alone is not anything, but that it becomes something by being in use; and that affection for use is nothing but an idea, unless it be in form; and that affection for use in form is nothing but a potency, the affection first becoming something when it is in act? This act is the very use that is meant, which in its essence is affection. Now, since affections are the essence of uses, and uses are the subjects of affections, it follows that there are as many affections as there are uses.

10

There are genera and species of affections, and varieties of species to infinity; so of uses

23. This may be shown from the human body, from the human race, from the angelic heaven, and from the animal and vegetable kingdoms. In each of these there are genera of affections or of uses, and species and varieties, in untold numbers; for there can be no single thing the same as another, but it varies; and this variety is everywhere distinguished into genera and species, and both of these into varieties; and the varieties in themselves are infinite, because they are from the infinite. That this is the case, anyone can see from human faces, of which, from the day of creation, there has never been one so entirely like another as to be the same, nor can there ever be; so in the human body, it is impossible for any least thing therein to be identical with any other. It is the same with affections and their uses. That this is so, man is so profoundly ignorant as to ask what affection is, and what love is; consequently

this can be made clear only from heaven, where all are affections from the Divine love, which is life itself.

24. In heaven the Divine love, which is life itself, is distinguished into two kingdoms; one in which love to the Lord reigns, and another wherein love for the neighbor reigns. In love to the Lord uses as to their source are involved, in love to the neighbor, uses as to their object. The Divine love, which is life itself, is further distinguished into lesser realms, which may be termed provinces; and these again into societies, and these into families and houses. Such in the heavens are the distinctions of the Divine love, into genera, and into species, and the species again into their divisions, which are meant by varieties. Affections, and likewise uses, are thus distinguished, for the reason that every angel is an affection, and is also a use.

25. As all things in hell are in opposition to the things that are in heaven, so it is with the love there. Diabolical love, which is death itself, is there also distinguished into two kingdoms; one in which love of self reigns, and another in which love of the world reigns. In the love of self, evil uses as regards their source, which is self, are involved; and in love of the world evil uses as regards their object are involved; these uses because they are done from self, are also done for the sake of self, for all love returns as in a circle to the source from which it comes. This diabolical love is further distinguished into provinces, and these again into societies, and so on.

26. There are like distinctions of affections in the human body, and parallel distinctions of uses; since, as has been said above, all things of man correspond to all things of heaven. The heart and lungs in man correspond to the two kingdoms of heaven; the members, organs, and viscera in man correspond to the provinces of heaven, and the tissues of the several members, organs, and viscera correspond to the societies of heaven. Since these things in general and in particular are uses, and uses live from the life which is love, their life can be called nothing else than the affection of use. As it is in the human body and also in heaven, so is it in the whole

human race; since this, like heaven, is as one man before the Lord, as has been said above.

27. That the animate things of the earth, and also its plants, are in like manner distinguished into genera and species, and into their varieties, is well known. In the animal kingdom there are two most general divisions; in one are the beasts of the earth, and in the other the birds of heaven. And in the vegetable kingdom there are likewise two most general divisions; in one are fruit-bearing trees, in the other seed-bearing plants. From the distinctions in these it can be seen that there are genera and species of affections, and varieties in the species, to infinity, and in like manner of uses; since, as has been said before, natural affections are the souls of animals, and the uses of affections are the souls of vegetables.

11

There are degrees of affections and of uses

28. There are continuous degrees and there are discrete degrees. Both of these are in every form in the spiritual world and in the natural world. All are acquainted with continuous degrees; few, however, have any knowledge of discrete degrees, and those who have no knowledge of these grope as in the dark when they are investigating the causes of things. Degrees of both kinds are described in *Heaven and Hell* (n. 38).

29. Continuous degrees, which all know about, are like the degrees from light to shade, from heat to cold, from rarity to density. Such gradations of light, of heat, of wisdom and of love, are in every society of heaven within itself. They who are in the midst of a society are in clearer light than those who are in the ultimates, the light diminishing according to distance from the center even to the ultimates. It is the same with wisdom; those who are in the midst or center of a society are in the light of wisdom,

while those who are in the ultimates or circumferences are in the shade of wisdom and are simple. It is the same with love within societies. The affections of love, which make the wisdom of those in societies and the uses of the affections which make their life, continually lessen from the midst or center even to the ultimates or circumferences. Such are continuous degrees.

30. But discrete degrees are wholly different. These do not advance in one plane to the sides around, but from highest to lowest; and for this reason they are called descending degrees. They are separated as efficient causes and effects are, which in their turn become efficient causes even to the lowest effect. They are also like a producing force in relation to the forces produced, which in turn become producing even to the last product. In a word, they are degrees of the formation of one thing from another; thus they are the degrees from first or highest to last or lowest, where formation subsists. Therefore things prior and posterior, also things higher and lower, are such degrees. All creation was effected through such degrees, and all production is by means of them, and likewise all composition in the nature that belongs to this world; for in analyzing anything that is composite you will see that one thing therein is from another, even to the very last, which is the general of them all.

31. The three angelic heavens are distinguished from each other by such degrees and in consequence one is above another. The interiors of man, which belong to his mind, are distinguished from each other by such degrees; so, too, are light which is wisdom and heat which is love, in the heavens of angels and in the interiors of men; and the same is true of the light itself that proceeds from the Lord as a sun, and of the heat itself that also proceeds from him; and for this reason the light in the third heaven is so refulgent, and the light in the second heaven is of such shining whiteness as to exceed the noonday light of the world a thousandfold. The same is true of the wisdom, for in the spiritual world light and wisdom are in equal degree of perfection. The same is true of the degrees of affections; and as this is true of the degrees of affections it is true also of the degrees of uses, for the subjects of affections are uses. It

is to be known further that in every form, both spiritual and natural, there are both discrete and continuous degrees. Without discrete degrees there is not that within a form that constitutes a cause or soul, and without continuous degrees there is no extension or appearance of it.

12

Each use draws its life from the general use and from that the necessary, useful and enjoyable things of life flow in according to the quality of the use and the quality of its affection

32. This is an arcanum that has not yet been disclosed. Something of it, indeed, appears in the world, but not in such clearness that it can be seen to be so, for in the world every man receives from the general use the necessary, useful and enjoyable things of life according to the excellence and extent of his service. Some are remunerated from the general use, some are enriched from it. The general use is like a lake from which remunerations and riches flow. These are determined and produced by uses and pursuits which pertain to the affection; nevertheless what the uses themselves are in themselves cannot be concluded from these results; for in the world the evil as well as the good, those who perform no uses, and those who perform evil uses as well as those who perform good uses, are sometimes remunerated and grow rich. In the spiritual world it is otherwise; uses are there laid bare, and their origin is revealed, and their place in the spiritual man which is the Lord in the heavens. There everyone is rewarded according to the nobleness of his use, and at the same time according to his affection for use. There no idler is tolerated, no lazy vagabond, no indolent boaster claiming credit for the zeal and vigor of others; but everyone must be active, skillful, attentive and diligent in his office and business, and must put honor and reward not in the first place, but in the second or third.

So far as this is the case, the necessary, useful, and enjoyable things of life flow in with them. These flow in from the general use, because they are not gotten together for oneself, as in this world;

but they exist in a moment, and are bestowed by the Lord gratuitously. And because in the spiritual world there is communication and extension of all thoughts and affections, and in heaven communication and extension of the affections of use according to their quality, and because all who are in the heavens are affected by uses and delight in them, on this account the necessary, useful, and enjoyable things of life flow abundantly out from the general use into the use of the man, and into the man who does the use, as a usufruct.

33. The necessary things of life that are bestowed by the Lord gratuitously and that exist in a moment, are food, clothing and habitation, and these correspond throughout to the use in which the angel is. Things useful are those that are tributary to these three, and are delightful to him who receives them, as well as a variety of embellishments for the table, dress, and home, which are beautiful according to the angel's use, and of a splendor commensurate to his affection. Things enjoyable are those connected with wife, friends, and associates, all of whom love him and are loved by him. Such mutual and reciprocal love springs from every affection for use.

34. There are such things in heaven because there are such things in man, for heaven corresponds to all things of man; and the man who is in the affection of use from use or for the sake of use is a heaven in the least form. There can be in man no member, or any part in a member, that does not draw from the general use what is necessary, useful, and enjoyable; here the general use provides for every part according to its use; whatever is needed for its work by any part is conveyed to it from neighboring parts, and to these from parts that are near them, and thus from the whole; and the part in like manner shares its own with the rest according to their need. And so it is in the Divine spiritual man, which is heaven, for so it is in the Lord.

From all this it is clear that every use is representative of all the uses in the whole body, and thus in every use there is the idea of the whole, and thereby an image of man. From this it is that an

angel of heaven is a man according to use; and if it is permissible here to speak spiritually, it is from this that a use is a man-angel.

13

So far as man is in the love of use, so far is he in the Lord, so far he loves the Lord and loves the neighbor, and so far he is a man

35. From the love of uses we are taught what is meant by loving the Lord and loving the neighbor, also what is meant by being in the Lord and being a man. To love the Lord means to do uses from him and for his sake. To love the neighbor means to do uses to the church, to one's country, to human society, and to the fellow citizen. To be in the Lord means to be a use. And to be a man means to perform uses to the neighbor from the Lord for the Lord's sake.

36. To love the Lord means to do uses from him and for his sake, for the reason that all the good uses that man does are from the Lord; good uses are goods, and it is well known that these are from the Lord. Loving these is doing them, for what a man loves he does. No one can love the Lord in any other way; for uses, which are goods, are from the Lord, and consequently are Divine; yea they are the Lord himself with man. These are the things that the Lord can love. The Lord cannot be conjoined by love to any man, and consequently cannot enable man to love him, except through his own Divine things; for man from himself cannot love the Lord; the Lord himself must draw him and conjoin him to himself; and therefore loving the Lord as a person, and not loving uses, is loving the Lord from oneself, which is not loving. He that performs uses or goods from the Lord performs them also for the Lord's sake. These things may be illustrated by the celestial love in which the angels of the third heaven are. These angels are in love to the Lord more than the angels in the other heavens are; and they have no idea that loving the Lord is anything else than doing goods which are uses, and they say that uses are the Lord with them. By uses

they understand the uses and good works of ministry, administration, and employment, as well with priests and magistrates as with merchants and workmen; the good works that are not connected with their occupation they do not call uses; they call them alms, benefactions, and gratuities.

37. Loving the neighbor means performing uses to the church, one's country, society, and the fellow citizen, because these are the neighbor in the broad and in the limited sense; neither can these be loved otherwise than by the uses that belong to each one's office. A priest loves the church, the country, society, the citizen, and thus the neighbor, if he teaches and leads his hearers from zeal for their salvation. Magistrates and officers love the church, the country, society, the citizen, and thus the neighbor, if they discharge their respective functions from zeal for the common good; judges, if from zeal for justice; merchants, if from zeal for sincerity; workmen, if from rectitude; servants, if from faithfulness; and so forth. When with all these there is faithfulness, rectitude, sincerity, justice, and zeal, there is the love of use from the Lord; and from him they have love to the neighbor in the broad and in the limited sense; for who that in heart is faithful, upright, sincere and just, does not love the church, the country, and his fellow citizen?

38. From what has now been said it is plain that loving the Lord is performing uses from him, and loving the neighbor is performing uses to him, and the object on account of whom uses are performed is the neighbor, use, and the Lord; and that love thus returns to him from whom it is. For every love as source through love for its object returns to love as source, which return constitutes its reciprocal. And love continually goes forth and returns through deeds, which are uses, since to love is to do. For love, unless it becomes deed, ceases to be love, since deed is the effect of love's end, and is that in which it exists.

39. So far as man is in the love of use so far is he in the Lord; because so far is he in the church, and so far in heaven; and the church and heaven from the Lord are as one man; the forms of which (called higher or lower organic forms, also interior and

exterior) are made up of all who love uses by doing them; and the uses themselves are what compose that man, because it is a spiritual man, that does not consist of persons, but of the uses with them. Yet all those are there who receive from the Lord the love of uses; and these are they who do them for the neighbor's sake, for use's sake, and for the Lord's sake; and since this man is the Divine that proceeds from the Lord, and the Divine proceeding is the Lord in the church and in heaven, it follows that they all are in the Lord.

40. These are a man, because every use that in any way promotes the general good or serves the public, is a man, beautiful and perfect according to the quality of the use, and at the same time the quality of its affection. The reason of this is, that in each single part of the human body there is, from its use, an idea of the whole; for the part looks to the whole as its source, and the whole sees the part in itself, as its agent. It is from this idea of the whole in each part that each use therein is a man, in small as well as in greater parts; there are organic forms in the part as well as in the whole; in fact, the parts of parts, which are interior, are men more than the composite parts, because all perfection increases toward the interiors. For all organic forms in man are composed of interior forms, and these of forms still more interior, even to inmosts, by means of which communication is given with every affection and thought of man's mind. For man's mind, in all its particulars, extends into all things of his body; its range is into all things of the body; for it is the very form of life. Unless the mind had such a field, there would be neither mind nor man. From this it is that the choice and decision of man's will are determined instantly, and produce and determine actions, just as if thought and will were themselves in the things of the body, and not above them. That every least thing in man, from its use, is a man, does not fall into the natural idea as it does into the spiritual; in the spiritual idea man is not a person, but a use; for the spiritual idea is apart from an idea of person, as it is apart from an idea of matter, space, and time; therefore when one sees another in heaven, he sees him indeed as a man, but he thinks of him as a use. An angel also appears in face according to the use in which he is, and affection

for the use makes the life of the face. From all this it can be seen that every good use is in form a man.

14

Those who love themselves above all things, and the world as themselves, are not men, nor are they in the Lord

41. Those who love themselves and the world are able to perform good uses, and do perform them; but the affections of use with them are not good, because such affections are from self and have regard to self, and are not from the Lord, and do not have regard to the neighbor. They say, indeed, and persuade that these affections have regard to the neighbor in the broad and in the restricted sense; that is, have regard to the church, their country, society, and their fellow citizens. Some of them even dare to say that they have regard to God, because they are from his commandments in the Word; and also that they are from God, because they are goods, and every good is from God; when yet the uses they perform have regard to self, because they are from self, and have regard to the neighbor only that they may return to self. These are known, and are distinguished from those who perform uses from the Lord, having regard to the neighbor in the broad and in the restricted sense, in that such look to self and the world in everything, and love reputation on account of various ends that are uses in behalf of self. Such persons are moved to perform uses so far as in them they see self and what is their own; moreover, their enjoyments are all bodily enjoyments, and these are what they seek from the world. What kind of men they are may be shown by this comparison: They themselves are the head; the world is the body; church, country, and fellow citizens are the soles of the feet; and God is the shoe. But with those that love⁵ uses from the love of uses, the Lord is the head; church, country, and citizens (which are the neighbor) are the body down to the knees; and the world is the feet, from the knees to the soles; and they themselves are the soles beautifully shod. Thus it is plain that they who perform uses from self, that is,

from the love of self, are wholly inverted, and that there is nothing of man in them.

42. There are two origins of all loves and affections; one from the sun of heaven, which is pure love; the other from the sun of the world, which is pure fire. They whose love is from the sun of heaven are spiritual and alive, and are raised by the Lord out of their selfhood (*proprium*); while they whose love is from the sun of the world are natural and dead, and they are plunged by themselves into their selfhood [*proprium*]. From this it is that they see nature alone in all the objects of sight; and if they acknowledge God, it is with the mouth and not with the heart. These are they that in the Word are meant by worshipers of the sun, moon, and all the host of the heavens. In the spiritual world they appear indeed as men, but in the light of heaven as monsters; and to themselves their life appears as life, but to the angels as death. Among these are many who in the world were accounted as learned; and, what I have often wondered at, they believe themselves wise because they ascribe all things to nature and to prudence, even regarding all others as simple.

15

Unless use be the affection or occupation of man, he is not of sound mind

43. Man has external thought, and he has internal thought. A man is in external thought when he is in company, that is, when listening or speaking or teaching or acting, and also when writing; but he is in internal thought when he is at home and gives free rein to his interior affection. Internal thought is the proper thought of his spirit within himself; but external thought is the proper thought of his spirit in the body. Both remain with man after death, and even then it is not known what the quality of the man is until external thought is taken away from him; after that he thinks, speaks, and acts from his affection. The man who is of sound mind

will then see and hear wonderful things. He will hear and see that many who in the world talked wisely, preached learnedly, taught with erudition, wrote knowingly, and also acted discreetly, as soon as the external of their mind has been taken away, think, speak, and act as insanely as crazy people in the world; and what is wonderful, they then believe themselves to be wiser than others.

But that they may not continue in their insanity, they are at times remitted into externals, and thereby into their own civil and moral life in which they were in the world. When in company there and in heaven, a remembrance of those insanities is given them; and then they themselves see and confess that they spoke insanely and acted foolishly; but the moment they are remitted into their interiors, that is, into what is proper to their spirits, in like manner as before, they are insane.

44. Their insanities are of many kinds; which may all be included in this, that they will to have dominion, to steal, to commit adultery, to blaspheme, to do evil; to despise, reject, or deride what is honest, just, and sincere, and every truth and good of the church and heaven. And, what is more, they love this state of their spirit; for the experiment has been tried with many whether they would rather think sanely or insanely, and it has been found that they would rather think insanely.

Moreover, it has been disclosed that they are such because they loved self and the world above all things, and gave thought to uses only for the sake of honor and gain, and greatly preferred enjoyments of the body to enjoyments of the soul. In the world they were such that they never thought sanely within themselves except when they saw men.

45. There is this sole remedy for their insanity: to be put to work in hell under a judge. So long as they are at work there, they are not insane; for the works with which they are occupied hold the mind, as it were, in prison and bonds, to prevent its wandering into the delirious fancies of their lusts. Their tasks are done for the sake of

food, clothing, and a bed, thus unwillingly from necessity, and not freely from affection.

46. But on the other hand, all those who in the world have loved uses and who have performed uses from the love of them, think sanely in their spirits, and their spirits think sanely in their bodies; for with such, interior thought is also exterior thought, and from the former through the latter is their speech, and likewise their action. Affection of use has kept their mind in itself, nor does it suffer them to stray into vanities, into what is lascivious and filthy, into what is insincere and deceitful, into the mockeries of various lusts. After death they are of a like character; their minds are in themselves angelic; and when the outer thought is taken away, they become spiritual, and angels, and thus recipients of heavenly wisdom from the Lord.

From all that has been said, it is now plain that unless use be the affection or occupation of a man, he is not of sound mind.

16

Every man is an affection; and there are as many various affections as there are men that have been born, and will be born to eternity

47. This can be seen especially from the angels of heaven and from the spirits of hell, all of whom are affections; the spirits of hell evil affections, which are lusts, and the angels of heaven good affections. Every man is an affection, for the reason that his life is love, and the continuations and derivations of love are what are called affections; consequently affections in themselves are loves, but subordinate to the general love as their lord or head. Since, therefore, life itself is love, it follows that each and all things of life are affections, and consequently that man himself is an affection.

Most persons in the world will wonder that this is so, as it has been granted me to know from the testimony of all who pass from the natural world into the spiritual world. Thus far I have not found one who had known that he was an affection; few even knew what affection is; and when I said that affection is love in its continuation and derivation, they inquired what love is; saying that they know what thought is, because they perceive it; but not what affection is, because no one perceives this. That in the nature of things there is love, they said that they knew from the love of a bride before marriage, and from a mother's love towards infants, and in some small measure from a father's love when he kisses a betrothed wife or his infant; and some in place of these said harlot.

When I said to them that thought is nothing whatever by itself, but is something by affection, which is of man's life's love, because thought is from affection, as a thing is formed by that which forms it; also that thought is perceived, and not affection, because the thing formed is perceived and not what forms it, just as the body is perceived by the bodily senses and the soul is not—inasmuch as they were amazed at what was said to them, they were instructed in the subject by many experiments; as for example, that all things of thought are from affection and according to it; again that they could neither think without affection nor contrary to it, also that everyone is such as his affection is, and therefore everyone is explored from his affection, and no one from his speech; for speech proceeds from the thought belonging to external affection, which is a desire to be courteous, to please, to be praised, to be regarded as good citizens, and men of morality and wisdom, and all these things for the sake of ends belonging to internal affection, of which ends such things are means. And yet from the sound of his speech, unless a man be a consummate hypocrite, the affection itself is heard; for vocal speech belongs to thought, but its sound belongs to affection. Wherefore they were told that as there is no speech without sound, neither can there be thought without affection; and that it is plain therefore that affection is the all of thought, as sound is the all of speech,⁶ for speech is only the articulation of sound. By all this they were instructed that man is nothing but affection; and further, as a consequence, that all heaven is divided, and all hell, as

a kingdom is, into provinces and societies, according to generic and specific differences of affections, and not at all in accordance with any differences of thoughts; also that the Lord alone has knowledge of these differences. From this it follows that there are infinite varieties and differences of affections, as many as there are men that have been born and will be born to eternity.

17

Man has eternal life according to his affection of use

48. Since affection is the man himself, and use is its effect and work, and is as a field or theater for its exercise, and since affection is not found apart from its subject, even so the affection of man's life is not found apart from use; and since affection and use make one, so man, who is affection, is known as to his quality from use—imperfectly and slightly in the natural world, but clearly and fully in the spiritual world. For the spiritual discloses the affection and all its particulars, since in its essence the spiritual is Divine love and Divine wisdom, and in its manifestation is the heat and the light of heaven; and these disclose the affections of uses, as the heat of the sun of the world discloses objects of the earth by odors and flavors, and its light discloses them by its various colors and distinctions of shade. Every man has eternal life according to his affection of use, for the reason that affection is the man himself; consequently such as the affection is, such is the man.

49. But affection of use in general is of two kinds; there is the spiritual affection of use and there is the natural affection of use. In external form the two are alike, but in internal wholly unlike; for this reason they are not known the one from the other by men in the world, but are readily known by angels in heaven; for they are wholly opposite, since the spiritual affection of use gives heaven to man, while natural affection of use, without the spiritual, gives hell; for the natural affection of use looks only to honors and gains, thus to self and the world as ends, while spiritual affection of use looks

to the glory of God and to uses themselves, thus to the Lord and the neighbor as ends.

50. For there are men in the world who discharge their duties and offices with much zeal, labor, and earnestness; magistrates, overseers, and officers, performing their functions with all diligence and industry; priests, leaders, ministers, preaching with warmth as if from zeal; learned men who write books full of piety, doctrine and learning; and others of a like character; and thereby they perform eminent uses to the church, to their country, to society, and to their fellow citizens; and yet many do these things from natural affection alone, which is for the sake of self, that they may be honored and exalted to dignities, or for the sake of the world, that they may gain wealth and become rich. In some these ends so enkindle the affection for doing uses that they sometimes perform more excellent uses than those do who are in the spiritual affection of use. I have spoken with many after death when they had become spirits, who had been in this kind of affection of use, and who then demanded heaven on the ground of merit; but as they had performed uses from merely natural affection, thus for the sake of self and the world, and not for the sake of God and the neighbor, they received answer like this in Matthew:

Many will say to me in that day, Lord, have we not prophesied by thy name, and by thy name have cast out demons, and by thy name done many mighty works? And then will I profess unto them, I know you not; depart from me all ye that work iniquity (Matt. 7:22–23).

And in Luke:

Then shall ye begin to say, We did eat and drink before thee, and thou didst teach in our streets. But he shall say, I say unto you, I know you not whence ye are, depart from me all ye workers of iniquity (Luke 13:26–27).

Moreover, they were examined as to what they had been in the world, and their interiors were found to be full of lusts and evils therefrom pressed together, and with some these appeared fiery from the love of self, with some livid from the love of the world, with some dusky from the rejection of things spiritual; while their

exteriors from uses in external form still appeared snow white and purple. From all this it is clear that although they had done uses, yet with themselves they had given no thought to anything but reputation with a view to honors and gains, and that these belonged to their spirit, and they were in them and these were their life, also that their good actions were either purely deceptive appearances, or merely means conducive to these things as ends. Thus much about the natural affection of uses.

51. But the spiritual affection of use is both internal and external, and it is external or natural to the same extent that it is spiritual; for what is spiritual flows into what is natural, and arranges it in correspondence, thus into an image of itself. But as there is in the world at the present day no knowledge of what the spiritual affection of use is, and what distinguishes it from the natural affection, since in outward appearance they are alike, it shall be told how spiritual affection is acquired. It is not acquired by faith alone, which is faith separated from charity, for such faith is merely a thought-faith, with nothing actual in it; and as it is separated from charity it is also separated from affection, which is the man himself; and for this reason it is dissipated after death like something aerial. But spiritual affection is acquired by shunning evils because they are sins; which is done by means of combat against them. The evils that man must shun are all set forth written in the Decalogue. So far as man fights against them because they are sins he becomes a spiritual affection, and thus he performs uses from spiritual life. By means of combat against evils those things that possess one's interiors are dispersed; and these, as has been said above, with some appear fiery, with some dusky, and with some livid. In this way one's spiritual mind is opened, through which the Lord enters into his natural mind and arranges it for performing spiritual uses which appear like natural uses. To these and to no others is it granted by the Lord to love him above all things and the neighbor as oneself. If a man by means of combat against evils as sins has acquired anything spiritual in the world, be it ever so small, he is saved, and afterwards his uses grow like a grain of mustard seed into a tree (according to the Lord's words, Matt. 13:31–32; Mark 4:30–32; Luke 13:18–19).

The will of man is his affection

52. The will of man is his affection for the reason that the will of man is the receptacle of his love and the understanding the receptacle of his wisdom; and that which is the receptacle of love is also the receptacle of all affections, because affections are merely continuations and derivations of love, as has been said above. It is called the receptacle of love because love cannot be given with man except in a recipient form which is substantial; without such a form love would have no ability to effect, to reciprocate, and thereby to be permanent. This recipient form might be described, but this is not the place for it. It is from this that the will is called the receptacle of love.

53. That the will is man's all, and is in all things of man, and thus is the man himself, as love in its whole complex is the man, is evident from this: As to anything pertaining to his love or affection, and in fact to his life, man speaks of willing, as that he wills to act, wills to speak, wills to think, wills to perceive. The will is in all of these things; and if it were not in them man could not act, could not speak, could not think, could not perceive; and if the will were not present in the particular and most particular things of these operations, they would instantly cease; for the will is in them as the soul or life is in the body and in every least particular of it. In place of will, one can say love, as that one loves to do, to speak, to think, to perceive. In like manner of the external senses of the body it is said that one wills to see, wills to hear, wills to eat, drink, and taste, wills to smell, also wills to walk, to associate with others, to seek amusement, and so on. In each one of these the will is the active force; for if it should be withdrawn there would instantly be a stop; and in fact these operations are suspended by the will.

54. That the will is man's love in form is clearly evident from this, that every enjoyment, pleasure, pleasantness, satisfaction and bliss which belong to man's love are so felt and perceived; and that these belong to the will is plain, since whatever is enjoyable,

pleasurable, pleasant, satisfactory and blissful, this also man wills; and he says of them that he wills them. Man speaks in like manner of good and truth; for that which he loves he calls good, thereby making it to be of his will; and what confirms the good of his love or of his will he calls truth, and this he loves, and wills to think and speak of. Again, in respect to everything that a man wishes, solicits, longs for, strives for, seeks, and intends, he says that he wills all these since they pertain to his love; for he wills what he wishes because he loves it; he wills what he solicits or longs for because he loves it; he wills what he strives for and seeks because he loves it; and he wills what he purposes, and he purposes it because he loves. From all this it can be seen that the will and the love or the will and the affection are one with man; and that the will, because it is the love, is also the life, and is the man himself. That the will is also the life of man's understanding and of his thought therefrom will be shown in what follows.

55. Man does not know that the will is the man himself, for the same reason that he does not know that the love or affection is the man himself. Moreover, everyone gives attention to those things that he sees or feels, but not to the life, the soul, or the essence from which he sees or feels; this lies concealed within the things pertaining to sensation, and the thought of the natural man does not go so far as that; but it is otherwise with the spiritual man, for the object of his wisdom is not the sense plane, but the essential that is in it, which in itself is spiritual. It is in consequence of this that many say that thought is the all of man, and is the very man, that is, that man is man because he thinks; and yet the all of his thought is affection. Take away affection from thought, and you will be but a stock. A man who is rational from what is spiritual, who knows what is good and what is true, and thus what is evil and what is false, may know from what has been said what his affections are and what his reigning affection is; for there are as many indications of them as there are delights of thought, speech, action, sight, hearing, and as many as there are ambitions, desires, and intentions. He needs only to attend and reflect.

In the Word to love means to perform uses

56. In the Word to love means to perform uses, because love is to will, and to will is to do. That to love is to will has been shown just above; but that to will is to do remains to be shown. The will viewed in itself is not love, but is a receptacle of love, and such a receptacle that it not only receives it but also takes on its states and assumes forms in accordance with those states; for everything of man's life flows in, since man is not life but a recipient of life, consequently he is a recipient of love, for love is life. This can be illustrated by the organs of man's senses. The eye is not light but a recipient of light formed to receive all varieties of light. The ear is not sound but a recipient of sound and of its modulation and articulation. The same is true of man's other external senses. And the same is true of the internal organs of sense, which are modified and moved by spiritual light and heat; and consequently the same is true of the will, which is a receptacle of spiritual heat, which in its essence is love. This receptacle is in man throughout; but in its first principles it is in the brains. These first principles or beginnings or heads are the substances that are called cortical and cineritious. From these through ray-like fibers it descends on every side into all things of the face and all things of the body, and there performs its gyrations and circlings in accordance with its form, which is the spiritual animal form that has been treated of elsewhere. And thus each and all things therein from things first to ultimates are moved, and in ultimates effects are presented. It is well known that everything is put in motion by an endeavor [*conatus*]; and that when the endeavor ceases the motion ceases. Thus every voluntary action of man's will is a living endeavor in man, and it acts in ultimates by means of fibers and nerves, which in themselves are nothing else than perpetual endeavors continued from the beginnings in the brains even to the ultimates in the bodily parts, where endeavors become acts. These things have been presented to make known what the will is, and that it is the receptacle of love in a perpetual endeavor to act; and this endeavor

is excited and determined into acts by the love that flows in and is received.

57. From all this it now follows that to love is to do because it is to will; for whatever a man loves that he wills; and what he wills that he does if it is possible; and if he does not do it because it is not possible, it still comes into interior act, which is not made manifest. For no endeavor or volition can exist in man unless it comes into ultimates; and when it is in ultimates it is in interior act, although this act is not perceived by anyone, not even by the man himself, because it exists in his spirit. From this it is that volition and act are a one, and that the volition is counted as the act. This does not apply to the natural world, because in that world the interior act of the will does not appear, but it applies to the spiritual world, for there it is seen.

For all in the spiritual world act according to their loves; those who are in heavenly love act sanely; those who are in infernal love act insanely; and if because of any fear they do not act, their will is interiorly active, but is restrained by them from breaking forth; nor does this action cease until the volition ceases. Since, then, the will and the act are a one, and will is the endeavor of love, it follows that in the Word “to love” has no other meaning than to do; thus that “to love the Lord and to love the neighbor” means to perform uses to the neighbor from love which is from the Lord. That this is so the Lord himself teaches in John:

He that hath my commandments and doeth them, he it is that loveth me; but he that loveth me not keepeth not my words (John 14:21, 24).

Abide ye in my love. If ye have kept my commandments ye shall abide in my love (John 15:9–10).

The Lord said three times to Peter, Lovest thou me? And three times Peter answered that he loved; and the Lord three times said to him, Feed my lambs and my sheep (John 21:15–17).

Moreover, there are two things that cannot be separated; namely, being [*esse*] and existing [*existere*]. Being is nothing unless it exists; and it becomes something by existing. So it is with loving and doing, or with willing and acting; for to love and not do, and to will and not act, are impossible, for they do not exist; but they exist in doing and acting; consequently, when man does and acts, then love and will have being. In this and in no other way is the Lord loved and the neighbor loved.

20

Love produces heat

58. Love produces heat for the reason that love is the very life and living force of all things in the whole world. All endeavors, forces, activities, and movements therein have no other origin than the Divine love which is the Lord, who appears in the heavens before the angels as a sun. That love is one thing and heat another is clearly evident from the difference between them in angel and in man. It is from love that an angel wills and thinks, and has perception and wisdom, and inmosty in himself is sensible of what is blissful and satisfactory, and also loves it. The same is true of man. All this is in their minds; while in their bodies they both feel what is hot apart from any sense of happiness or satisfaction. This makes clear that heat is an effect of the activity of life or of love.

That heat is an effect of love can be seen from many things, as that man from inmosts grows warm according to his life's loves, even in midwinter, and that the heat of the sun of this world has nothing in common with this heat; also that man grows warm, is enkindled, and is inflamed according to the increase of love; and he grows torpid, becomes cold, and dies according to the decrease of love; thus in exact accordance with the activities of love. The same is true of the animals of the earth and the flying things of heaven; for these are sometimes warmer in midwinter than in midsummer, for the heart then throbs, the blood becomes heated, the fibers

grow warm, and every least part with the greatest performs its vital functions; and this heat is not from the sun but from the life of their soul, which is affection.

59. Love produces heat for the reason that it is the life of all the forces in the universe; and this life can enter the recipient substances that have been created only through an active medium which is heat. In the creation of the universe the Lord prepared for himself all the means, from firsts even to lasts, by which he might produce uses in every degree; and the universal and nearest means of conjunction is heat, in which the essence of the activity of love can exist.

As heat exists most nearly from love, there is a correspondence between love and heat, for there is a correspondence between every cause and its effect. It is from correspondence that the sun of heaven, which is the Lord, appears fiery; also that the love that goes forth therefrom is perceived by the angels as heat; likewise that the Lord's Divine wisdom in the heavens appears as light; also that:

The face of the Lord, when he was transfigured, shone as the sun (Matt. 17:2).

It is from the same correspondence that the holiness of the Lord's love was represented by the fire of the altar, and by the fire of the lamps of the lampstand in the tabernacle; also that the Lord appeared in fire on Mount Sinai, and likewise in a flame of fire by night over the tabernacle. It was from this also that many nations made a sacred fire, and that they appointed virgins to its care, who at Rome were called the vestal virgins.

It is from the same correspondence that in the Word "fire" and "flame" in many passages mean love, and it is from an interior perception of that correspondence that we pray that holy fire may enkindle our hearts, meaning a holy love. It is from the same correspondence that celestial love appears in heaven at a distance as a fire, and for this reason the Lord said that:

The just shall shine forth as the sun in the kingdom of the Father (Matt. 13:43).

It is from the same correspondence that infernal love appears in hell at a distance as a fire (on which see *Heaven and Hell* n. 566–575).

21

Divine love, which is life itself, by means of heat produces spiritual animal forms, with each and every thing in them

60. There are in general two forms which the Lord, the creator of the universe, from his sun, which is Divine love and life itself, has produced in the ultimates and in the inmosts of the world, the animal form and the vegetable form. By animal forms both animals of every kind and men and angels are meant; and by vegetable forms vegetables of every kind, as trees, plants, and flowers, are meant. These two forms have already been treated of (*Apocalypse Explained*, n. 1196–1212); but as the Divine love is the subject here treated of, and as from this all things have been created, and all things from creation are being formed continually, it is permitted here to say something about the first form, that is, the animal form.

61. The Divine love, which is life itself, from its author who is the Lord, bears nothing else in its bosom than to create and form images and likenesses of itself, which images and likenesses are men and angels from men; and also to cover with a correspondent body affections of every kind, which are animals. All these forms, perfect and imperfect, are forms of love, and are alike in what pertains to their life in externals, which is an inclination to move, to walk, to act, to see, to hear, to smell, to taste, to feel, to eat, to drink, to associate with others, to propagate themselves. But they are unlike in what pertains to their life in internals, which is an inclination to think, to will, to speak, to know, to understand, to be wise, and from these things to find enjoyment and blessedness. Men and

angels are forms of the latter class, animate things of many kinds are forms of the former class. That these several faculties may exist in effect and in use, they have been made and wonderfully organized from created substances and matters.

62. That the Lord, who is man, and his Divine love, which is life itself from its spiritual which proceeds from him as a sun, formed all these, is clearly evident from this, that living souls are also affections, and in externals are all similar, the imperfect as well as the perfect. Who cannot see, unless he is near-sighted or can see by night only, or one whose sight is failing from amaurosis, that such things can have no other source? Elevate your reason only a little above the deep of nature, and you will become wise.

63. That heat is a means of formation is well known from the fluids in which is the embryo in the womb, and the chick in the egg. The belief that the heat of the sun of the world produces, originates in a mind blinded by the fallacies of the bodily senses. The heat of that sun operates only in opening the outermost parts of the body or the cuticles, that internal heat also may flow into them; for in this way life comes into full effect from firsts to ultimates. It is from this that the animals of the earth and the flying things of the heaven every year in the springtime and in the summer enter upon and renew the functions, works, and joys of their proliferations. It is otherwise with man, who has heat from an interior love that is excited by the allurements of his thoughts, and who has garments to protect him against the cold that falls upon the cuticles, which are the outermost parts of his body.

Divine Wisdom

1

In the heavens the Divine wisdom appears before the eyes of the angels as light

64. In the Lord there is love and there is wisdom. Love in him is being [*esse*], and wisdom in him is existence [*existere*]; nevertheless, these are not two in him but one; for wisdom is of love and love is of wisdom; and from this union, which is reciprocal, they become one, and that one is the Divine love, which appears in the heavens before the angels as a sun. The reciprocal union of the Divine wisdom and the Divine love is meant by these words of the Lord:

Philip, believest thou not that I am in the Father and the Father in me?
Believe me, that I am in the Father and the Father in me (John 14:10–11);

and by these words:

I and the Father are one (John 10:30).

65. These two, which are one in the Lord, do, indeed, proceed from him as a sun as two distinct things, wisdom as light and love as heat; but they proceed as distinct in appearance, for in themselves they are not distinct, for the light is of the heat and the heat is of the light, and in every least point they are a one, as is true of our sun; for whatever proceeds from the sun is the sun in the least parts, and thus universally in all. It is said, every point and least part, but this does not mean a point or least part of space, for that does not pertain to the Divine, for the Divine is spiritual and not natural.

66. Since wisdom and love proceed from the Lord as a sun in appearance as two distinct things, wisdom under the form of light, and love under the perception of heat, therefore they are received by the angels as two distinct things, some receiving more of the heat which is love, and some more of the light which is wisdom, and in consequence the angels of all the heavens are distinguished into two kingdoms. Those that have received more of the heat which is love than of the light which is wisdom, make one kingdom, and are called celestial angels, and of such the highest heavens are formed. But those that have received more of the light which is wisdom than of the heat which is love make the other kingdom, and are called spiritual angels, and of such the lower heavens are formed. It is said that these have received more of the light which is wisdom than of the heat which is love, but this excess is an apparent excess, for they are wise only so far as the love with them makes one with the wisdom; and consequently spiritual angels are not called wise but intelligent. Thus much respecting light in the Lord and from the Lord and in the angels.

67. The Divine wisdom that appears in the heavens as light is not light in its essence, but it clothes itself with light that it may appear before the sight of the angels. In its essence wisdom is the Divine truth, and the light is its appearance and correspondence. It is the same with the light of wisdom as with the heat of love, that has been spoken of above. As light corresponds to wisdom, and the Lord is the Divine wisdom, so in the Word, in many passages, the Lord is called “the light,” as in the following:

He was the true light, that lighteth every man coming into the world (John 1:9);

Jesus said, I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life (John 8:12);

Jesus said, Yet a little while is the light with you; walk while ye have the light, lest the darkness seize you. While ye have the light believe on the light, that ye may be the sons of the light. I have come a light into the world, that whosoever believeth on me may not abide in darkness (John 12:35–36, 46);

(And in many other passages.)

His Divine wisdom was also represented by his garments when he was transfigured, that:

They appeared as light, glistening and white as snow, so as no fuller on earth can whiten them (Mark 9:3; Matt. 17:2).

“Garments” signify in the Word the truths of wisdom; and in consequence all angels in the heavens appear clothed in accordance with the truths of their knowledge, intelligence, and wisdom.

68. That light is an appearance of wisdom, and its correspondence, is evident in heaven but not in the world, for in heaven there is no other light than spiritual light, which is the light of wisdom, and which illuminates all things there that exist from the Divine love. With the angels wisdom enables them to understand these things in their essence, and light enables them to see these things in their form; therefore there is light in the heavens in an equal degree with the wisdom with the angels. In the highest heavens the light is like flame and glowing as if from the most highly burnished gold, because they are in wisdom. In the lower heavens the light is bright and shining as if from the most highly polished silver, because they are in intelligence. In the lowest heavens the light is like the noonday light of the world, because they are in knowledge. The light of the higher heavens is bright, just like a star that glitters and shines brightly in itself in the nighttime; and the light is continual because the sun there never sets. It is the same light as that which enlightens the understanding of those men in the world who love to become wise; but it does not appear to them, because they are natural and not spiritual. It can appear, for it has appeared to me, but before the eyes of my spirit. It has also been granted me to perceive that in the light of the highest heaven I was in wisdom, in the light of the second heaven in intelligence, and in the light of the lowest heaven in knowledge, while in merely natural light I was in ignorance of spiritual things.

69. That I might know in what light the learned in the world are at the present day, two ways were seen by me; one was called the way of wisdom and the other the way of folly. At the end of the way of wisdom there was a palace in light, but at the end of the way of folly there was something like a palace, but in shade. About three hundred of the learned were there assembled, and they were permitted to choose which way they would take, and two hundred and sixty were seen to enter the way of folly, and only forty the way of wisdom. Those who took the way of wisdom entered the palace that was in light, where there were magnificent things, and garments of fine linen were given them, and they became angels; while those who went in the way of folly wished to enter that which appeared like a palace in the shade, and behold, it was a theater of actors, and there they put on stage garments and masks and talked nonsense and became fools. I was afterwards told that such and so numerous at the present day are the learned fools who are in natural light as compared with the learned wise who are in spiritual light; and that those have spiritual light who love to understand whether that which another says is true; while those have natural light who merely love to confirm what has been said by another.

2

The Lord created with man and afterward forms with him a receptacle of love, which is his will; and he adjoins to this a receptacle of wisdom, which is his understanding

70. As there are two things in the Lord—love and wisdom— and these two proceed from him, and as man was created to be a likeness and an image of the Lord, a likeness through love, and an image through wisdom, so two receptacles were created with man, one for love and the other for wisdom; the receptacle of love is what is called the will, and the receptacle of wisdom is what is called the understanding. Man knows that he has these two, but he does not know that they are joined together in the same way as

they are in the Lord, with this difference: that in the Lord they are life, but in man receptacles of life.

What the forms of these receptacles are cannot be explained because they are spiritual forms, and spiritual things transcend the apprehension. They are forms within forms, ascending even to the third degree, innumerable, separate and yet harmonious, and each particular is a receptacle of love and wisdom. Their origins are in the brains, where they are the beginnings and heads of the fibers through which their endeavors and forces flow down to all things of the body higher and lower, and cause the senses to be present in the sensories, the movements to be present in the moving parts, and the functions of nutrition, of chyle making, of blood making, of separation, of purification, and of prolification to be present in the other organs, thus their uses in each of the particulars. This having been said it will be seen that:

1. These forms, which are the receptacles of love and of wisdom, first exist with man when he has been conceived and is being produced in the womb.

2. From these, by what is continuous with them, all things of the body, from the head even to the soles of the feet, are led forth and produced.

3. The productions of these are effected according to the laws of correspondence; and in consequence all things of the body, both internal and external, are correspondences.

71. 1. These forms, which are the receptacles of love and of wisdom, first exist with man when he has been conceived and is being produced in the womb

This becomes evident by experience, and is confirmed by reason. By experience: from the first rudiments of embryos in the womb after conception, also from the rudiments of chicks in the egg after incubation. The very first forms are not visible to the eye, but only

the first productions from these, which constitute the head. It is known that the head is relatively larger in the beginning; also that the web of all things in the body is produced from it. All this makes clear that these forms are the beginnings. By reason: in that all creation is from the Lord as a sun, which is the Divine love and the Divine wisdom, and the creation of man is from these. The formation of the embryo and of the infant man in the womb is an image of creation, and is called generation, because it is effected by procreation. From this it follows that especially the first forms with man are receptacles of love and wisdom, and that the creation of the other things that constitute the man is effected through these; moreover, no effect exists from itself, but is from a cause prior to it that is called the effecting cause; neither is this from itself, but is from a cause that is called the end, in which is everything that follows in conatus and in idea, in conatus in the Divine love, and in idea in the Divine wisdom, for these are the end of ends. This truth will be more fully established in what follows.

72. 2. From these, by what is continuous, all things of the body, from the head even to the soles of the feet, are led forth and produced

This, too, becomes evident by experience, and is confirmed by reason. By experience: in that from these primitive forms fibers are led forth to the sensory organs of the face, which are called the eyes, ears, nostrils, and tongue, also to the motor organs throughout the body, which are called muscles, also to all the organized viscera serving various uses in the body. All these are mere tissues of the fibers and nerves that go forth from both brains and from the spinal marrow. And the blood vessels, from which tissues are also formed, are likewise from fibers that spring from the same source. Anyone skilled in anatomy can see that around about the cerebrum, also inwardly in it and in the cerebellum and in the spinal marrow, there are little spheres like molecules, that are called the cortical and cineritious substances and glands, and that all the fibers whatever that are in the brains, and all the nerves that are from them throughout the body, come out of these little spheres or substances and go forth from them.

These are the initial forms from which are led forth and produced all things of the body, from the head to the soles of the feet. By reason: in that fibers are not possible apart from origins, also that the organic parts of the body, produced from fibers variously combined are effects, and effects cannot live, feel, and be moved by themselves, but only from their origins through what is continuous therefrom. This may be illustrated by examples. The eye does not see from itself, but through what is continuous from the understanding; the understanding sees through the eye and moves the eye, directs it to objects and fixes the gaze. Neither does the ear hear from itself, but through what is continuous from the understanding; the understanding hears through the ear; it also directs, incites, and turns it towards sounds. Neither does the tongue speak from itself, but from the thought of the understanding; thought speaks through the tongue and varies the tones and exalts their measures at pleasure. The same is true of the muscles; these are not moved by themselves, but the will together with the understanding moves them, and causes them to act at its bidding. All this makes clear that there is nothing in the body that feels and moves from itself; but only from its origins, in which the understanding and will have their seat; and therefore these are the receptacles in man of love and wisdom; and also these are the first forms, and the organs both of sense and motion are forms derived from these; for influx takes place according to formation, and there is influx from these first forms into the latter, and not reversely; for influx from the former into the latter is spiritual influx, while influx from the latter into the former is natural influx, which is also called physical influx.

73. 3. The productions of these are effected according to the laws of correspondence; and in consequence all things of the body, both internal and external, are correspondences

What correspondence is has not hitherto been known in the world, for the reason that it has not been known what the spiritual is, and that there is a correspondence between what is natural and what is spiritual. When anything from the spiritual as the origin and cause becomes visible and perceptible before the senses, there is

a correspondence between them. There is such a correspondence between spiritual and natural things with man; spiritual things are all things pertaining to his love and wisdom, consequently to his will and understanding, and natural things are all things pertaining to his body. Because these have existed and perpetually exist, that is, subsist from spiritual things, they are correspondences; and therefore the two act as one, like end, cause, and effect. Thus the face acts as one with the affections of the mind, the speech with the thought, and the actions of all the members with the will; and the same is true of other things. It is a universal law of correspondences that the spiritual fits itself to use, which is its end, and actuates and modifies the use by means of heat and light, and clothes it by provided means, until there results a form subservient to the end; and in this form the spiritual acts as the end, use as cause, and the natural as effect; although in the spiritual world the substantial takes the place of the natural. All things that are in man are such forms.

More respecting correspondence will be found in *Heaven and Hell* n. 87–115; and respecting various correspondences in *Arcana Coelestia*; on the correspondence of the face and its expressions with the affections of the mind, n. 1568, 2988, 2989, 3631, 4796, 4797, 4800, 5165, 5168, 5695, 9306; on the correspondence of the body as to its gestures and actions with things intellectual and voluntary, n. 2988, 3632, 4215; on the correspondence of the senses in general, n. 4318–4330; on the correspondence of the eyes and of their sight, n. 4403–4420; on the correspondence of the nostrils and of smell, n. 4624–4634; on the correspondence of the ears and of hearing, n. 4652–4660; on the correspondence of the tongue and of taste, n. 4791–4805; on the correspondence of the hands, arms, shoulders and feet, n. 4931–4953; on the correspondence of the loins and the members of generation, n. 5050–5062; on the correspondence of the interior viscera of the body, particularly of the stomach, of the thymus gland, of the reservoir and ducts of the chyle, n. 5171–5189; on the correspondence of the spleen, n. 9698; on the correspondence of the peritoneum, the kidneys, and the bladder, n. 5377–5396; on the correspondence of the skin and the bones, n. 5552–5573; on

the correspondence of the ensiform cartilage, n. 9236; on the correspondence of the memory of abstract things, n. 6808; on the correspondence of the memory of material things, n. 7253; on the correspondence of heaven with man, n. 911, 1900, 1928, 2996, 2998, 3624, 3636–3643, 3741–3745, 3884, 4041, 4279, 4523, 4524, 4625, 6013, 6057, 9279, 9632; that with the ancients, especially those of the East, the science of correspondences was the science of sciences, but at the present day it is wholly forgotten, n. 3021, 3419, 3472–3485, 4280, 4749, 4844, 4964, 4965, 5702, 6004, 6692, 7097, 7729, 7779, 9391, 10252, 10407; that without a knowledge of correspondences the Word is not understood, n. 2870–2893, 2987–3003, 3213–3227, 3472–3485, 8615, 10687; that all things which appear in the heavens are correspondences, n. 1521, 1532, 1619–1625, 1807, 1809, 1971, 1974, 1977, 1980–1981, 2299, 2601, 3213–3226, 3348, 3350, 3475, 3485, 3745, 9481, 9575–9577; that all things in the natural world and in its three kingdoms correspond to all things in the spiritual world, n. 1632, 1881, 2758, 2890–2893, 2987–3003, 3213–3227, 3483, 3624–3649, 4044, 4053, 4116, 4366, 4939, 5116, 5377, 5428, 5477, 8211, 9280. In addition to these passages the correspondence of the natural sense of the Word, which is the sense of its letter, with the spiritual things of love and wisdom that are in the heavens from the Lord, and that constitute its internal sense, is treated of in *Arcana Coelestia*; and this correspondence you will also find confirmed in *Doctrine of the New Jerusalem respecting the Sacred Scripture*, n. 5–26, and further, n. 27–69. To gain an idea of the correspondence of the will and of the understanding, consult also what has been said above (*Apocalypse Explained*, n. 366–367).

3

The formation of man in the womb by the Lord by means of influx into these two receptacles

74. As in the formation of man in the womb spiritual things conjoin themselves with natural things there are many particulars

that cannot be described, namely, such spiritual things as are abstracted from natural things, which consequently have no expressions in natural language except some most general expressions which one man may comprehend more intelligently than another. Nevertheless, by these and by comparisons that are also correspondences the following particulars shall be explained:

1. The Lord conjoins himself to man in the womb of the mother from his first conception, and forms man.

2. He conjoins himself to man in these two receptacles, in the one through love, in the other through wisdom.

3. Love and wisdom unitedly and harmoniously form each and all things, and yet in these things they may be distinguished.

4. The receptacles are distinguished into three degrees with man, one within another; and the two higher are the dwelling places of the Lord, but not the lowest.

5. One receptacle is for the will of the future man and the other for his understanding; and yet nothing whatever of his will or of his understanding is present in the formation.

6. There is life in the embryo before birth, but the embryo is not conscious of it.

75. 1. The Lord conjoins himself to man in the womb of the mother from his first conception, and forms man

By the Lord here and elsewhere is meant the Divine that proceeds from him as the sun of heaven, where the angels are, and by and through which all things in the whole world have been created. That this is life itself has been shown already. That life itself is present from first conception and is what gives form, follows from this, that in order to be the form of life which man is, and in order to be an image and likeness of God, which man also is, and in

order to be a recipient of love and wisdom, which are life from the Lord, thus a recipient of the Lord himself, man must be formed by life itself. That if man loves the Lord he is in the Lord and the Lord in him, and the Lord has his abode in him, the Lord himself teaches. All this work of preparation for himself the Lord does in the womb, as will be seen in what follows. This is why Jehovah, or the Lord, is called in the Word:

Creator, former, and maker from the womb (Isa. 43:1; 44:2, 24; 49:5).

And in David it is said that:

Upon him he was cast and laid from the womb (Ps. 22:10; 71:6).

While man is in the womb he is in a state of innocence; therefore his first state after birth is a state of innocence; and the Lord dwells in man only in his innocence, consequently he especially dwells in him when he is as it were innocence. Likewise, man is then in a state of peace. Man is then in a state of innocence and in a state of peace, because the Divine love and the Divine wisdom are innocence itself and peace itself, as can be seen in *Heaven and Hell* (n. 276–290). I foresee that when you read this, some doubts may occur to your mind; but read to the end, and afterwards recollect, and the doubts will disappear.

76. 2. He conjoins himself to man in these two receptacles, in the one through love, in the other through wisdom

This follows from the preceding article, where it was shown that all things of the body, both internal and external, from the head even to the heel, are formed and produced from these two receptacles; and as the beginnings and initiations of all things are from these, it follows that the forming Divine is in them, and through them is in their continuations; but when it is in them and in their continuations, it is in them spiritually, not materially, for it is in their uses; and uses regarded in themselves are immaterial, while the things necessary for uses to become effects are material. These two receptacles, which are the beginnings of man, are from

the father; his formation to the full time of birth is from the mother; for the seed is from the man; his are the spermatic vessels and testicles in which the seed is elaborated and secreted; it is received by the female; hers is the womb wherein is the heat by which it is fostered, and in which are the little mouths by which it is nourished. In nature nothing exists except from seed, and nothing grows except by means of heat. What kind of form these beginnings have, which belong to man only, will be shown in what follows. As the rudiment of man is seed, and this is a double receptacle of life, it is clear that the human soul is not life from life, that is, life in itself, for there is but one life, and that is God. The source of man's perception of life has been explained elsewhere. And as there is a continuation of these receptacles from the brains through the fibers into all parts of the body, it is also clear that there is a continuation of the reception of life into these parts, and that thus the soul is not here or there, but is in every form derived from these, just as the cause is in the things caused, and the principle in its derivations.

77. 3. Love and wisdom unitedly and harmoniously form each and all things, and yet in these things they may be distinguished

Love and wisdom are two distinct things, precisely as heat and light are; heat is felt, and so is love; light is seen, and so is wisdom. Wisdom is seen when man thinks, and love is felt when man is affected. Nevertheless, in the formation of things they do not operate as two but as one. This is true also of the heat and light of the sun of the world, for in the time of spring and summer heat cooperates with light, and light with heat, and things vegetate and germinate. Likewise love in a state of peace and tranquillity cooperates with wisdom, and wisdom with love, and produces and forms, and this both in the embryo and in the man. That the cooperation of love and wisdom is like the cooperation of heat and light is very clear from appearances in the spiritual world. There love is heat, and wisdom is light; and there all things in the angels are living, and all things around them are blooming, in the exact measure of the union of love and wisdom with them. The union of love and wisdom is reciprocal, love unites itself to wisdom, and

wisdom reunites itself to love; consequently love acts and wisdom reacts, and through this reciprocation every effect exists.

There is such a reciprocal union and consequent reciprocation between the will and understanding and between good and truth, also between charity and faith, with the man in whom the Lord is; and in fact, such is the reciprocal union of the Lord himself with the church, which is meant by the Lord's words to the disciples in John, that:

They should be in him and he in them (John 14:20; and in other places).

The same union is meant by the union of man and wife, in Mark:

The twain shall be one flesh, so that they are no more twain, but one flesh (Mark 10:8).

For the man was born to be understanding and consequently wisdom, and the woman to be will and consequently the affection which is of love (see *Heaven and Hell* n. 366–386).

As there are two things, love and wisdom, that form the embryo in the womb, so there are two receptacles, one for love and the other for wisdom; so again there are two things in the body throughout, and these likewise are distinct and are united. There are two hemispheres of the brain, two eyes, two ears, two nostrils, two chambers of the heart, two hands, two feet, two kidneys, two testicles, and the rest of the viscera are doubled; and in every case what is on their right side has relation to the good of love, and what is on their left to the truth of wisdom. That these two are so joined together as to act as one mutually and reciprocally, a diligent investigator can see if he will take the trouble. The union itself stands forth to view in the fibers stretched to and fro and interlaced in the midst of their course; and this is the reason of the signification of "right" and "left" in the Word. From all this the truth is clear that love and wisdom unitedly and harmoniously form each and all things in the embryo, and yet in these things they may be distinguished.

78. 4. *The receptacles are distinguished into three degrees with man, one within the other; and the two higher are dwelling places of the Lord, but not the lowest*

Someone might possibly form a fallacious idea of the beginnings of the human form, which pertain to the seed of the man, because they are called receptacles. From the term receptacle one may easily fall into the idea of a vessel or a little tube. I desire therefore to define and describe that initial form, as it was seen by me and made clear to me in the heavens, as adequately as the expressions of natural language will permit. These receptacles are not tubular, or hollowed out like little vessels, but they are like the brain, of which they are an exceedingly minute and invisible type, with a delineation resembling a face in front, with no visible appendage. This primitive brain in the upper convex part was a structure of contiguous globules or little spheres, each little sphere being a conglomeration of like spheres still more minute, and each of these again of the very least. In front, in the flattened region of the nose, a kind of outline appeared for a face; but in the recess between the convex part and this flattened part there was no fiber; the convex part was covered round about with a very thin membrane, which was transparent. Thus was seen by me and shown to me the primitive of man, the first or lowest degree of which was the structure first described, the second or middle degree was the structure secondly described, and the third or highest degree was the structure thirdly described, thus one was within the other.

79. I was told that in each little sphere there were indescribable interlacings, more and more wonderful according to the degrees, also that in each particular the right part is the couch or receptacle of love, and the left part is the couch or receptacle of wisdom, and that by wonderful connections these are like partners and comrades, the same as the two hemispheres of the brain are. It was further shown in the light that fell brightly on it, that the structure of the two interior degrees was, in its position and flow, in the order and form of heaven, while the structure of the lowest degree in its position and flow, was in the form of hell. This is why it is said that the receptacles are distinguished into three degrees with

man, one within another, and the two higher are dwelling places of the Lord, but not the lowest. The lowest degree is such because man, from a hereditary taint, is born opposed to the order and form of heaven, and thus into evils of every kind; and this taint is in the natural, which is the lowest of man's life, and it is not wiped away unless the interior degree that has been formed for the reception of love and wisdom from the Lord is opened in him. But how this degree and the inmost degree are opened is taught by the Lord in the Word, and will be taught in what follows. But to gain light on this subject, see what has been said before about degrees, also about the brain.

80. These degrees are called higher, although they are interior, and for the reason that there is successive order of degrees and simultaneous order; things higher and lower are in successive order, but things interior and exterior are in simultaneous order, and the same things that in simultaneous order are interior, in successive order are higher; and the same is true of things exterior and lower. And as there are three degrees in man so there are three degrees of the heavens, for the heavens consist of men who have become angels. According to degrees in successive order, the heavens are seen one above another, and according to degrees in simultaneous order, one within another. From this it is that "high" signifies in the Word what is internal, and the Lord is called "most high," because he is in inmost things. Since, then, man in the beginning of his development is such a dwelling place of the Lord as has been described, and these three degrees are then open, and since everything that proceeds from the Lord as a sun is man in least things and in greatest (as has been shown before in its place), so extension into any other form than the human is not possible; nor is extension possible except through rays of light from wisdom with heat from love in the midst; thus through vivified fibers, which are rays brought out into form. That there is a like determination is apparent to the eye.

81. So many are the degrees of life with man; but with beasts the two higher degrees are lacking and they have only the lowest; consequently the beginnings of their life are not receptacles of the

Lord's love and wisdom, but are receptacles of natural affection and knowledge, into which they are born. With clean beasts these receptacles are not reflected or turned contrary to the order of the flux of the universe, but are conformable to it; therefore from birth, as soon as they are brought forth, they are led into their functions and know them. For beasts have had no ability to pervert their affections, since they have not the intellectual faculty to think and reason from spiritual light, and to violate the laws of Divine order.

82. 5. One receptacle is for the will of the future man and the other for his understanding; and yet nothing whatever of his will or of his understanding is present in the formation

Will and understanding with man do not begin until the lungs are opened, and this does not take place until after birth; then the will of man becomes the receptacle of love, and the understanding becomes the receptacle of wisdom. They do not become such receptacles until the lungs are opened, because the lungs correspond to the life of the understanding, and the heart corresponds to the life of the will, and without the cooperation of the understanding and will, man has no life of his own, as there is no life apart from the cooperation of love and wisdom by means of which the embryo is formed and vivified, as has been said before. In the embryo the heart alone beats, and the liver leaps, the heart for the circulation of the blood, and the liver for the reception of nourishment; from these is the motion of the other viscera, and this motion is felt as pulsative after the middle period of gestation. But this motion is not from any life proper to the fetus; one's own life is the life of the will and the life of the understanding; while the life of the infant is the life of commencing will and commencing understanding; from these only do the sensitive and the motor life in the body exist; and this life is not possible from the beating of the heart alone, but is possible from the conjunction of this with the respiration of the lungs. This is seen to be true in men, who have both will and understanding; when they fall into a swoon or are suffocating, and respiration stops, they become as if dead; they have no sensation, their limbs do not move, they do not think nor will, and yet the heart performs its contractions and the blood

circulates. But as soon as the lungs return to their respirations the man comes back into his activities and to his senses, and into his will and understanding. From all this a conclusion may be formed about the quality of the life of the fetus in the womb, in which only the heart performs its motions, and not yet the lungs, namely, that nothing of the life of the will and nothing of the life of the understanding is present in it; but the formation is effected solely by the life from the Lord by which man afterwards is to live. But about this more may be seen in the following article.

83. *6. There is life in the embryo before birth, but the embryo is not conscious of it*

This follows from what has been said above; also that the life from which the embryo in the womb lives is not its life, but the Lord's alone, who alone is life.

4

There is a likeness and analogy between the formation of man in the womb and his reformation and regeneration

84. The reformation of man is altogether similar to his formation in the womb, with this difference only, that for a man to be reformed he must have will and understanding, while in the womb he has no will and understanding; but this difference does not exclude the likeness and analogy. For when the Lord reforms and regenerates a man he leads his will and understanding in like manner. But through the will given to man and through the understanding given to him there is an appearance that the man himself leads himself, that is, wills and acts from himself, and thinks and speaks from himself; and yet he knows from the Word and from doctrine from the Word that it is not himself but the Lord, consequently that all this is only an appearance. He may also know that this appearance is for the sake of reception and appropriation, since without it there is not given the reciprocal to

love the Lord as the Lord loves him, or to love his neighbor as if from himself, or to believe in the Lord as if from himself. Without that reciprocal man would be like an automaton, in which the Lord could not be present; for the Lord wills to be loved, and consequently he gives to man the ability to will to love him. From this it is clear that neither the will nor the understanding is man's, but in themselves both are as they were in man in the womb, that is, they are not his; but these two faculties were given to man that he might will and think and act and speak as if from himself, and yet know, understand, and believe that they are not from himself. By this man is reformed and regenerated, and receives love in his will and wisdom in his understanding, from which two he was formed in the womb.

By this also the two higher degrees of man's life are opened in him, and these, as has been said, were the dwelling places of the Lord in his formation; also the lowest degree is reformed, which, as has also been said above, was inverted and reflected.

From this analogy and likeness it is clear that the man who is being regenerated is as it were conceived, formed, born, and educated anew, and this to the end that as to love he may become a likeness of the Lord, and as to wisdom an image of the Lord, and, if you are willing to believe it, the man is thereby made a new man, not alone in having a new will and a new understanding given him, but even a new body for his spirit. The former things, indeed, are not effaced, but are so removed as not to appear, and through love and wisdom, which are the Lord, new things are formed in the regenerate man as in a womb; for such as the will and understanding of man are, such is the man in each and all things; since each and all things of man from head to heel are productions, as has been shown above.

5

With man after birth the will becomes the receptacle of love and the understanding the receptacle of wisdom⁷

85. It is known that there are two faculties of life in man, the will and the understanding, for man can will and he can understand; he

can even understand what he does not will; from which it is clear that the will and the understanding are two distinct things in man, and that the will is the receptacle of love and the understanding the receptacle of wisdom. This also makes clear that love is of the will, for what a man loves that he also wills, and that wisdom is of the understanding, for that in which a man is wise, or which he knows, he sees with the understanding; the sight of the understanding is thought. So long as man remains in the womb he does not have these two faculties; as it has been shown above that nothing whatever of will or of understanding belongs to the fetus in its formation. From this it follows that the Lord has prepared two receptacles, one for the will of the future man, and the other for his understanding, the receptacle called the will for the reception of love, and the receptacle called the understanding for the reception of wisdom; also that he has prepared these by means of his love and his wisdom; but these two do not pass into the man until he has been fully formed for birth. Moreover, the Lord has provided means for the more and more full reception in these of love and wisdom from himself as man matures and grows old.

86. The will and understanding are called receptacles because the will is not an abstract spiritual thing, but is a subject substantialized and formed for the reception of love from the Lord; and the understanding is not an abstract spiritual thing, but is a subject substantialized and formed for the reception of wisdom from the Lord; for these actually exist; and although hidden from the sight they are interiorly in the substances that constitute the cortex of the brain, and also here and there in the medullary substance of the brain, especially in the striated bodies, also interiorly in the medullary substance of the cerebellum, and in the spinal marrow, of which they constitute the nucleus. Thus there are not merely two but innumerable receptacles, each one doubled and of three degrees, as has been said above. That these are receptacles and that they are there is clearly evident from this, that they are the beginnings and heads of all the fibers out of which the whole body is woven, and that all the organs of sense and motion are formed out of fibers that extend from these, for these are their beginnings and ends. The sensory organs feel and the motor organs are moved

solely by reason of their being extensions and continuations of these dwelling places of the will and the understanding.

With infants these receptacles are small and tender; afterwards they receive increase and are perfected according to knowledges and affections for knowledges; they are perfected according to intelligence and the love of uses; they are made soft according to innocence and love to the Lord; and they grow solid and hard from the opposites of these. Their changes of state are affections; their variations of form are thoughts; memory is the existence and permanence of both of these; and recollection is their reproduction. The two taken together are the human mind.

6

There is a correspondence of the heart with the will and of the lungs with the understanding

87. This is a thing unknown in the world, because it has not been known what correspondence is, and that there is a correspondence of all things in the world with all things in heaven; also that there is a correspondence of all things of the body with all things of the mind in man, for correspondence is of things natural with things spiritual. But what correspondence is, and the nature of it, also with what things in the human body there is correspondence, has been told above. As there is a correspondence of all things of the body with all things of the mind in man, there is primarily a correspondence with the heart and lungs. This correspondence is universal, because the heart reigns throughout the body and also the lungs. The heart and the lungs are the two fountains of all natural movements in the body, and the will and understanding are the two fountains of all spiritual activities in the same body; and the natural movements of the body must correspond to the activities of its spirit; if they did not correspond the life of the body and also the life of the mind would cease; it is correspondence that makes both of these to exist and subsist.

88. That the heart corresponds to the will, or, what is the same, to the love, is evident from the variation of its pulse according to the affections. Its variations are that its beat is either slow or quick, full or feeble, soft or hard, equal or unequal, and so forth. Thus it differs in gladness and in sorrow, in tranquillity of mind and in anger, in bravery and in fear, when the body is warm and when it is cold, also variously in disease, and so forth. All affections belong to the love and thus to the will. As the heart corresponds to the affections belonging to the love, and thus to the will, the wise men of old ascribed affections to the heart, and some placed there the abode of affections. This is the source of the common expressions, “a magnanimous heart,” “a timid heart,” “a joyful heart,” “a sad heart,” “a soft heart,” “a hard heart,” “a great heart,” “a little heart,” “a whole heart,” “a broken heart,” “a heart of flesh,” “a stony heart,” “fat, soft, or vile in heart,” “having no heart,” “giving the heart to do,” “giving a single heart,” “giving a new heart,” “laying up in the heart,” “receiving in the heart,” “not reaching the heart,” “hardening one’s heart,” “lifted up in heart,” “a friend in heart,” also the terms “concord,” “discord,” “madness” [*vecordia*], and many other like expressions. And in the Word, the “heart” everywhere signifies the will or love, for the reason that the Word was written throughout by means of correspondences.

89. It is similar with the lungs, the breath or spirit [*anima seu spiritus*] of which signifies the understanding; for as the heart corresponds to the love or will, so the breath or spirit of the lungs, which is the respiration, corresponds to the understanding. This is why it is said in the Word that man must love God “with the whole heart and the whole soul,” which signifies that he must love with the whole will and the whole understanding. Also that God will create in man “a new heart and a new spirit,” where “heart” signifies the will, and “spirit” the understanding, because when man is regenerated he is created anew. For the same reason it is said of Adam that Jehovah God breathed into his nostrils “the soul of lives,” and made him “a living soul,” which signifies that God breathed into him wisdom. Moreover, “the nostrils,” from the correspondence of respiration through them, signify perception, and for this reason an intelligent man is said to be “keen-scented,”

and an unintelligent man is said to be “dull-scented.” Thence also it is said that:

The Lord breathed on his disciples, and said to them, Receive ye the Holy Spirit (John 20:22).

“Breathing on them” signifies the intelligence they were about to receive, and “the Holy Spirit” means the Divine wisdom which teaches and enlightens man. This was done in order to make evident that the Divine wisdom, which is meant by “the Holy Spirit,” proceeds from him. That soul and spirit are predicated of respiration is also known from common speech, for it is said of man when he dies that he “gives up the ghost” [*anima seu spiritus*], for he then ceases to breath and respire [*animare et spirare*]. Also, “spirit” in most languages means both the spirit in heaven and the breath of man, and also wind. From this comes the idea that prevails with many that spirits in the heavens, also the souls of men after death, and even God himself, because he is called a spirit, are like winds; and yet God himself is man; and so is the soul of man after death, also every spirit in the heavens; but they are so called because from correspondence “soul” and “spirit” signify wisdom.

90. That the lungs correspond to the understanding as the heart does to the will is further evident from man’s thought and speech. All thought is of the understanding, and all speech is of thought. Man cannot think except the breath of the lungs concurs and agrees, consequently when he thinks tacitly he breathes tacitly; if he thinks deeply he breathes deeply; likewise if he thinks slowly, quickly, intently, gently, eagerly, and so forth; if he holds his breath entirely he is unable to think except in the spirit and by its respiration; and so forth. That the speech of the mouth that proceeds from the thought of man’s understanding makes one with the respiration of the lungs, and so makes one that he cannot produce the least of sound and the least part of a word without the concurrent aid of the lungs through the larynx and the epiglottis, everyone can know from living experience in himself, if he wishes to.

91. That the heart corresponds to the will and the lungs to the understanding is clear also from the universal government of each in the body throughout, and in all and each of its parts. It is known that the heart governs in the body by arteries and veins.

That the lungs govern there any anatomist can see; for the lungs by their respiration act upon the ribs and the diaphragm, and through these by means of ligaments and by means of the peritoneum, upon all the viscera of the entire body, also upon all its muscles; and they not only enwrap these, they also penetrate deeply within, and so deeply that there is not the least part in a viscus or muscle, from surface to inmost, that does not derive something from the ligaments, consequently from the respiration. This is especially true of the stomach, because its esophagus passes through the diaphragm and is closely related to the trachea which goes forth from the lungs.

For this reason the heart itself has besides its own motion a pulmonary motion, for it rests upon the diaphragm, and lies in the bosom of the lungs, and through its auricles is coherent and continuous with them; also from the lungs the respiratory motion passes into the arteries and veins. Thus the heart and lungs are bedfellows in a common chamber separate from the rest of the body, which chamber is called the chest.

From all this the acute observer can see that all living motions which are called actions, and which exist by means of the muscles, are accomplished by the cooperation of the motion of the heart and the motion of the lungs, and this enters into each one of them, both the general which is external and the particular which is internal; and he who is clear-sighted can also see that these two fountains of bodily motions correspond to the will and the understanding, since they are produced from these.

92. This, too, has been shown from heaven. It was granted me to be present with angels who presented this in a living way. By a wonderful fluxion into gyres, such as no words can describe, they formed an image of the heart and of the lungs, with all their

interlacings, interior and exterior, and they then followed the flow of heaven, for heaven has a tendency to such forms because of the influx of love and wisdom from the Lord. They thus represented the particulars in the heart and the particulars in the lungs and their union, which they called the marriage of love and wisdom. And they said that it is the same throughout the body, and in its particular members, organs, and viscera, with the things pertaining to the heart in them, and the things pertaining to the lungs in them; and that where these do not both act and each take its turn distinctly, no motion of life from any voluntary principle, and no sense of life from any intellectual principle is possible.

93. From what has been said thus far, a man who wishes to gain wisdom even in respect to causes can be taught and can learn how the will conjoins itself to the understanding and the understanding to the will, and how they act in conjunction; from the heart how the will does this, from the lungs how the understanding does this, and from the conjunction of the heart and lungs what the reciprocal conjunction of the will and understanding is. And from all this the truth of the preceding article is established, namely, that in man after birth the receptacle of love becomes the will, and the receptacle of wisdom becomes the understanding; for after birth the lungs are opened, and these with the heart inaugurate the active life which pertains to man's will, and the sensitive life which pertains to his understanding. These lives do not exist from the separate operation of the heart, or from the separate operation of the lungs, but from their cooperation; nor do they exist apart from correspondence, or in a swoon, or in cases of suffocation.

7

The conjunction of the body and the spirit in man is through the motions of his heart and lungs, and a separation takes place when these motions cease

94. That this may be comprehended it is necessary for some things to be premised which may as it were bear a torch in advance. The truth will appear from the following propositions:

1. The spirit of man is equally a man.
2. It has equally a heart and pulsation therefrom, and lungs and respiration therefrom.
3. The pulsation of its heart and the respiration of its lungs flow into the pulsation of the heart and the respiration of the lungs with man in the world.
4. The life of the body, which is natural, exists and subsists through that influx, and ceases by its removal, thus by the separation.
5. Man then from natural becomes spiritual.

95. *1. The spirit of man is equally a man*

Of this you will find many proofs in *Heaven and Hell* (n. 73–77, 311–316, 445–452, 461–469); also that every man as to his interiors is a spirit (n. 432–444). To this it may be added, that everything spiritual is in its essence man, thus everything of love and wisdom that proceeds from the Lord, for this is spiritual. Everything spiritual, or everything that proceeds from the Lord, is man because the Lord himself, who is the God of the universe, is man, and from him nothing can proceed except what is like, for the Divine is not changeable in itself and is not extended, and that which is not extended, wherever it may be, is such as it is. From this is the Divine omnipresence. Man's conception of an angel, of a spirit, and of himself after death, as something like ether or air without a human body, comes from the conception of the sensual learned, which is derived from the term spirit, as meaning the breath of the mouth, also from their being invisible, and never evident to the sense of sight; for the sensual think solely from the sensual-corporeal and from what is material, and also from certain passages of the Word not spiritually understood. Yet they know from the Word that although the Lord was a man as to flesh and bones, still he became invisible to the disciples, and passed through

closed doors. They know also from the Word that angels have been seen by many as men, who did not assume a human form, but they manifested themselves in their own form before the eyes of their spirits which were then opened. That man, therefore, may no longer remain in a fallacious idea respecting spirits and angels and his own soul after death, it has pleased the Lord to open the sight of my spirit, and to permit me to converse face to face with angels and men that have died, and to observe them and touch them, and to say many things about the unbelief and fallacies of men who are still living. With these I have had daily association from the year 1744 to the present time, a period of nineteen years. From all this it can be seen that the spirit of man is equally a man.

96. 2. The spirit of man has equally a heart and pulsation therefrom, and lungs and respiration therefrom

This shall first be confirmed by experience, and afterwards by reason. By experience: The angelic heaven is divided into two kingdoms, one called celestial and the other called spiritual. The celestial kingdom is in love to the Lord, and the spiritual kingdom is in wisdom from that love. Heaven is thus divided because love and wisdom in the Lord and from the Lord are two distinct things, and yet are united; for they are distinct as heat and light from the sun are, as has been said above. The angels of the celestial kingdom, because they are in love to the Lord, have relation to the heart of heaven; and the spiritual angels, because they are in wisdom from that love have relation to the lungs of heaven; for the whole heaven, as has been said above, is in the Lord's sight as one man. Moreover, the influx of the celestial kingdom into the spiritual kingdom is like the influx in man of the heart into the lungs. Thus there is a universal correspondence of heaven with these two motions, that of the heart and that of the lungs, in everyone. I have also been permitted to learn from the angels that their arteries have a pulsation from the heart, and that they breathe the same as men in the world do; also that with them the pulsations vary with the states of love, and the respiration with the states of wisdom. They themselves have touched their wrists, and have told me so, and I have often perceived the respiration of their mouth.

97. As the entire heaven is divided into societies according to the affections which belong to love, and as all wisdom and intelligence is according to these affections, so each society has its peculiar respiration distinct from the respiration of any other society, likewise its peculiar and distinct pulsation of the heart; therefore no one can enter from one society into another that is separated from it, nor can anyone descend from a higher heaven into a lower, or ascend from a lower into a higher, without causing the heart to labor and the lungs to be oppressed; least of all can anyone ascend from hell into heaven; if he ventures to ascend he pants like one in the agony of death, or like a fish lifted from the water into the air.

The most general difference in respiration and pulsation is according to the idea of God, for from that idea the differences of love and of wisdom therefrom spring; and for this reason a nation of one religion cannot approach nations of another religion. I have seen that Christians could not approach Mohammedans on account of the respiration. The most easy and gentle breathing is enjoyed by those who have the idea that God is man; and from the Christian world those who have the idea that the Lord is the God of heaven; while those who deny his divinity, as the Socinians and Arians do, have a hard and rough breathing. As the pulsation makes one with the love of the will, and the respiration makes one with the wisdom of the understanding, therefore those who are about to come into heaven are introduced into angelic life by harmonious respirations; and this is effected in various ways; and from this they come into interior perceptions and into heavenly freedom.

98. By reason: The spirit of a man is not a substance that is separate from his viscera, organs, and members, but it cleaves to them in close conjunction; for the spiritual goes along with every fiber of these from outermosts to innermosts; and thus with every fiber and filament of the heart and lungs; consequently, when the bond between man's body and spirit is loosed the spirit is in a form like that in which the man was before; there is only a separation of spiritual substance from material. For this reason the spirit has a heart and lungs the same as the man in the world, and for the same

reason it has like senses and like motions, and also speech; and there can be no senses or motions or speech without heart and lungs. Spirits also have atmospheres, but spiritual. How greatly, then, are those deceived who assign to the soul a special seat somewhere in the brain or in the heart, for the soul of man, which is to live after death, is his spirit.

99. 3. This pulsation of its heart and the respiration of its lungs flow into the pulsation of the heart and the respiration of the lungs with man in the world

This, too, must be confirmed by experience and afterwards by reason. By experience: It is not known that during his life in the world man has a double respiration of the lungs, and a double pulsation of the heart; because it is not known that man in regard to his interiors is a spirit, and that a spirit is equally a man. But it has been granted to perceive sensibly that these two motions exist continually in man, and that these two motions of the spirit flow into the two motions of the body. I was once admitted into these motions when certain spirits were with me, who from a strong power of persuasion were able to deprive the understanding of the faculty of thinking and at the same time to take away the ability of breathing. That this might do me no harm I was brought into the respiration of my spirit, which I then plainly felt to be harmonious with the respiration of the angels of heaven. And from this it was clear that heaven in general and every angel there in particular breathes; also that so far as the understanding suffers, the respiration also suffers; for the power to persuade that is possessed by some evil spirits in the spiritual world at the same time suffocates, consequently this power is called suffocative in reference to the body, and destructive in reference to the mind. On one occasion it was also granted to the angels to control my respiration, and to diminish and gradually withdraw the respiration of my body until only the respiration of my spirit remained, which I then sensibly perceived. Moreover, I have been in the respiration of my spirit whenever I have been in a state like that of spirits and angels, and whenever I have been raised up into heaven; and oftentimes I have been in the spirit and not in the body, at other times both in

the body and in the spirit. See *Heaven and Hell* (n. 449) for an account of the removal of the animation of the lungs and of the body, while the animation of my spirit remained.

100. By reason: From these living experiences it can be seen that since every man enjoys a double respiration, one within the other, he has the power to think rationally and also spiritually from his understanding, and by this is distinguished from the beasts; also that as to his understanding he can be enlightened, raised up into heaven, and respire with the angels, and thus be reformed and regenerated. Moreover, where there is an external there must be an internal, and the internal must be in every action and in every sensation; the external supplies the general and the internal the particular, and where there is no general there is no particular. For this reason there is in man both an external and an internal systolic and animative motion, an external which is natural and an internal which is spiritual. And thus the will together with the understanding can produce bodily motions, and the understanding with the will can produce bodily sensations. General and particular pulsations and respirations exist also in beasts but with them both the external and internal are natural, while with man the external is natural and the internal is spiritual. In a word, such as the understanding is such is the respiration, because such is the spirit of man; and the spirit is what thinks from the understanding and wills from the will. That these spiritual operations may flow into the body and enable man to think and will naturally, the respiration and pulsation of the spirit must be conjoined to the respiration and pulsation of the body, and there must be an influx of one into the other; otherwise no transfer is effected.

101. 4. *The life of the body, which is natural, exists and subsists through that influx, and ceases by its removal, thus by the separation*

A man after death is just as much a man as before death, except that after death he becomes a spirit-man, for the reason that his spiritual is adjoined to his natural, or the substantial of the spirit to the material of the body, so fitly and unitedly that there is not a filament or fiber or smallest thread of them in which the human of

the spirit is not in union with the human body. And as the life of the whole and the life of the parts depend solely on these two most general motions, the systolic motion of the heart and the respiratory motion of the lungs, it follows that when these motions in the body cease, natural things, which are material, are separated from the spiritual things, which are substantial, because they are no longer able to do the same work together; and in consequence the spiritual which is the essential active withdraws from the particulars acted upon, which are natural, and thus the man becomes another man. This, therefore, is the death of man and this is his resurrection, about which some things from living experience may be seen in *Heaven and Hell* (n. 445–469).

102. It is known that when respiration ceases man seems to be dead, and yet man is not dead until the motion of the heart also ceases, and this commonly takes place later. That until this the man is not dead is shown by the life of infants in the womb, and by the life of adults in swoon or suffocation, in which the heart maintains its contractions and dilations, while the lungs are at rest, and yet they live, although without sensation and motion, thus without any consciousness of life. The reason of this is that the respiration of the spirit then continues, but there is no corresponding respiration of the body, and thus no reciprocation between the two vital motions, that of the heart and that of the lungs; and without correspondence and reciprocation there is no sensitive life, neither is there any action. What is true of the natural life of man's body is true also of the spiritual life of his mind. If the will and understanding, or love and wisdom, do not act conjointly, no rational operation can take place. If the understanding or wisdom withdraws, the will with its love becomes as it were dead; nevertheless, it continues to live, though with no consciousness of itself, so long as the understanding only ceases to act, as takes place when memory fails. But it is otherwise when the will or love recedes; then all is over with the mind of man, as all is over with him when the heart stops beating. That the separation of the spirit from the body generally takes place on the second day after the last struggle I have been permitted to know from the fact that I have

talked with some deceased persons on the third day after their decease, and they were then spirits.

103. *5. Man then from natural becomes spiritual*

A natural man is wholly different from a spiritual man, and a spiritual man from a natural man; the difference is so great that they cannot be given together. One who does not know what the spiritual is in its essence may believe that the spiritual is only a purer natural, which in man is called the rational; but the spiritual is above the natural, and as distinct from it as the light of midday from the evening shadow in the time of autumn. The distinction and the difference can be known only to one who is in both worlds, the natural and the spiritual, and who can change alternately from one to the other, and be in one and then in the other, and by reflection can look at one from the other. From this privilege, which has been granted to me, I have learned what the natural man is and what the spiritual man is who is a spirit. That this may be known it shall be described briefly.

104. In all things of his thought and speech, and in all things of his will and action, the natural man has as his subject matter, space, time and quantity; with him these are fixed and permanent, and without them he can have no idea of thought and speech from it, and no affection of the will and action from it. The spiritual man or the spirit does not have these as subjects, but only as objects. The reason is that in the spiritual world the objects are altogether similar to those in the natural world; there are lands, plains, fields, gardens and forests, houses containing rooms, and in them all useful things; moreover, there are garments for women and for men, such as are in the world; there are tables, food, and drinks, such as are in the world; there are also animals, both gentle and destructive; there are spaces and times, and numbers and measures. All these things have such a resemblance to the things that are in the world that to the eye they cannot be distinguished, and yet all these are appearances of the wisdom belonging to the understanding of angels, and perceptions of loves belonging to their wills; for these objects are created in a moment by the Lord, and in

a moment are dissipated. They are permanent or not permanent according to the constancy or inconstancy of the spirits or angels in the things of which they are the appearances. This is why these things are merely objects of their thoughts and affections, while their subjects are those things of which these are the appearances, which, as has been said, are such things as relate to wisdom and love, thus spiritual things. For example, when they see spaces they do not think of them from space; when they see gardens containing trees, fruits, shrubs, flowers, and seeds, they do not think of these from their appearance but according to the things from which these appearances spring; and so in all other cases.

In consequence of this the thoughts of the spiritual, and their affections also, are wholly different from the thoughts and affections of the natural, and so different that they transcend natural ideas and do not fall into them except in some measure into the interior rational sight, and this in no other way than by withdrawals or removals of quantities from qualities.

105. This shows clearly that the angels have a wisdom that is incomprehensible and also ineffable to the natural man. As their thoughts are such so their speech is such, and so different from the speech of men that they do not agree in a single expression. The same is true of their writing; although as to its letters this resembles the writing of men in the world, no man in the world can understand it. Every consonant in their writing expresses a distinct meaning, every vowel a distinct affection. The vowels are not written, but pointed. Their manual employments, which are innumerable, and the duties of their callings, likewise differ from the employments and duties of natural men in the world, and cannot therefore be described in the terms of human language.

From these few instances it can be seen that the natural and the spiritual differ from each other like shadow and light. Nevertheless, there are various differences; there are some who are sensual-spiritual, some who are rational-spiritual, and some celestial-spiritual, also there are the spiritual evil and the spiritual good. The differences are according to the affections and the thoughts

therefrom, and the appearances are according to the affections. From all this it is clear that man from natural becomes spiritual as soon as the lungs and heart of the body cease to be moved, and by this means the material body is separated from the spiritual body.

8

There is and there can be no angel or spirit that was not born a man in the world

106. It has been shown in *Heaven and Hell* (n. 311–317) that angels were not created such immediately; but all who are or have been in heaven were born as men, and became angels after a life passed in the world. That no angel could exist except from a man born in the world, and that this is according to the Divine order, will be seen from the following propositions:

1. In man there is an angelic mind.
2. Such a mind can be formed only in man.
3. It cannot be procreated and be multiplied by procreations.
4. From this spirits and angels derive the ability to subsist and to live to eternity;
5. And of being adjoined and conjoined to the human race;
6. And thus heaven exists, which was the end in creation.

107. *1. In man there is an angelic mind*

It is known in the Christian world that man is born for heaven, and that if he lives well he will come into heaven, and will there be

associated with angels as one of them; also that a soul or mind has been given him which is such that it will live to eternity; also that this mind viewed in itself is wisdom from the Lord derived from love to the Lord; and that the angels have a like mind. This makes clear that there is in man an angelic mind. To this may be added that this mind is the man himself; for every man is a man by virtue of this mind, and such as this mind is such is the man. The body with which this mind is clothed and compassed in the world is not in itself the man, for the body cannot be wise from the Lord and love him from itself, but only from its mind; consequently the body is separated and cast off when the mind is about to depart and become an angel. And then man comes into angelic wisdom, because the higher degrees of the life of his mind are opened; for every man has three degrees of life; the lowest degree is natural, and man is in that while in the world; the second degree is spiritual, and in that is every angel in the lower heavens; the third degree is celestial, and in that is every angel in the higher heavens. And man is an angel so far as the two higher degrees are opened in him in the world by means of wisdom from the Lord and by means of love to him. And yet in the world man does not know that these degrees have been opened. This he does not know until he has been separated from the first degree which is natural; and the separation is effected through the death of the body. That he is then wise like an angel, though not so in the world, it has been granted me both to see and hear. I have seen in the heavens many of each sex who were known to me in the world, and who, while they lived there, believed in simplicity those things that are from the Lord in the Word, and had lived faithfully according to them; and these were heard in heaven speaking things ineffable, as is said of the angels.

108. 2. *Such a mind can be formed only in man*

For this there are many reasons. For all Divine influx is from first things into ultimates, and through a connection with ultimates into intermediates, and thus the Lord binds together all things of creation, and for this reason he is called “the first and the last.” For

the same reason he came into the world and put on a human body and therein glorified himself, that from firsts and also from ultimates he might govern the universe, both heaven and the world. The same is true of every Divine operation. This is so because in ultimates all things coexist, for all things that are in successive order are in ultimates in simultaneous order; consequently all things that are in simultaneous order are in a continuous connection with all things in successive order. This makes clear that the Divine in the ultimate is in its fullness. What successive order is and the nature of it, and what simultaneous order is and the nature of it, may be seen above. From this it is clear that all creation has been effected in ultimates, and that every Divine operation passes through to ultimates and there creates and operates.

109. That the angelic mind is formed in man is evident from man's formation in the womb, also from his formation after birth, also from the law of Divine order that all things should return from ultimates to the first from which they are, and man to the creator from whom he is.

This is evident from the formation of man in the womb, as can be seen from what has been said above, where it was shown that by life that is from the Lord man is fully formed in the womb for birth, for the reception of life from the Lord, for the reception of love by means of a future will, and for the reception of wisdom by means of a future understanding, which together constitute the mind which is capable of becoming angelic.

This is evident from man's formation after birth, in that all the means have been provided that man may become such a mind; for every nation has a religion, and the Lord's presence is everywhere, and there is a conjunction with him according to the love and wisdom therefrom. Thus there is in every man a capacity to be formed, and in one who desires it there is from his infancy to old age a continual formation for heaven, that he may become an angel.

110. This is evident from the law of Divine order that all things should return from ultimates to the first from which they are, as can be seen from every created thing in the world. The seed is the first thing of a tree. From the seed the tree rises out of the earth, puts forth branches, blossoms, produces fruit, and stores up seed therein, and thus returns to that from which it was. This is true of every shrub, plant, and flower. Also seed is the first thing of the animal, which is formed for birth either in the matrix or the egg, and afterwards grows and becomes an animal of the same kind, and when it has come to maturity has seed in itself.

Thus everything in the animal kingdom, like everything in the vegetable, from its first rises to its last, and from its last rises again to its first from which it was. The same is true of man, but with this difference, that the first of an animal and of a vegetable is natural, consequently when it has risen it relapses into nature; while the first of man is spiritual like his soul, receptive of Divine love and Divine wisdom; and when this is separated from the body, which relapses into nature, it must needs return to the Lord, from whom it has life. Other types of the same thing present themselves in both kingdoms, the vegetable and the animal; in the vegetable from their resuscitation out of ashes, and in the animal from the metamorphosis of caterpillars into the chrysalides and the butterflies.

111. 3. *Only in man can the angelic mind be procreated and be multiplied by procreations*

One who knows what the substances in the spiritual world are, and relatively what the matters in the natural world are, can easily see that no procreation of angelic minds is possible or can be possible except in those and from those who dwell upon an earth, the ultimate work of creation. But as it is not known what the substances in the spiritual world are relatively to the matters in the natural world, it shall now be told. Substances in the spiritual world appear to be material, although they are not, and because they are not material they are not permanent.

They are correspondences of the affections of angels, and they remain as long as the affections or the angels remain, and disappear with them. And the same would have been true of angels if they had been created in the spiritual world. Furthermore, with the angels there is and there can be no procreation, and no consequent multiplication, except such as is spiritual, which has relation to wisdom and love, and such as pertains to the souls of men who are born anew or regenerated. But in the natural world there are matters by means of which and out of which procreations and afterwards formations can be effected, thus multiplications of men, and of angels therefrom.

112. 4. From this, spirits and angels derive the ability to subsist, and to live to eternity

They have this for the reason that an angel or spirit from having been first born a man in the world takes to himself permanent existence; for from the inmosts of nature he takes to himself a medium between the spiritual and the natural by which he is so terminated that he may subsist and endure. Through this he has what gives him a relation to the things that are in nature, and corresponding with them.

5. Through this also spirits and angels can be adjoined and conjoined to the human race, for there is conjunction, and where there is conjunction there must be a medium

The angels know that there is such an intermediate, but as that intermediate is from the inmosts of nature, and the expressions of language are from the ultimates of nature, it can be described only by means of abstract terms.

6. The angelic heaven, which was the end of creation, had its existence in no other way.

This follows from what has been said; also that the human race is in consequence its nursery and source of supply.

Divine love is Divine good, and Divine wisdom is Divine truth

113. This is because everything that love does is good, and everything that wisdom teaches is truth. From this it is clear that the Divine love is called the Divine good from its effect, which is use; also that the Divine wisdom is called the Divine truth from its effect, which is use. For effect is doing and also teaching, the former having relation to love and the latter to wisdom; also every effect is a use, and use is what is called good and truth; good being the essence of use, and truth its form. It is needless to explain this further and to enlarge upon it, since anyone can see from reason that love is what does and wisdom is what teaches, and that which love does is good and that which wisdom teaches is truth; also that the good that love does is use, and that the truth that wisdom teaches is likewise use. Consider only what love is apart from good in effect, and what good in effect is apart from use, whether the love is anything or whether the good is anything, and you will see it is something in use, consequently that love exists in use. The same is true of wisdom by means of truth; for wisdom teaches and love does. This is why the heat which is from the sun which is the Lord is called the Divine good, and the light from that sun is called the Divine truth. They are so called from the effect, for that heat is the effect of love, and that light is the effect of wisdom, and each is use; for that heat vivifies angels and also men, and that light enlightens them.

114. It has been told in the preceding article what the Divine love is; it shall now be told what the Divine wisdom is. The Divine wisdom is what is called the Divine providence, and what is called also Divine order, and Divine truths are called the laws of the Divine providence, which have been treated of as above; they are also called the laws of Divine order. These laws on the one side have regard to the Lord, and on the other to man, and on both sides to conjunction. The Divine love has for its object to lead and to bring man to itself; and the Divine wisdom has for its object to teach man the way in which he must go that he may come into

conjunction with the Lord. This way the Lord teaches in the Word, and particularly in the Decalogue; and on this account the two tables of the Decalogue were written by the finger of the Lord himself, one of which has regard to the Lord and the other to man, and both to conjunction. In order, therefore, that the way may be known, the Decalogue shall be explained, which shall be done hereafter.

As man is a recipient both of the Divine love and of the Divine wisdom, a will has been given him, and an understanding has been given him, a will in which he may receive the Divine love, and an understanding in which he may receive the Divine wisdom, the Divine love in the will through life, and the Divine wisdom in the understanding through doctrine. But how reception is effected through doctrine in life, and through life in doctrine, is the sole subject that will be taught as clearly as possible in the explanation of the Decalogue.

10

There is a reciprocal conjunction of love and wisdom

115. It is an arcanum not yet revealed that there is a reciprocal conjunction of love and wisdom, or, what is the same, of the will and the understanding, also of affection and thought, likewise of good and truth. That there is a conjunction, reason is able to discover, but not that the conjunction is reciprocal. It is evident that reason can discover that there is a conjunction from the conjunction of affection and thought, in that no one can think without affection; and whoever is willing to investigate may perceive that affection is the life of thought, also that such as the affection is such is the thought, consequently when one burns the other burns, and when one grows cold the other grows cold. When, therefore, a man is glad he thinks with gladness, when he is sad he thinks with sadness, likewise when he is angry he thinks angrily, and so forth. From your higher thought enter into your lower and

attend and you will see. There is a like conjunction of love and wisdom, because all affection is of love and all thought is of wisdom. There is a like conjunction of will and understanding, for love is of the will and wisdom is of the understanding. There is a like conjunction of good and truth, because good is of love and truth is of wisdom, as has been shown in the preceding article. On this conjunction see what has been set forth in *New Jerusalem and Its Heavenly Doctrine* (n. 11–27).

116. That the conjunction is reciprocal may also be concluded from affection and thought, in that affection produces thought and thought reproduces the affection. But it can be concluded especially from the reciprocal conjunction of the heart and lungs, for, as has been shown before (articles 6 and 7), there is a full correspondence in man between the heart and the will, and between the lungs and the understanding; therefore from the conjunction of the heart and lungs we may gain instruction concerning the conjunction of the will and the understanding, and thus concerning the conjunction of love and wisdom. From the parallelism established between the heart and lungs and the will and understanding, it can be seen that:

1. The life of the will conjoins itself to the life of the understanding.
2. The conjunction is reciprocal; and what it is.
3. The life of the understanding purifies the life of the will; and also perfects and exalts it.
4. The life of the will cooperates with the life of the understanding in every motion; and on the other hand, the life of the understanding cooperates with the life of the will in every sensation.
5. Likewise in sound and in its speech.

6. In like manner in the good and in the evil; with the difference that in the evil the life of the will is not purified, perfected, and exalted through the life of the understanding, but is defiled, depraved, and made brutish.

7. Love, which is the life of the will, constitutes the whole life of man.

117. But first it is to be known that by the life of the will love and affection are meant, and by the life of the understanding wisdom, intelligence, and knowledge are meant. It is also to be known that the heart itself, with all its vessels throughout the body, corresponds to the will, and its blood to the love and its affections which constitute the life of the will; also that the lungs, together with the trachea, the larynx, and the glottis, and finally the tongue, correspond to the understanding; and that respiration which is effected by the inflow of air through the larynx and trachea into the bronchia of the lungs, corresponds to the life of the understanding. All this must be known that the truth opened by correspondences may be rightly comprehended. Now, therefore, we proceed to the parallelism.

118. 1. *The life of the will conjoins itself to the life of the understanding*

It is evident from the parallelism that the life of the will, which is love, flows into the understanding and constitutes its inmost life, and that the understanding receives it spontaneously; also that in cooperation the will through the influx of its love into the understanding first produces affections which are proper to the will or love, and then perceptions, and finally thoughts with ideas. That this is so can be seen from the conjunction of the heart with the lungs. The heart sends all its blood into the lungs through its right auricle and makes its vessels to be full of blood, and from this the lungs from being white take the color of the blood. The heart sends its blood through a covering or outmost coat called the pericardium, and this coat encompasses the vessels even to the inmost parts of the lungs. Thus the heart constitutes the life of the

lungs, and gives them the power to respire. Respiration takes place by the influx of air into the bronchia, and by their reciprocal motions or breathings.

119. 2. *The conjunction is reciprocal; and what it is*

From the parallelism it can be seen that the understanding sends back the life of love received from the will, yet not by the same way by which it receives it, but by another towards the sides; and that the will thus makes the life active in the entire body. But this reciprocal conjunction can be more fully comprehended from the reciprocal conjunction of the heart and lungs, because they are similar. The heart, as has been said above, sends the blood into the lungs through its right auricle, and the lungs send back what is so received into the left auricle of the heart, thus by another way; and the heart from its left ventricle pours it forth with great force in every direction, through the aorta into the body, and through the carotids into the brain; and by these arteries and their ramifications the heart makes life active throughout the body; for to the heart in its arteries the active force belongs. This arterial blood then flows into the veins in every direction, and through these it flows back to the right ventricle of the heart, and from this again as before into the lungs reciprocally. This circulation of the blood is unceasing in every man, because the blood corresponds to the life of the love, and the respiration to the life of the understanding. From what has been said, it is clear that there is a reciprocal conjunction of love and of wisdom, and that love alone is the very life of man.

120. 3. *The life of the understanding purifies the life of the will, and also perfects and exalts it*

That the life of the understanding purifies the life of the will is evident not only from correspondence with the lungs and the heart, but also from this, that man is born into evils from his parents and consequently he loves corporeal and worldly things more than celestial and spiritual things; and therefore his life, which is love, is depraved and impure by nature. Everyone can see from reason that this life cannot be purified except by means of the understanding,

and that it is purified by means of spiritual, moral, and civil truths, which constitute the understanding. Consequently there has been given to man the ability to perceive and think affirmatively of things that are contrary to the love of his will, and not only to see that they are true, but also, if he looks to God, he is able to resist them and thereby remove the depraved and filthy things of his will, and thus it is purified. This, too, may be illustrated by the defecation of the blood in the lungs. That the blood poured in from the heart is defecated in the lungs is known to anatomists, from the fact that more blood flows from the heart into the lungs than flows back from the lungs into the heart; also, that it flows in crude and impure, and flows back refined and pure; also, that there is in the lungs a cellular tissue, and into this the blood of the heart excretes its worn out parts, casting them into the little vessels and bronchial branches; also that the mucus in the mouth and the nostrils is partly from that source as also the vapor of the breath. All this makes clear that the feculent blood of the heart is purified in the lungs. By this what has been said just above may be illustrated, since the blood of the heart corresponds to the love of the will, which is the life of man, and the respiration of the lungs corresponds to the perception and thought of the understanding, by means of which purification is effected.

121. *The life of the understanding also perfects and exalts the life of the will*, because the love of the will, which constitutes the life of man, is purged from evils by means of the understanding, and from being corporeal and worldly man becomes spiritual and celestial, and then the goods and truths of heaven and of the church come to be of his affection and nourish his soul. Thus the life of his will is made new, and the life of his understanding is from that, and thus both are perfected and exalted. This is done in the understanding and by means of it, although from the will, for the will is the man himself. This, too, may be confirmed from the correspondence of the lungs and the heart. The lungs, which correspond to the understanding, not only purge the blood of its feculent matters, as has been said, but also nourish it from the air; for the air is full of volatile elements and odors homogeneous with the material of the blood; and there are also innumerable networks of blood vessels in

the lobules of the bronchia which in their manner imbibe what flows against them; and from this the blood becomes fresh and bright and is rendered arterial, such as it is when it passes from the lungs into the left cavity of the heart. That the atmosphere nourishes the blood in the lungs with new aliments is evident from much experience. For there are currents of air which are harmful to the lungs, and others that refresh them, thus some that are hurtful and some that are wholesome; there are persons afflicted with adipsia who have lived a long time without earthly food, thus upon food drawn from the atmosphere alone; there are species of animals, as bears, vipers, chameleons, and others, that sustain life for a time with no other food. All this makes clear that the blood in the lungs is nourished from the atmosphere. And it is thus according to correspondences that the life of the understanding perfects and exalts the life of the will.

122. 4. The life of the will cooperates with the life of the understanding in every motion; and on the other hand, the life of the understanding cooperates with the life of the will in every sensation

It has been shown above that the will and the understanding cooperate in each and in all things of the body, as the heart and lungs do; but it has not yet been shown that the will is the prime agent in producing motions, and that the understanding is the prime agent in presenting sensations. That the will is the prime agent in producing motions follows from its ministration, in that it acts, for doing and acting are from the will; and that the understanding is the prime agent in sensation follows also from its ministration, in that it perceives, and from that experiences sensation. Nevertheless, no motion or sensation can exist without the cooperation of the two. This also appears from the cooperation of the heart and lungs. That the heart is the prime agent and the lungs the secondary is evident from the muscles; in these the arteries act, and the coats of the ligamentous tissue react. The arteries are constricted by fibers incited from the brain, and are relaxed by the coats of overlying ligamentous tissue. The arteries are from the heart; and since the ligamentous tissue is a continuation of the diaphragm or the peritoneum, or from some other source, it

partakes of the alternate motion of the lungs. From this it is clear that in motions the blood of the heart is the prime agent, and the respiration of the lungs the secondary. As the respiration of the lungs is the secondary agent in the muscular tissue by means of the ligamentous tissue which partakes of the motion of the lungs, so this ligamentous tissue constitutes a common sheath for the muscles, and also for the coats of the motor fibers, and thus they enter into their most minute parts; and from this, too, there are reactions, both general and particular; and the particular can be variously multiplied under the general, according to a law of nature that is in force in all things. It is similar with the will and the understanding. But that the lungs are the prime agent in sensation and the heart the secondary is evident from an examination of the organs of the senses, which will confirm this. But since their textures are intricate and various, this cannot be so described here as to be apprehended. It is sufficient to know that all the organs of the senses correspond to such things as pertain to the understanding; for the organ of sight corresponds to intelligence, the organ of hearing to obedience from hearkening, the organ of smell to perception, the tongue to wisdom, and the touch to perception in general.

123. 5. *Likewise in sound and in its speech*

It has been said already that the formations of love from the will in the understanding are first affections, then perceptions, and finally thoughts; and it is known that all sounds are from the lungs, and that there are variations of sounds that derive very little from the understanding, and there are those that derive more, and some derive much. The sounds that derive little from the understanding are those of song and music; those that derive more from the understanding are the interior sounds of speech; those that derive still more from the understanding are the exterior sounds of speech; speech itself manifests the things of the understanding by means of the articulations of sounds that are words. That there is a correspondence of sounds and of speech with the life of the will, which is love, and with the life of the understanding, which is wisdom, can be perceived by the hearing, that is, from the sound of

the voice what the affection of one's love is, and from the speech what the wisdom of his understanding is. This is perceived clearly by angels, but obscurely by men.

The correspondence of the sound itself is with the general affection of love in the understanding. The correspondence of the variations of sound, like those of song and music, is with variations of the affections that are from the love of the will in the understanding. The correspondence of the variations of sound that derive but little from the understanding is with perception; those that derive more is with the variation of perceptions; and the correspondence of those that derive much is with thought and its variations; and the ideas of thought correspond with the words.

This in brief. There are two lungs that are called lobes; the fountains of their respiration are called bronchia; the channel in which they close is called the trachea, or the rough artery; the head of the trachea is called the larynx, and the opening for sound there is called the glottis; there is a continuation therefrom into the nostrils and the tongue; and an exit through the opening of the lips. All these in one complex belong to the lungs, to their respiration and to their sound making, and taken together they correspond to the understanding from the will, their sound making to the understanding, and their motions to the will.

124. 6. This is done with the good and with the evil, with the difference, that with the evil the life of the will is not purified, perfected, and exalted through the life of the understanding, but is defiled, depraved, and made brutish

Every man has a will and an understanding, and there is a reciprocal conjunction of the will and the understanding alike with the evil and with the good. But the love of the will and consequently also the wisdom of the understanding differs with each individual, and this to such an extent that with the good and with the evil they are opposite. With the good there is the love of good and the understanding of truth therefrom, but with the evil there is the love of evil and the understanding of falsity therefrom.

As, therefore, with the good the love of the will is not only purified by means of the understanding, but is also perfected and exalted, as has been shown above, it follows that with the evil the love of the will is defiled, depraved, and made brutish by means of the understanding. In externals there appears to be a likeness, because externals simulate and counterfeit, but in internals there is unlikeness.

But how the matter really is can be fully illustrated by the correspondence of the heart and lungs. Everyone has a heart and lungs; and with everyone there is a reciprocal conjunction of the heart with the lungs, and with everyone the blood of the heart is dephlegmated in the lungs, and is nourished by volatile elements and odors from the air, and yet in a wholly different way with the good and with the evil. What the dephlegmation is, and what the nourishment of the blood is, in the lungs with the good and with the evil, can be concluded from the following examples of experience. In the spiritual world a good spirit draws to his nostrils with delight all kinds of fragrant and sweet odors, and abhors putrid and bad odors; but an evil spirit draws to his nostrils with delight putrid and bad odors of all kinds, and shuns fragrant and sweet odors. This is why in the hells there are foul, disgusting, dungy, and cadaverous smells, and other like things, and this because every odor corresponds to the perception that is from the affection of one's love. The reverse is true in the heavens.

From all this it is clear that with man in this world, the blood, by means of the air, is nourished by like substances as being homogeneous, and is purged of unlike substances as being heterogeneous. The human blood is spiritual in its inmosts, and corporeal in its outmosts; consequently those who are spiritual nourish the blood from such things in nature as correspond to things spiritual; while those who are merely natural nourish it from such things in nature as correspond to the natural. This is why the unlikeness of the blood in men is such, and is as great as is the unlikeness of their loves, for the blood corresponds to the love, as is evident from what has been said above.

125. *7. Love, which is the life of the will, constitutes the whole life of man*

It is believed that thought constitutes the whole life of man; but it is love. It is so believed because thought appears to man, and love does not. If you take away love, or any stream of it that is called affection, you cease to think, grow cold, and die; but not when you take away thought only, as when the memory fails, or in sleep, in swoons, in suffocation, or in the womb; although in these conditions the thought ceases, yet life goes on as long as the heart beats, for the heart corresponds to the love. It is the same with the will and the understanding, for love pertains to the will, and thought to the understanding.

126. That love constitutes the whole life of man has been made clear in the foregoing pages from the correspondence of the heart with the lungs, and it has been shown from that correspondence that as in the womb the heart forms the lungs, in order that respiration may be accomplished thereby, and thus speech be produced, so love forms the understanding, that it may thereby think and from thought may speak. It has also been thus shown that love produces from itself affections, and from these come intentions, through these perception, from which come lights, and through perception thought from which are ideas, and from these memory; also that these taken together make up the love's understanding, and to these in a like series all things of the lungs correspond.

127. And as the love has formed the understanding for the use of thought and of speech, so it has formed the other functions of life for their uses, some for the use of nourishment, some for the uses of chyle making and blood making; some for the uses of procreation, some for the uses of sensation, some for the uses of action and of locomotion; and in all of these nothing but the former itself, which is love, can make the life to act. The formation was effected through the heart and its blood, because the blood corresponds to the love and the heart to its receptacle; while the viscera, organs, and members of the whole body are the parts in

which the functions of uses have been formed by the love through the heart. Anyone who can investigate will see that there are similar progressions of uses from first to last in these things as in the lungs. From all this and from what precedes it is clear that the love of the will constitutes the whole life of man, and that the life of the understanding is from the will, consequently that man is his love, and his understanding is from that love and according to it.

11

Love to the Lord from the Lord exists in charity, and wisdom in faith

128. Those who think only naturally and do not at the same time think spiritually concerning love to the Lord and concerning charity towards the neighbor, do not think otherwise, because they are unable to think otherwise, than that the Lord is to be loved as to the person, and also that the neighbor is to be loved as to the person; but those who think both naturally and spiritually, perceive and from perception think that both an evil man as well as a good man can love the Lord as to the person, and the neighbor likewise can be loved as to the person; and that if an evil man loves he cannot be loved in return; but that if a good man loves he can be loved in return. Therefore the spiritual-natural man concludes that to love the Lord is to love that which is from him, which in itself is Divine, in which the Lord is; and that this is doing good to the neighbor; and that thus and in no other way can one be loved by the Lord and be conjoined to him through love. But in respect to this matter the natural man is unable to reflect upon its spiritual principles until they are presented before him in a distinct manner. Therefore they shall be distinctly presented under the following heads:

LOVE AND CHARITY

1. The love of uses is charity.
2. The Lord is the source [*a quo*], and the neighbor is the object [*ad quem*].

3. Love to the Lord exists in charity, because in use.
4. Use is to perform one's office, and to do one's work rightly, faithfully, sincerely, and justly.
5. There are general uses which are also uses of charity.
6. Uses become uses of charity only with one who fights against evils, which are from hell.
7. Since these are contrary to love to the Lord, and contrary to charity towards the neighbor.
8. Uses that have one's own good for their first and last end are not uses of charity.

WISDOM AND FAITH

1. Faith is nothing else than truth.
2. Truth becomes truth when it is perceived and loved, and it is called faith when it is known and thought.
3. The truths of faith look on one hand to the Lord, on the other to the neighbor.
4. In brief, how the Lord is to be approached that conjunction may be effected, and how afterwards the Lord performs uses through man.
5. Both of these are taught by truths, spiritual, moral, and civil.
6. Faith is to know and think them; charity is to will and do them.

7. Therefore when the Divine love of the Lord exists with man in charity, which is to will and do truths, the Divine wisdom of the Lord exists with man in faith, which is to know and think truths.

8. The conjunction of charity and faith is reciprocal.

LOVE AND CHARITY

129. *1. The love of uses is charity*

In each and every thing there are these three, end, cause, and effect; the end is that from which, the cause is that by means of which, and the effect is that in which; and when the end by means of the cause is in the effect, it then exists. In every love and its affection there is an end, and the end intends or wills to do what it loves, and the thing done is its effect. The Lord is the end from which, man is the cause by means of which, and the use is the effect in which the end exists. The Lord is the end from which, because from his Divine love he perpetually intends or wills to do uses, that is, to do good to the human race. Man is the cause by means of which, because he is or can be in the love of uses; and in that love he intends or wills to do uses; and uses are the effects in which the end exists; and uses are what are called goods. From this it is clear that the love of uses is the charity that man should have toward the neighbor.

130. That in each and all things there is an end, a cause, and an effect, may be explored from anything whatever; as when a man is doing anything he says either to himself or to another, or another to him, Why are you doing this, that is, What is the end? Also, How will you do this, that is, By what cause? Also, What are you doing, that is, What will the effect be? The end, the cause, and the effect, are called also the final cause, the mediate cause, and the thing caused; and by the law of causes the end is everything in the cause, and thus everything in the effect, for the end is the very

essence of the cause and the effect. So of the Lord; as he is the end, he is everything in the love of uses or charity with man, consequently is everything in the uses done by man, that is, in the uses done through man. From this it is believed in the church that all good is from God and nothing of it is from man, and that God is good itself. It follows, therefore, as a consequence that doing charity is doing uses, or the goods that are uses, thus that the love of uses is charity.

131. 2. *The Lord is the source [a quo] and the neighbor is the object [ad quem]*

It is clear from what has been said above that it is from the Lord that the love of uses or charity is and exists. The neighbor is the one for whom, since the neighbor is the object towards whom charity is to be cherished, and to whom charity is to be manifested. As it is said that the neighbor is the object (*ad quem*), it shall be told what and who the neighbor is. In a broad sense the neighbor is the general or public good; in a more limited sense it means the church, one's country, a society greater or less; and in a restricted sense it means a fellow citizen, a companion, and a brother. To perform uses to any of these from love is to exercise charity towards the neighbor, for these are loved when this is done. These are then loved because love of uses and love of the neighbor cannot be separated. A man may, indeed, from love of uses or from charity do good to an enemy or to an evil man; but to such he performs the uses of repentance or of reconciliation, and these uses are various, and are accomplished by various methods (see Matt. 5:25, 43–44 seq.; Luke 6:27–28, 35).

132. 3. *Love to the Lord exists in charity, because it exists in use*

This the Lord himself teaches in John:

He that hath my commandments and doeth them, he it is who loveth me. If anyone love me he will keep my word. He that loveth me not keepeth not my words (John 14:21, 23–24).

In the same:

If ye keep my commandments ye shall abide in my love (John 15:10).

To keep his precepts, words, and commandments, is to do the goods of charity, which are uses to the neighbor. In the same:

Three times Jesus said to Peter, Lovest thou me? And three times Peter replied that he loved him. Three times Jesus said, Feed my lambs and my sheep (John 21:15–17).

“Feeding lambs and sheep” are the uses or goods of charity with those who preach the gospel and love the Lord. This makes clear that love to the Lord exists in charity, since it exists in use; also that the conjunction of love to the Lord with charity towards the neighbor, and thus the conjunction of the Lord with man, is in use; and that the conjunction is such and as great as is the love of use, for the Lord is in use as he is in the good that is from him, and the man who is in the love of use is in use as if from himself, and yet he acknowledges that it is not from him, but is from the Lord. For man cannot love the Lord from himself, nor can he love uses from himself; but the Lord loves man and reciprocates his own love in him and makes it to appear to him as if he loved the Lord from himself. This, then, is love of the Lord from the Lord. And from this it is clear how love to the Lord exists in charity, that is, in the love of uses.

133. *4. Use is to perform one’s office and to do one’s work rightly, faithfully, sincerely, and justly*

It is only known obscurely and only by some what is really meant in the Word by the goods of charity, which are called “good works,” also “fruits,” and here uses. From the sense of the letter of the Word it is believed that they consist in giving to the poor, assisting the needy, doing good to widows and orphans, and like things. But such uses are not meant in the Word by “fruits,” “works,” and goods of charity; but it means performing one’s office, business, and work rightly, faithfully, sincerely, and justly.

When this is done the general or public good is consulted, also one's country, a society greater and less, the fellow citizen, companion and brother, who, as has been said above, are the neighbor in a broad and in a restricted sense. For when this is done everyone, whether he be a priest, governor or officer, a merchant, or a laborer, is every day doing uses; a priest by preaching, a governor or officer by his administrative work, a merchant by trading, and a laborer by his work. As for example, a judge who judges rightly, faithfully, sincerely, and justly, is doing uses to the neighbor as often as he judges; a minister in like manner as often as he teaches; so in other instances.

134. That such uses are meant by the goods of charity and by "works" is evident from the Lord's government in the heavens. In the heavens as in the world, all are engaged in some function or service, or in some office or work; and every individual enjoys magnificence, wealth, and happiness, according to his fidelity, sincerity and justice therein. One who is lazy and slothful is not admitted into heaven, but is cast out either into hell, or into a desert place where he lives in want and misery. Such things in the heavens are called goods of charity, works and uses. Everyone who has been faithful, sincere and just in his employment and work in the world is faithful, sincere, and just when he has left the world; and he is received in heaven by the angels; and everyone has heavenly joy according to the quality of his faithfulness, sincerity, and justice; and for the reason that a mind devoted to its employment and work from the love of use is held together, and is then in spiritual delight, which is the delight of fidelity, sincerity, and justice, and is withheld from the delight of fraud and malice, also from the delight of idle conversation and feasting, which is the delight of idleness; and idleness is the devil's pillow. Everyone can see that the Lord cannot dwell in the love of these; but he can dwell in the love of the former.

135. 5. *There are general uses which are also uses of charity*

The proper and genuine uses of charity are the uses of each one's function and administration, as has been said above. These then

become goods of charity, in which love to the Lord exists, or with which that love is conjoined, when man does them from spiritual fidelity and sincerity, which those have who love uses because they are uses, and who believe that every good is from the Lord. But besides these there are other general uses, as faithfully loving the marriage partner, rightly bringing up children, managing the home prudently, and dealing justly with servants. These works become works of charity when they are done from the love of uses; and in reference to a marriage partner when they are done from mutual and chaste love; such uses are household uses which are uses of charity. There are still other general uses, such as contributing proper offerings and dues to the ministry of the church, and such good works become uses of charity so far as the church is loved as the neighbor in a higher degree. Again, among general uses may be included the expenditure of means and labor for building and maintaining orphanages, houses for the reception of strangers, gymnasia, and other like institutions, some of which are matters of indifference. To give aid to the needy, to widows, to orphans, solely because they are needy, widows and orphans, and to give to beggars solely because they are beggars, are uses of external charity, which charity is called piety; but these are uses of internal charity only so far as they are derived from use and the love of use. For external charity without internal charity is not charity; the internal must be there to make it charity; for external charity from internal charity acts prudently, but external without internal charity acts imprudently, and often unjustly.

136. *6. Uses become uses of charity only with one who fights against evils, which are from hell*

For the uses that a man does so long as he is in hell, that is, so long as the love that makes his life is in hell and from hell, are not uses of charity, for they have nothing in common with heaven, and the Lord is not in them. The love of a man's life is in hell and from hell so long as he has not fought against evils, which are in hell and from hell. These evils are clearly set forth in the Decalogue, and will be made clear in the explanation of it. Such uses as are done either under a show of charity or under a show of piety are

described in the Word; such as are done under a show of charity are thus described in Matthew:

Many will say to me in that day, Lord, Lord, have we not prophesied by thy name, and by thy name cast out demons, and in thy name done many mighty works? And then will I profess unto them, I know ye not; depart from me, ye workers of iniquity (Matt. 7:22–23).

And such as are done under a show of piety are thus described in Luke:

Then shall ye begin to say, We did eat before thee and drink, and thou didst teach in our streets. But he shall say, I say unto you, I know you not whence ye are; depart from me, all ye workers of iniquity (Luke 13:26–27).

These are meant also by:

The five foolish virgins that had no oil in their lamps, to whom the bridegroom said at his coming, I know you not (Matt. 25:1–12).

For so long as infernal and diabolical evils have not been removed by combat, although man is able to perform uses, yet there is nothing of charity in them and consequently nothing of piety, for interiorly they are defiled.

137. *7. Since these are contrary to love to the Lord, and contrary to charity towards the neighbor*

For all uses that in their essence are uses of charity are from the Lord, and are done by him through men, and the Lord then conjoins himself with man in the use, that is, love to the Lord conjoins itself with charity towards the neighbor. That no one can perform any use except from the Lord, he himself teaches in John:

He that abideth in me and I in him, the same beareth much fruit; for without me ye cannot do anything (John 15:5).

“Fruit” is use. The uses done by a man who has not fought or is not fighting against evils, which are from hell, are contrary to love

to the Lord and contrary to charity towards the neighbor, for the reason that the evils that lie concealed within such uses are contrary to the Lord, thus contrary to love to him and therefore contrary to the love of use, which is charity. For hell and heaven cannot be together, since they are opposites, that is, one against the other; consequently those who perform such uses do not love the neighbor, that is, the common or public good, the church, the country, a society, the fellow citizen, the companion and the brother, who in a broad and in a restricted sense are the neighbor. That this is true has been made evident to me by very many experiences. These uses are such within the man who does them. And yet out of the man they are uses, and are stirred up by the Lord with man for the sake of the general and the particular good; but they are not done from the Lord, and in consequence they are not rewarded in heaven, but are rewarded or will be rewarded in the world.

138. 8. *Uses that have one's own good for their first and last end are not uses of charity*

It has been shown above in this chapter that the end is the all of the effect, that is, the all of use, and that the Lord is that end, and that it is from the end that a use is a use of charity. Consequently when man, that is, his own special good, is the end, he is the all of the effect, or the all of the use; and thus his use becomes a use in appearance but not in essence, in which there is life from the body but no life from the spirit.

WISDOM AND FAITH

139. 1. *Faith is nothing else than truth*

The Christian world, when charity had ceased, began not to know that charity and faith are one, consequently that no faith is possible where there is no charity and no charity where there is no faith. From this ignorance there sprung a blindness that destroyed

all knowledge of what charity is, or what faith is. They then began to separate these, not only in thought but also in doctrine, and thereby to divide the Christian church, which in itself is one, into many, and to distinguish them according to the dogmas of faith separate; and when charity and faith are separated with man it is not known what charity is or what faith is; for charity must give being to faith, and faith must so teach; moreover, charity must enlighten and faith must see; consequently, if charity and faith are separated man has neither the one nor the other; as when you take away a candle you take away the light also, and there is thick darkness. This is why faith has come to mean that which a man believes and does not see; therefore it is said that this or that is to be believed, and it is seldom said, "I do not see," but it is said, "I believe." Thus no one knows whether what he believes is true or false. So the blind leads the blind, and both fall into the pit. It is acknowledged, indeed, that faith is nothing else than truth when it is said that truth is of faith, and that faith is of truth. But when it is asked whether this or that is a truth the answer is, "It is a matter of faith," and no further inquiry is made. Thus with the eyes shut and the understanding closed, everything believed where one is born is accepted as a truth of faith. Such blindness was never called faith by the ancients; but their faith was what they could acknowledge to be true from some light in the thought. This is why in the Hebrew language truth and faith are expressed by a single term, *amen* or *amuna*.

140. 2. *Truth becomes truth when it is perceived and loved, and it is called faith when it is known and thought*

The defenders of faith separate wish to be believed when they say that spiritual things cannot be comprehended by the human understanding because they transcend it; and yet they do not deny enlightenment. This enlightenment, which they do not deny, is what is here meant by perception, thus by the statement that truth becomes truth when it is perceived and loved. And yet it is the love of truth that causes the truth perceived to become truth, for that is what gives life. Enlightenment is that perception because all truth is in light, and into that light the understanding of man can be

elevated. All truth is in light because the light that proceeds from the Lord as a sun is truth itself; and for this reason all truth in heaven shines, and the Word, which is the Divine truth, gives to the angels in heaven their common light, therefore also the Lord is called “the Word” and “the Light” (John 1:1–3).

141. It has been granted me to know by much experience that the human understanding can be elevated into that light, even the understanding of those who have no love of truth, but have only a desire for knowing, or who are in an affection for glory therefrom; but with the difference that those that have a love of truth are actually in the light of heaven, and for that reason have enlightenment and perception of truth when they read the Word; while others have no enlightenment and perception of truth, but only a confirmation of their own principles, and they do not know whether these are true or false; and with the further difference that those who have a love of truth, when they read the Word and think from it, keep the sight of their understanding constantly on the principle itself, and thus seek to know whether it is true before it is confirmed. But the others, from the knowledge in their memory, assume a principle, not wishing to know whether it is true, and if they desire a reputation for learning they confirm the principle by means of the Word and the reason. The genius of learning, which is self-conceit, is such that it can confirm any falsity, even so as to make it appear to themselves and to others to be true. This is the source of heresies, dissensions, and the defense of discordant dogmas in the church. And from this comes the difference that those who have a love of truth are wise and become spiritual, but the others remain natural and are insane in things spiritual. Truth is called faith when it is known and thought, because a truth perceived becomes afterwards a matter of memory which is believed. And from this it is clear that faith is nothing else than truth.

142. 3. *The truths of faith look on one hand to the Lord, on the other to the neighbor*

All truths look to these three things as their universal objects, above them the Lord and heaven, near them the world and the

neighbor, and beneath them the devil and hell; and truths will teach man how he can be separated from the devil and hell, and can be conjoined to the Lord and heaven, and this by means of his life in the world in which he is, and his life with the neighbor with whom he is; by means of these all separation and all conjunction is effected. That man may be separated from the devil and hell and be conjoined to the Lord and heaven, he must know what evils are and what falsities from them are, because these are the devil and hell; and he must know what goods are and what truths from them are, because these are the Lord and heaven. Evils and falsities are the devil and hell because they are therefrom, and goods and truths are the Lord and heaven because they are therefrom. Unless a man knows goods and truths and evils and falsities he sees no way of egress from hell, and no way of entrance into heaven; these are what truths must teach, and the truths that teach have been given to man in the Word and from the Word; and as the way to heaven or to hell is from the world, and as man's life is in the world and with the neighbor there, therefore that life is the way that truths teach. For this reason if a man's life is according to the truths of the Word, the way to hell and from hell is closed, and the way to the Lord and from the Lord is opened, and the man's life becomes the life of the Lord with him. This is what is meant by the Lord's words in John:

I am the way, the truth, and the life (John 14:6).

On the other hand, if a man's life is contrary to the truths of the Word, the way from heaven and to heaven is closed, and the way to hell and from hell is opened, and the man's life becomes not life but death. It has been said above respecting charity that the Lord's life with man is a life of charity towards the neighbor, and that conjunction is in the love of uses; and as truths teach that life, it is evident that they look on the one hand to the Lord, and on the other to the neighbor.

143. *4. Truths teach how the Lord is to be approached, and how afterwards the Lord performs uses through man*

How the Lord is approached has already been told, and it will be told more fully in the explanation of the Decalogue. How the Lord

afterwards performs uses with man shall now be told. It is known that man from himself can do nothing good that is good in itself, but he can do this from the Lord, consequently he can perform no use that in itself is use, for use is good. From this it follows that the Lord does every use that is good by means of man. It has been shown elsewhere that the Lord wills that man should do good as if from himself; but how man is to do good as if from himself is also taught by the truths of the Word, and as this is taught by truths it is clear that truths are matters of knowledge and thought, and that goods are matters of willing and doing; thus that truths become goods through willing and doing; for what a man wills and does he calls good, and what a man knows and thinks he calls truth; so in the deed, thus in good, there is willing and thinking and knowing. Consequently the complex of these in the ultimate is good; and this has in itself an external form from truths in the thought and an internal form from the love of the will. But how the Lord performs uses in man which are goods has been told and shown in the explanation of the laws of his Divine providence.

144. 5. *Both of these are taught by truths, spiritual, moral, and civil*

First, it shall be shown what spiritual truths, moral truths, and civil truths are; second, what a spiritual man is, also a moral and a civil man; third, that the spiritual is in the moral and the civil; fourth, that if these are separated there is no conjunction with the Lord.

(1) *What spiritual truths, moral truths, and civil truths are.* Spiritual truths are those that the Word teaches respecting God—that he is the one creator of the universe; that he is infinite, eternal, omnipotent, omniscient, omnipresent, provident; that the Lord as to the human is his Son; that God the creator and the Lord are one; that he is the redeemer, the reformer, the regenerator, and savior; that he is the Lord of heaven and earth; that he is the Divine love and Divine wisdom; that he is good itself and truth itself; that he is life itself; that everything of love, of charity, and of good, also everything of wisdom, of faith, and of truth, is from him, and nothing of these is from man; therefore that no man has merit

because of any love, charity, or good, or because of any wisdom, faith, or truth; consequently that he alone is to be adored; so again, that the Word is the holy Divine; that there is a life after death; that there is a heaven and a hell; a heaven for those who live rightly, and a hell for those who live wrongly; also many things pertaining to doctrine from the Word, as respecting baptism and the Holy Supper. These and like things are properly spiritual truths. But moral truths are those that the Word teaches respecting the life of man with his neighbor, which life is called charity. The goods of this life, which are uses, have relation, in brief, to justice and equity, to sincerity and uprightness, to chastity, to temperance, to truth, to prudence, and to benevolence. To the truths of moral life belong also the opposites which destroy charity, and which have relation, in brief, to injustice and inequity, to insincerity and fraud, to lasciviousness, to intemperance, to lying, to cunning, to enmity, to hatred and revenge, and to ill will. These latter are called truths of moral life, because all things that a man thinks to be true, whether evil or good, he classes among truths; for that this thing is evil or that thing is good he speaks of as a truth. These are moral truths; but civil truths are the civil laws of kingdoms and states, which have relation, in brief, to many phases of justice that are observed, and on the contrary to the various kinds of violence that exist in act.

145. (2) *The spiritual man is also a moral and a civil man.* It is believed by many that the spiritual are those who know the spiritual truths enumerated above, and especially those who talk about them, and still more those who perceive them with some understanding. But such are not spiritual, for this is merely knowing, and thinking and speaking from knowledge, and perceiving from a gift of understanding that every man has, and these things alone do not make a man spiritual. There is lacking from these love from the Lord; and love from the Lord is the love of uses which is called charity. In charity the Lord conjoins himself to man and makes him spiritual, for man then performs uses from the Lord and not from himself. This the Lord teaches in many places in the Word, and thus 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. I am the vine, ye are the branches; he that abideth in me and I in him, the same beareth much fruit; for apart from me ye cannot do anything (John 15:4-5).

“Fruits” are uses or goods of charity; and goods of charity are nothing else than moral goods. This makes clear that a spiritual man is also a moral man. A moral man is also a civil man, because civil laws are uses themselves in act, which are called practices, works, and deeds.

146. Take for example the seventh⁸ commandment of the Decalogue, “Thou shalt not steal.” The spiritual meaning in this commandment is that a man must not take anything from the Lord and attribute it to himself and call it his, also must not take away from anyone the truths of his faith by means of falsities. The moral meaning in this commandment is that man must not deal insincerely, unjustly, and fraudulently with his neighbor, or cunningly take away his wealth. The civil meaning in the commandment is that a man must not steal. Who cannot see that the man who is led by the Lord, and who is thereby a spiritual man, is also a moral and a civil man?

147. Again, take the fifth⁹ commandment, “Thou shalt not kill.” The spiritual meaning in this commandment is that man must not deny God, thus the Lord; for to deny him is to kill and crucify him with oneself; also he must not destroy spiritual life in another, for thus he kills his soul. The moral meaning in the commandment is that man must not hate his neighbor, or desire to have revenge, since hatred and revenge have murder in them. The civil meaning in the commandment is that another’s body must not be killed. From this also it is clear that a spiritual man, who is one that is led by the Lord, is also a moral and a civil man. This is not true of one who is led by himself, of whom something shall be said presently.

148. (3). *The spiritual is in the moral and the civil.* This follows from what has been said above that the Lord conjoins himself with man in the love of uses, or in charity towards the neighbor. The spiritual is from conjunction with the Lord; the moral is from

charity, and the civil is from the practice of charity. The spiritual must be in man that he may be saved; and this is from the Lord, not above or outside of man but within him; it cannot be in man's knowledge alone or from that in his thought and speech; it must be in his life, and his life is willing and doing; consequently when knowing and thinking are also willing and doing the spiritual is in the moral and in the civil. If it be asked, "How can I will and do?" the answer is, Fight against evils, which are from hell, and you will both will and do, not from yourself but from the Lord, for when evils are put away the Lord does all things.

149. (4). *If these are separated there is no conjunction with the Lord.* This can be seen from reason and from experience. From reason: If a man had such a memory and such an understanding as to be able to know and perceive all the truths of heaven and of the church, but was unwilling to do any of them, is it not said of him that he is an intelligent man but an evil man, yea all the more he should be punished? From this it follows that he who separates the spiritual from the moral and the civil is not a spiritual man or a moral man or a civil man. From experience: There are such persons in the world, and I have talked with them after death, and have learned that they knew all things of the Word and many truths therefrom, and believed that on this account they would shine as stars in heaven; but when their life was examined it was found to be merely corporeal and worldly, and from the evils and propensities they had thought and purposed in themselves they were merely infernal. For this reason all the things they had known from the Word were taken away from them, and they became each his own will, and were cast into hell to their like, where they talked insanely according to their thoughts in the world, and acted basely according to their loves in the world.

150. 6. *Faith is to know and think these truths; and charity is to will and do them*

It has been shown above that truth is called faith when man knows and thinks it; it shall now be shown that truth becomes charity when man wills and does it. Truth is like a seed; viewed out

of the ground it is merely a seed, but when it passes into the ground it becomes a plant or a tree, and puts on its own form and thus takes another name. Truth is also like a garment, which apart from man is merely a piece of cloth fitted to the body, but when it is put on it becomes clothing in which is a man. It is the same with truth and charity. So long as truth is known and thought it is merely truth, and is called faith; but when a man wills and does it, it becomes charity, just as a seed becomes a plant or a tree, or a piece of cloth becomes clothing in which is a man.

151. Moreover, knowledge and thought therefrom are two faculties distinct from the will and the act therefrom, and they may be separated; for a man may know and think many things that he does not will and thus does not do. When these are separated they do not constitute the life of man; when they are conjoined they do constitute it. It is the same with faith and charity. All this can be made more clear by comparisons. In the world light and heat are two distinct things, which may be separated or may be conjoined; in the winter season they are separated, in the summer season they are conjoined. When separated they do not produce vegetable life, that is, they do not produce anything; but when conjoined they do produce and bring forth. Again, the lungs and the heart in man are two distinct things whose motions may be separated or may be conjoined. They are separated in swooning and suffocation; and when separated they do not constitute the life of man's body, but when conjoined they do constitute it. It is the same with man's knowledge and thought therefrom to which faith pertains, and with will and deed to which charity pertains, the lungs and also light correspond to faith therefrom, and the heart and also heat correspond to the will and to charity therefrom. From all this it can be seen that in faith separated from charity there is no more of life than in knowing and thinking separated from willing and doing; in this the only life is that man wills to think, and makes himself speak and believe accordingly.

152. *7. Therefore when the Divine love of the Lord exists with man in charity, which is to will and do truths, the Divine wisdom of the Lord with man exists in faith, which is to know and think truths*

What is meant by the Divine love of the Lord and what by his Divine wisdom has been told above; charity and faith and the conjunction of the Lord in the love of uses, which is charity with man, have also been defined; now the conjunction of the Lord with the faith that is with man shall be treated of. The Lord conjoins himself with man in charity and from charity in faith, but not in faith and from faith in charity. The reason is that the conjunction of the Lord with man is in the love of man's will, which makes his life, thus in charity, which makes his spiritual life. From this the Lord gives life to the truths of thought, which are called truths of faith, and conjoins them to the life. The first truths with man, which are called faith, are not yet living truths, for they are only in the memory and in thought and speech from the memory, adjoined to man's natural love, which is led to imbibe them by its craving to know; and by its craving for a reputation for knowledge and learning it calls them forth into thought or speech. But these truths begin to be living truths when man is regenerating, and this is effected by a life according to them, and such a life is charity. Then man's spiritual mind is opened, in which a conjunction of the Lord with man is effected, and thus the truths of man's infancy, childhood, and early youth are made alive. Also a conjunction is effected of the Divine love and wisdom with charity in man, and of the Divine wisdom and the Divine love in the faith in him, making charity and faith to be one in man, as the Divine love and Divine wisdom are one in the Lord. But on this more will be said in the explanation of the Decalogue.

153. *8. The conjunction of charity and faith is reciprocal.*

This has been explained above, where the reciprocal conjunction of love and wisdom was treated of, and has been illustrated by its correspondence with the reciprocal conjunction of the heart and lungs.

The Lord by his Divine love and his Divine wisdom animates all things in heaven and all things in the world, even to their ultimates, so that some live and some have being and existence

154. The eye sees the universe, and the mind thinks about it, first that it was created and afterwards by whom it was created. The mind that thinks from the eye thinks that it was created by nature; but the mind that does not think from the eye thinks that it is from God; while the mind that takes the middle path thinks that it is from an entity of which it has no idea, for it perceives that something cannot exist from nothing. But such a mind falls into nature because it has an idea of space respecting the infinite, and an idea of time respecting the eternal. Such are interior natural men; while those who think simply of nature as the creator are exterior natural men; and those who from religion think simply of God as the creator of the universe are exterior spiritual men; and those who from religion think wisely of God as the creator of the universe are interior spiritual men; but these latter two classes think from the Lord. Now, that it may be perceived and thus known that all things were created by God, who is the Lord from eternity, the Divine love itself and the Divine wisdom itself, thus life itself, it will be well to proceed by distinct steps; and this shall be done in the following order:

1. The Lord is the sun in the angelic heaven.
2. That sun is the origin of all things.
3. From that sun the Lord is everywhere present.
4. All things that have been created were created for obedient service to life itself, which is the Lord.

5. Souls of life, and living souls, and plant souls, are animated by the life that is from the Lord, by means of uses and according to uses.

155. *1. The Lord is the sun in the angelic heaven*

This has been hitherto unknown, because it has not been known that there is a spiritual world distinct from the natural world and above that world, and that the two have nothing in common except as what is prior is related to what is posterior, or cause is to effect. Therefore it has not been known what the spiritual is, or that in that world there are angels and spirits, both of whom are men in every respect like men in the world, with this difference only, that they are spiritual and men are natural. Also that all things there are from a spiritual origin only, while all things in this world are from both a spiritual and a natural origin. And as these things have not been known it has also been unknown that the light and heat that angels and spirits have is different from the light and heat that men have; also that light and heat in the spiritual world derive their essence from the sun there, as our light and heat derive their essence from our sun; therefore the essence of light and heat from their sun is spiritual, while the essence of light and heat from our sun is natural, to which, however, a spiritual from their sun has been joined, which enlightens man's understanding when the natural enlightens his eye.

156. From all this it is clear that the sun of the spiritual world in its essence is that from which everything spiritual has its rise, and that the sun of the natural world in its essence is that from which everything natural has its rise. What is spiritual can derive its essence from no other source than the Divine love and the Divine wisdom, for to love and to be wise is spiritual; and what is natural can derive its essence from no other source than pure fire and pure light. From this it now follows that the sun of the spiritual world in its being [*esse*] is God, who is the Lord from eternity, and that the heat from that sun is love, and the light from that sun is wisdom. Nothing has heretofore been revealed respecting that sun, although that sun is meant in many passages in the Word where the sun is

mentioned, for the reason that it could not be revealed until the last judgment had been wrought, and the new church, which is the new Jerusalem, was being established by the Lord. There are other reasons why it was not revealed before, but they cannot be presented here. When once it has been made known that angels and spirits are men, who live together like men in the world, and that they are entirely above nature, while men are within nature, it can reasonably be concluded that they have another sun, and that that sun is the source from which everything of love and everything of wisdom, and thus everything of truly human life, has its origin. That that sun has been seen by me, and also the Lord in it, may be seen in *Heaven and Hell* (n. 116–140); and in *Earths in the Universe* (n. 40–42).

157. 2. *That the sun is the origin of all things*

No one can think that the universe is from eternity and that it is from nothing; therefore no one can deny that it has been created, and created by somebody, and that the creator is being itself, infinite and eternal in itself, love itself, wisdom itself, and life itself; and that there is a common center from which he views, rules, and provides all things as present, with which center there must be conjunction, and according to the conjunction there will be the life of love and wisdom and blessedness and happiness; also that that center appears before the angels as a fiery and flaming sun, and that that appearance is from the Divine love and the Divine wisdom that proceed from him from which everything spiritual exists, and through the spiritual by means of the sun of the world, everything natural. The human mind from its understanding, which can be raised up, if it wishes, into truths of light, can see that the universe has been created by God, who is such and who is one.

158. Since, therefore, there are two suns, a sun of the spiritual world and a sun of the natural world, and the sun of the spiritual world looks from its firsts to ultimates, and the sun of the natural world looks from the middle to ultimates, it is clear that the sun of the spiritual world (in which is God, and which is from God, who is life itself) is the source of all things that have been made and

created; while the sun of this world (in which is fire, and which is from fire, which is not life), is that by means of which those things only that are below the middle, and that are in themselves dead, have been created. Consequently to acknowledge nature, which in itself is dead, is to adore the fire which is in the sun of the world; and those who do this are dead. But to acknowledge life as the creator is to adore God, who is in the sun of heaven; and those who do this are living. Those are called dead men who are in hell, but those are called living men who are in heaven.

159. *3. From that sun the Lord is everywhere present*

In the church it is known from the Word that the Lord has omnipresence; and it has been told already what is meant by his omnipresence, and what it is. It shall now be told how this can be comprehended. It can be comprehended from the correspondence of the sun of the world with the sun of heaven, and therefore the correspondence of nature with life, which correspondence serves also for comparison. Everyone knows that the sun of this world is everywhere in its world, and that its presence exists by means of light and heat. This presence is such that the sun is seemingly in these, although it is at a distance. The difference is that the heat which it sends forth is fire in its origin, and that the light which it sends forth is flame therefrom in its origin, also that all things that have been created by means of that sun are recipients of it, more or less perfect according to forms and distances. Consequently all things in the natural world increase in the measure of their sun's presence, and decrease in the measure of its absence. They increase as heat makes one with its light; they decrease as heat does not make one with its light. But this sun thus operates into things that are beneath it, which are called natural things, while it is wholly inoperative in those things that are above it, that are called spiritual. For to operate into lower things is according to order; while to operate into higher things is contrary to order, because this would be operating into the things that it is from; while to operate into lower things is according to order because this is operating into things that are from it. The sun of heaven is that from which is the sun of the world, and spiritual things are those from which are

natural things. From this comparison presence from the sun can in some measure be seen.

160. The presence of the sun of heaven is universal, not only in the spiritual world where angels and spirits are, but also in the natural world where men are; for men receive the love of their will and the wisdom of their understanding from no other source. Without that sun no animal could live, nor could any plant exist. See what has been said about this and explained above. The presence of that sun also exists by means of heat and light; but its heat in its essence is love, and its light in its essence is wisdom; and to these the light and heat of the sun of the world give supplementary aid, by adding that by means of which they exist in nature and subsist there. But the presence of the sun of heaven by means of spiritual heat and light differs from the presence of the sun of the world, which is by means of natural heat and light, in that the presence of the sun of heaven is universal and dominant both in the spiritual world and the natural world, while the presence of the sun of the world is especially for the natural world, and in that world is a servant; also that the presence of the sun of heaven is not in the extension of space and time, while the presence of the sun of the world is in these, for the extension of space and time was created with nature. This is why the presence of the sun of heaven is omnipresence.

161. The presence of the sun of heaven regarded in itself is constant; for the sun of heaven is always in its rising and in its power. But with recipients, who are chiefly angels, spirits, and men, it is inconstant and not in its power, for it is varied according to reception. The sun of the world corresponds to the sun of heaven in that it, too, is constant in its place and in its potency, but in the earth, which is its recipient, it becomes inconstant and not in its potency, for it is varied according to the revolutions of the earth about its axis, which make days and nights, and according to the revolutions of the earth around the sun, which make springs, summers, autumns, and winters. From all this the correspondence of the natural things of the world with the spiritual things of heaven is evident.

Again the presence of the sun of heaven in the natural world can in some measure be illustrated by the presence of the understanding and the will in man's body. There what the understanding thinks the mouth instantly speaks, and what the will intends the body instantly does; for the mind of man is his spiritual world, and his body is his natural world; and this is why man was called by the ancients a microcosm. When all this is understood a wise man can see and perceive in the objects of nature the Divine operation and spiritual influx, in a tree with its fruit, in a plant with its seed, in a grub with the pupa and butterfly from it, in a bee with its honey and wax, or in any other animal; and he can laugh at the insanity of those who see and perceive in such things nothing but nature.

162. *4. All things that have been created were created for obedient service to life itself, which is the Lord*

Something shall be said first about life, and afterwards about the creation of all things for obedient service to life. Life is love and wisdom, for so far as a man through wisdom loves God, and the neighbor, so far he lives. But life itself, which is the life of all things, is the Divine love and the Divine wisdom. The Divine love is the being of life, and the Divine wisdom is its existence; and the reciprocal union of these is the Lord. Both the Divine being and the Divine existence are infinite and eternal, for the Divine love is infinite and eternal and the Divine wisdom is infinite and eternal. And yet both of these may have conjunction with angel and with man, although there is no possible ratio between the finite and the infinite. But since it is difficult to comprehend how there can be any conjunction when there can be no ratio, this shall be explained. There is no ratio between the natural and the spiritual, but there is conjunction by means of correspondences. Nor is there any ratio between the spiritual in which the angels of the lowest heaven are with the celestial in which the angels of the highest heaven are, but there is conjunction by correspondences. Neither can there be any ratio between the celestial in which the angels of the highest heaven are and the Divine of the Lord, but there can be conjunction by

correspondences. What conjunction by correspondences is has been told and shown elsewhere.

163. The Divine is infinite and eternal because it is the all in all of the life of love and wisdom with angels and with men. Angels and men have been created recipients of life from the Lord, thus finite; while the Lord is uncreate, in himself life, and thus life itself. If, therefore, men should be multiplied, and from them angels and spirits, to eternity, still the Lord gives them life, and from himself leads them in the most minute particulars, as may be seen confirmed above, where his Divine providence was treated of. In this is the eternal, and where the eternal is there is the infinite. Since there is no ratio between the infinite and the finite, let everyone take heed not to think of the infinite as of nothing.

The infinite and eternal cannot be predicated of nothing, neither can conjunction with anything be predicated of nothing, neither is anything made from nothing. But the infinite and eternal Divine is being itself; from which the finite is created, and with which there can be conjunction. But this might be made fully clear to many by a comparison of natural things with spiritual, between which there can be no ratio, but there can be conjunction by correspondences. Such is the relation of every cause to its effect; such is the relation between what is prior and what is posterior; such is the relation between a higher degree and a lower; and such is the relation between the love and wisdom of men and angels. But although the love and wisdom of angels is ineffable and incomprehensible to man, they are both finite, and they are not receptive of the infinite except by correspondences.

164. That all things have been created for obedient service to life, which is the Lord, follows in its order from this, that men, and angels who are from them, have been created to receive life from the Lord, and are nothing but receptacles, although in the freedom in which they are kept by the Lord they do not appear to be receptacles; nevertheless they are so, both the good and the evil; for the freedom in which they are kept is likewise from the Lord. The life of men and angels is to understand, and from that to think and

speak, and it is to will and from that to do; and consequently these belong to life from the Lord, since they are the effects of life. All things that have been created in the world have been created for the use, for the benefit, and for the delight of men, some more nearly, some more remotely. Since, then, these things have been created for man's sake, it follows that they are for the Lord's service, who is the life with men. It may seem as if these things were serviceable for the good, because they live from the Lord, and not for the evil; nevertheless, created things furnish uses, benefit, and delight, both to the evil and the good, for the Lord says that:

He makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust (Matt. 5:45).

That the evil have nothing of life from themselves, and that they are led by the Lord, although they are ignorant of it and are unwilling to be led, may be seen in the passages where the life of those that are in hell is treated of.

165. *5. Souls of life, and living souls, and plant souls, are animated by the life that is from the Lord, by means of uses and according to uses.* By souls of life men and angels are meant; by living souls animals are meant, which are called in the Word "living souls"; and by plant souls trees and plants of every kind are meant. That souls of life, that is, men and angels, are animated by the life that is from the Lord, has been shown in the preceding pages. That living souls or animals are animated by means of life from the Lord has been also shown from the Lord in the preceding pages. The same is true of plant souls, for these souls are uses which are ultimate effects of life; and living souls are affections of various kinds corresponding to the life of those who are in the spiritual world, from which correspondence they might be called mediate lives. Animation means not only that they live, but also that they have being and exist. They are continually animated, that is, have life, being, and existence from the Lord; because when creation has once been completed it is made continuous by means of influx from the sun of heaven. And unless this influx were continuous all things would perish, for apart from this influx the influx of the sun of the world

is nothing, for it is only the instrumental cause, while the former is the principal cause. There is a correspondence of heat and its effect with the life of the Lord's love, and there is a correspondence of light and its effect with the life of the Lord's wisdom, for the Divine love proceeding from the sun of heaven is heat in the spiritual world, and the Divine wisdom proceeding from that sun is light there. To these the heat and light of the sun of the world correspond, for everything is a correspondence.

166. But how the Lord from his Divine love and Divine wisdom, which are life itself, flows in and animates the created universe, shall be told in a few words. The Divine proceeding is that about the Lord that appears to the angels as a sun. From this his Divine proceeds through spiritual atmospheres which he had created for the conveyance of light and heat even to the angels, and which he had adapted to the life both of their minds and of their bodies, that they might receive intelligence from the light and might see, and also according to correspondence might breathe, for angels, like men, breathe; also that they might receive love from the heat and might have sensation, and according to correspondence their heart might beat, for the angels like men enjoy pulsation of the heart. These spiritual atmospheres increase in density by discrete degrees (which have been treated of above), even to the angels of the lowest heaven, to whom they become adapted. Because of this the angels of the highest heaven live as in a pure aura, the angels of the middle heaven as it were in an ether, and the angels of the lowest heaven as it were in air. Underlying these atmospheres in each heaven are the lands where the angels dwell, where they have their palaces and houses, also paradisaal gardens, and cultivated grounds, rose gardens and lawns, which exist anew every morning, with everything in them according to the reception by the angels of love and wisdom from the Lord. All these things are from a spiritual origin, and from no natural origin; the spiritual origin is life from the Lord.

In correspondence with these all things that appear in the natural world have been created; and for this reason like things exist there, with this difference, that these like the others are from a spiritual origin, but at the same time from a natural origin. This natural

origin is added that they may be at the same time material and therefore fixed, and this to the end that the human race may be procreated, which can be done only in ultimates, where there is fullness; and further, that from the human race as a seminary the inhabitants of the spiritual world, who are angels, may exist. This is the chief and the final end of creation.

167. But a full idea of the creation or of the existence of all things in their order from the life which is the Lord is not possible, because of the arcana, which indeed are known in heaven and have been communicated to me; but as the subject is full of those things which lie deeply hidden in the sciences, it would require volumes to explain them; and even then they would be scarcely comprehensible. The following, however, is a summary of them. The sun of heaven, in which is the Lord, is the common center of the universe; all things of the universe are circumferences beyond circumferences even to the last; these he rules from himself alone as one continuous thing, but the intermediates he rules from the ultimates; these he perpetually animates and makes active, as easily as a man from his understanding and will animates and makes active his body; influx takes place into uses, and from uses into their forms.

[Author's memorandum: Here follows the angelic idea, which may be inserted, or it may be added as an appendix, or in notes.]

The angelic idea of the creation of the universe by the Lord

168. The angelic idea of the universe created by the Lord is as follows. God is the center, and he is man; and if God were not man creation would not have been possible; and the Lord from eternity is that God. Of creation: The Lord from eternity, that is, God, by his Divine proceeding created the universe and all things in it; and as the Divine proceeding is life itself, all things have been created from life and by means of life. The Divine proceeding that is nearest to the Lord appears before the angels as a sun; this appears to their sight fiery and flaming; this is so because the Divine proceeding is the Divine love and the Divine wisdom, and these so

appear at a distance. (The angels add that the Divine proceeding is what the ancients represented by golden or shining and pure circles about the head of God, which modern painters still retain from the ancient idea.)

They said that from that sun as a great center proceed circles, one after another and one from another even to the last where their end is subsisting in rest. These circles, of which one is from another and one after another, appearing as spread out in breadth and length, are spiritual atmospheres, which are filled with the light and heat from their sun, and through which the light and heat extend themselves to the last circle; and in this last circle by means of these atmospheres, and afterwards by means of the natural atmospheres from the sun of this world, the creation of the earth and all things on it which are for use was accomplished, and this creation is afterwards continued by generations from seeds in wombs or in eggs. The angels who knew that the universe so created was a continuous work from the creator even to ultimates, and that being a continuous work it depends upon the Lord, who is its common center, and is moved and governed by him as a single continuous chain, said that the first which proceeds is continued even to ultimates through discrete degrees, just as an end is continued through causes into effects; or like a producing agent and its products in a continued series; also that the continuation is not only in but also around from the first, and so from everything prior into everything posterior, even to the postreme; and thus that the first and the posterior from it exist together in their order in the postreme or ultimate.

From this continuity as a one they have their idea of the Lord, that he is the All in all, that he is omnipotent, omnipresent and omniscient, that he is infinite and eternal; and also their idea of the order according to which the Lord, through his Divine love and Divine wisdom, arranges, provides, and governs all things.

It was asked, "Whence, then, is hell?" They said, "From man's freedom, without which man would not be a man"; that man by that freedom broke the continuity in himself, which being broken a

separation took place; and the continuity that was in man from creation became like a chain or a linked work which falls when the links above are broken or torn asunder, and it thenceforward hangs by slender threads. Separation or breaking was effected and is effected by the denial of God.

169. [Fragments from the last page of the author's manuscript.]

By means of that heat and that light all things in the spiritual world and all things in the natural world have been created.

There are degrees of that heat and light.

There are three degrees of that light and heat to the ultimates of the spiritual world, and afterwards three degrees to the ultimates of the natural world.

God is the fountain of all uses, celestial, spiritual, and natural.

All uses are in God in their very life, thus in their being.

Since God is love itself, uses are of his Divine love.

Use and good are one thing.

Divine love is Divine good.

Divine love is the love of uses.

Divine love and Divine wisdom appear in the spiritual world as a sun.

From the sun which is the Lord in the spiritual world heat and light proceed.

Heat is love proceeding, and light is wisdom proceeding.

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- Learned. Quality of their light shown (n. 69).
- Learning. The genius of learning or self-conceit confirms any falsity and makes it appear true (n. 141).
- Left. Refers to truth of wisdom (n. 77).
- Letter. In angelic writing each consonant expresses a distinct meaning and each vowel a distinct affection (n. 105).
- Life. In most minute particulars called universal (n. 2). Is love itself and is in form (n. 7, 47, 54). Heart and lungs unite the voluntary with the involuntary (n. 12). Applies itself not to man but to his uses and to the uses of all his parts (n. 10, 11). Motive life of body established by respiratory movements; sensual, by circulation of the blood (n. 12). Lord alone is man, having life in himself (n. 16). Of man is from the Lord (n. 16, 19). Divine love is life itself and in form is man (n. 19-21). Of all things is their use (n. 26, 27). Mind the very form of (n. 40). Every man has eternal life according to his affection for use

(n. 48). Is the soul; the essence of all activities; not reached by natural thought (n. 55). Man only a recipient of (n. 56). Heat the product of love which is (n. 58). Heat the medium by which life enters as a force into created substances (n. 59). Man formed by (n. 74). Of the body and mind depends upon the correspondence of the will and understanding with the heart and lungs (n. 87, 91). Of man twofold, of action which pertains to the will and of sense which pertains to the understanding (n. 92). Man has eternal life by means of a medium derived from the inmosts of nature (n. 112). Man receives Divine love in the will through (n. 114). Of the will is love and affection; of the understanding, is wisdom, intelligence and knowledge (n. 117). Of the will and understanding and their relations and effects (n. 118–122). In the evil the life of the will is depraved by the life of the understanding (n. 124). Love is all man's (n. 125). The truths of (n. 142). The Lord the source of all (n. 154). All created things were created for obedient service to life itself which is the Lord (n. 162). Of all souls is from the Lord by means of uses (n. 165). Of man and angels (n. 165). Plants are uses which are the ultimate effects of (n. 165). From the Lord the spiritual origin of all things (n. 166). All things created by life from the Lord (n. 167).

Light. Corresponds to wisdom, which is spiritual light (n. 1). In heaven the Lord's Divine wisdom appears as (n. 59, 64–69). Of heaven enables angels to see things in their form and wisdom and to understand things in their essence (n. 68). Kinds in heaven (n. 68). Those have spiritual light who love to understand whether what another says is true; those have natural light who merely love to confirm what another has said (n. 69). Lights derived from perception (n. 126). Those who have a love of truth are in the light of heaven (n. 141).

Liver. Its use (n. 82).

Lobules. Of lungs (n. 12).

Lord. Uncreate and infinite; love itself because life itself (n. 3). Present in sun of heaven; present in all things in a way suited to reception; his presence apart from space (n. 5). Present in everyone though infinite and uncreate (n. 9). He alone is man having life in himself; unless the form of use were infinite in him it could not exist as finite in man; man a recipient of life from him and that life the sum of all things of use (n. 16). In his sight the uses of one's function or occupation are good works. In his sight the whole race is as one man; also each kingdom, etc., not the men that are thus seen but their uses; who appear perfect or deformed according to their love of use (n. 17, 18). The Divine proceeding from the Lord (n. 19). The infinite sum of all uses (n. 20). Love to the Lord (n. 24). Uses the Lord in man; uses conjoin; meaning of loving the Lord; man's relation to the Lord (n. 36). Love of use from the Lord (n. 36). The greatest man is the Divine proceeding from the Lord (n. 39). Enters through the spiritual into the natural mind (n. 51). His Divine wisdom (n. 59). The fire of the altar and lamp represents the holiness of his love (n. 59). Form

produced from his sun (n. 60). His love and wisdom (n. 64). All creation from him (n. 70). Conjoins himself to man from his first conception (n. 75). Dwells in the two higher degrees in man but not in the lowest; all that proceeds from him as a sun is man (n. 79–80). When he is regenerating a man he leads his will and understanding (n. 84). In a man (n. 95). Appeared to his disciples as a man (n. 95). Binds all things of creation together by influx (n. 108). Conjunction with the Lord is according to love and wisdom (n. 109). Laws of Divine order have relation to conjunction with the Lord (n. 114). Love to the Lord from the Lord comes forth in charity (n. 128, 132). True love of the Lord not personal (n. 128). Is the source or end from which (n. 129). Is everything in man's uses; is the source of charity (n. 129). He conjoins himself through use (n. 137). As a sun (n. 140). Truths teach our relation to the Lord (n. 142). Truth of faith (n. 142). Truths in the memory only do not conjoin with the Lord (n. 149). How he works through man (n. 154). The source of all life and being (n. 154, 166). The sun of heaven (n. 155, 165, 167). All things created for obedient service to the Lord (n. 162). All souls animated by life from him by means of and according to uses (n. 165). He unceasingly animates all things (n. 167). The angelic idea of the Lord's creation of the universe (n. 168).

Love. Not comprehended because not manifest to the understanding; the very soul or life of thought (n. 1). Constitutes all life (n. 3, 47). Is man and contains all that is in man (n. 7). Its subjects and forms are uses; it wills to do goods (n. 9). Devils work from compulsion not from love of use (n. 19). Corresponds to the heart; affections are derived from (n. 22). Love to the Lord involves uses as to their source (n. 24). Diabolical love is death itself; hell divided into two kingdoms according to; the loves of heaven and hell are opposite; all love returns in a circle to its source (n. 25). Of heavenly societies and angels (n. 29). Mutual and reciprocal love springs from every affection for use (n. 33). Meaning of love to the Lord (n. 36). Meaning of love to the neighbor; so far as a man is in a love of use so far is he in the Lord; its activities and going forth (n. 37). All loves and affections have twofold origin (n. 42). Every man an affection because his life is love; those who have loved and performed uses (n. 47). The will the receptacle of love (n. 52, 56). To love means to perform uses, because to love is to do (n. 56). In the spiritual world those in heavenly love act sanely, those in infernal love insanely (n. 57). Produces heat, because love is life and heat a product of life; to love and not to do impossible (n. 58, 59). Holiness of the Lord's love represented by the fire of the altar; the cause of heat (n. 59). All animal and vegetable forms are forms of love (n. 60, 61). Goes forth from the Lord as a sun as heat; in the Lord is being (*esse*) (n. 64). The power to reciprocate the Lord's love is what makes man a free agent (n. 84). Is the life of man (n. 120, 126). Forms the understanding; produces affections, from these intentions, from these perceptions, from these lights and thoughts, from these ideas, and from these memory (n. 126).

Produces all the organs of the body by means of heat; true love of the Lord not personal, but love of the Divine; love to the Lord from the Lord comes forth in charity and wisdom in faith (n. 127–128, 132). Love of uses is charity (n. 129). Love of use and love of the neighbor cannot be separated (n. 131–148). Those who have a love of truth are in the light of heaven (n. 141).

Love, Divine. From its own Divine love the Divine communicates life (n. 3). Is life itself; is the Lord himself; would if directly received consume the angels (n. 5). Is infinitely transcendent; its form is a form of use in its whole complex (n. 9). Is life itself (n. 21). In heaven it is distinguished into two kingdoms, and each person is an affection from it (n. 24). All animal and vegetable forms produced from it by the Lord (n. 60–63).

Love and wisdom. Proceed from the heavenly sun as heat and light (n. 5, 48). Are the essence of the spiritual (n. 48, 64). Are one in the Lord (n. 64). Their receptacles in man begin to have existence from conception (n. 71). Natural sense of the Word corresponds to (n. 73). Are distinct but always operate together as do light and heat (n. 77). All man's life from their cooperation (n. 82). The will and understanding in man their receptacles (n. 85). The cause of heat and light (n. 113). They are in reciprocal conjunction (n. 115). They are received by men from the sun of heaven (n. 159). Correspond to heat and light (n. 165).

Love and wisdom, Divine. The whole world the work of (n. 2). Are Divine good and truth (n. 113). Divine love has for its object to bring man to itself, and Divine wisdom to teach man the way; man may receive them into the will and understanding through life and doctrine (n. 114). Their action and coming forth (n. 152). Divine love is the being [*esse*] of life and Divine wisdom its going forth [*existere*], and the reciprocal union of these is the Lord (n. 162).

Lower. Things higher and lower are in successive order (n. 80).

Lowest. Degrees in man (n. 80).

Lungs. And heart the fountain of all bodily movements (n. 12).

Correspondence (n. 20, 89, 90). Use (n. 89). Correspond to the life of the will (n. 82). Their breath signifies understanding (n. 89). (See also Heart and Lungs.)

Man. Only a recipient of life (n. 3, 55, 61, 82, 165). His conception from his father not of life but only of a first and purest receptacle of life; created and finite; not directly from the uncreate and infinite (n. 3–4). Love itself which is life itself is man; love contains in infinite form the things that are in man; difficult for a man to remove space from his thought (n. 6–7). Natural man cannot comprehend the Lord's omnipresence; the Lord present in each; Divine goes forth adapted to each; life applies itself not to man but only to uses in him (n. 9–10). All his parts for use; can partially comprehend spiritual truth (n. 10). In relation to uses: each part an image of the whole; the Lord alone is man having life in himself (n. 15–16). Men's

appearance before the Lord is according to their love of use (n. 17). Meaning of the word (n. 17). Avaricious men made useful; the Lord a man; heaven appears as a man (n. 18–19). Man the form of forms of all uses (n. 20). His spirit an affection; his life is love (n. 21). All things of man correspond to all things of heaven (n. 26, 34). His anteriors in discrete degrees (n. 31). In the world men are rewarded according to their natural service (n. 32). He who is an affection for use is heaven in least form; each part supplied according to its use (n. 34). Man and uses (n. 35). Greatest man (n. 39). Every good use is in form a man, and every man is looked upon spiritually not as a person but as a use; his character is according to his use and affection (n. 40). Selfish men inverted (n. 41). Has both internal and external thought, but his real quality determined by the internal (n. 43). Each an affection (n. 47, 48). Use the affection of all sane men (n. 46). Eternal life according to his affection for use (n. 48). If he has acquired anything spiritual by shunning evils as sins he is saved (n. 51). Exists from affection, not from thought (n. 55). A spiritual rational man may know from his activities what his reigning affection is (n. 55). Wills and thinks from, and is moved by, his love (n. 58). His will and understanding receptacles for love and wisdom (n. 70, 85, 114). His first form a receptacle of love and wisdom, and the other parts created through these (n. 71). His formation in the womb (n. 70, 76). Formed by life itself (n. 75). His state of innocence (n. 75). His conjunction with the Lord (n. 75). Born to be understanding, consequently wisdom (n. 77). Everything that goes forth from the Lord as a sun is man (n. 80). His power to reciprocate the Lord's love makes him a free agent (n. 84). An analogy between the formation of the embryo and man's regeneration (n. 84). Is such as is his will and understanding; receives new will and understanding and also a new body, by regeneration (n. 84). His spirit is the man (n. 95). Heaven the form of a man (n. 96). Thought dependent upon his spiritual respiration (n. 99). His condition after death (n. 101). Difference between a natural and a spiritual man (n. 103, 105). Born for heaven (n. 107, 109). All angels and spirits born in the world as men; has an eternal angelic mind from the Lord (n. 107). Has three degrees; is an angel so far as his higher degrees are opened in the world by wisdom from the Lord (n. 107). Must return to the Lord (n. 109). Spirits have correspondence with nature and eternal life through a medium derived from the inmosts of nature; only in man can the angelic mind be procreated and multiplied (n. 111–112). Divine love has for its object to bring man to itself and Divine wisdom has for its object to teach man the way to conjunction with the Lord (n. 114). Born into evils from his parents; means of purification (n. 120). Love his whole life (n. 125–127). Is the cause by means of which the end exists (n. 129). All good from God, none from man (n. 130). All in heaven employed and happy according to the conscientiousness of their works, and they are conscientious according as they have become so in the world (n. 134). His uses not uses of charity unless he fights

- against evil, as from hell (n. 136). Conjunction with the Lord through use; the uses of an evil man (n. 137). Knowledge of good and evil necessary (n. 142). No merit in man himself; cannot do good from himself (n. 143). The spiritual man (n. 135). The spiritual must be in his life if he is to be saved (n. 148). State after death of those who held truths in the memory only (n. 149). The activity of Divine love and Divine wisdom in man (n. 152). Classified according to his beliefs about creation (n. 154). Those in hell called dead, those in heaven living (n. 158). The sun of heaven omnipresent because men receive their love and wisdom from it (n. 160). Why he is called a microcosm (n. 161). He cannot comprehend the love and wisdom of the angels, though it is finite (n. 163). All things in the world created for his use, benefit and delight (n. 164).
- Matter. A means for generation and production (n. 20, 111). Always enters into the thought of a natural man (n. 104).
- Medium. There is a medium derived from the inmosts of nature midway between the spiritual and natural by means of which angels have stability and permanence and conjunction with nature and the human race (n. 112).
- Memory. Love produces affections, from these intentions, from these perceptions, from these thoughts, from these ideas, and from these memory (n. 126).
- Microcosm. Man called (n. 161).
- Mind. The very form of life (n. 40). Extends through all things of the body (n. 40). Unless a man has affection for use he is not of sound mind (n. 46). The Lord enters through the spiritual into the natural mind (n. 51). Is made up of the receptacles for love and wisdom in the brain (n. 86). Man has an eternal angelic mind from the Lord, which is the man himself (n. 107). Its formation (n. 108–110). The angelic mind can be procreated in man alone (n. 111). The spiritual mind is opened while man is regenerating (n. 152). The human mind by being raised up can see that the universe has been created by God (n. 157). Man's mind his spiritual world (n. 161).
- Mineral. The whole mineral kingdom full of uses (n. 20).
- Mohammedan. Cannot be approached by Christians on account of the effect upon respiration (n. 97).
- Monster. Those who ascribe all things to nature and prudence appear in the light of heaven as monsters (n. 42).
- Moral. The moral is from charity (n. 148). (See Spiritual.)
- Motion. Of heart and lungs (n. 91). The will the prime agent (n. 122).
- Muscles. Are kept by the lungs in condition for the will to act through them (n. 12). Are moved by the will and understanding (n. 72).
- Music. Its correspondence (n. 123).
- Nation. Each appears before the Lord as one man according to its use (n. 18).
- Natural. All that pertains to man's body is natural (n. 73). All natural things exist by correspondence from spiritual (n. 73). Subject to the

- laws of space and time (n. 104). The medium of the relation with the spiritual (n. 112). No ratio between natural and spiritual, but a conjunction by means of correspondences (n. 162).
- Nature. Those who ascribe all things to nature appear in the light of heaven as monsters (n. 42). In nature nothing comes forth except from seed; nothing grows except from heat (n. 76). Angels and spirits above nature (n. 156). The wise man can see the Divine operation and influx in all nature (n. 161).
- Necessaries. Man's reception of (n. 32). In heaven they come into existence in a moment and are bestowed by the Lord according to the use of the recipient (n. 32).
- Neighbor. Heaven divided into two kingdoms according as love to the Lord or love to the neighbor prevails (n. 24). In love to the neighbor uses as to their object are involved (n. 24, 37). The meaning of loving the neighbor (n. 35, 37). Church, state, and fellow citizen are the neighbor (n. 37, 131). In a broad sense the neighbor is the public good; love of use and love of the neighbor cannot be separated; the Lord the source of charity and the neighbor the object (n. 131). Truths of faith look on one hand to the Lord and on the other to the neighbor (n. 142). Moral truths are those that the Word teaches respecting the life of man with his neighbor (n. 144).
- Nerves. (n. 56).
- New Jerusalem. (n. 156).
- Nostrils. Signify perception (n. 89).
- Obedience. The organ of hearing corresponds to (n. 122).
- Odors. Correspond to perception; in heaven there are pleasant, in hell foul odors (n. 124).
- Omnipresence. The ground of (n. 95). Can be comprehended from the correspondence of the sun of the world with the sun of heaven (n. 159–161).
- Order. A successive and a simultaneous order of degrees (n. 80, 107). According to Divine order that all angels should first live in the world (n. 106). The law of Divine order that all things should return from ultimates to the firsts from which they are (n. 109). Divine wisdom also called Divine order (n. 114). Order of operation from higher to lower (n. 159). Order of the universe (n. 168).
- Organs. Are forms of uses; their divisions series of uses (n. 11–16). Of sensation and motion (n. 72). Correspondence of (n. 122). Love produces all the organs of the body by means of the heart (n. 126, 127).
- Origin. Of all loves and affections twofold (n. 42). All things in the spiritual world have a spiritual origin only, but all things in the natural world have both a spiritual and a natural origin (n. 155, 166). Natural things have a natural origin in order that they may be material and fixed, and that there may be procreation (n. 166).
- Parent. Man born into evils from his parents (n. 120).

- Perception. Man is without a true perception of love (n. 47). Nostrils signify perception (n. 89). Organ of smell corresponds to perception; touch corresponds to perception in general (n. 122).
- Perfection. Increases toward interiors (n. 40).
- Pericardium. Is extended to cover all the vessels and the lungs (n. 118).
- Physiological correspondences. (n. 73)
- Physiology. Of fetus (n. 4). Of lungs (n. 12, 123, also 82, 87, 90, 102).
- Plants. Are uses which are the ultimate effects of life (n. 165).
- Priest. How he should teach (n. 37).
- Procreation. Is in ultimates (n. 166).
- Production. Is by means of discrete degrees (n. 30).
- Providence. Divine wisdom also called Divine providence (n. 114).
- Prudence. Those who ascribe all things to nature and prudence appear in the light of heaven as monsters (n. 42).
- Pulse. Varies with the affections (n. 88).
- Purification. Man is purified through his ability to perceive things contrary to the love of his will and to resist the depraved things of his will by looking to God (n. 120).
- Race. In a most general sense man means the whole race; in the Lord's view the whole race appears as one man (n. 17, 18). The human race is the nursery and source of supply for the angelic heaven (n. 112). Its procreation can occur in ultimates only (n. 166).
- Ratio. There can be no ratio between natural and spiritual, or between spiritual and celestial, or between celestial and Divine, but there can be conjunction by means of correspondence (n. 162, 163).
- Reason. Beasts have no intellectual capacity to think and reason from spiritual light, therefore they cannot pervert their affections (n. 81).
- Receptacles. Of love and wisdom in man begin from conception (n. 71). Not hollow vessels (n. 78). Are in three degrees in man, one within the other; the two higher are dwelling places of the Lord but not the lowest (n. 79). One for will and one for understanding (n. 82). Innumerable, and each in three degrees; their action (n. 86).
- Regeneration. An analogy between it and the formation of the embryo, a man's will and understanding are led by the Lord during regeneration (n. 84). By it man receives not only a new will and understanding but also a new body (n. 84). Is effected by living according to truth, which is a life of charity (n. 152).
- Religion. Every nation has one (n. 109).
- Respiration. Its movements extend throughout the body (n. 12). In heaven depends upon the state of the affections and the belief about God (n. 97). Is according to the understanding (n. 99, 100). Corresponds to the life of the understanding (n. 120).
- Respiratory tract. Corresponds to the understanding from the will (n. 123).
- Resurrection. (n. 101).
- Riches. Love and use of (n. 18). In the world people may become rich whether they perform good or evil or no uses (n. 32).

- Right. What is on the right has relation to the good of love (n. 77).
Right side the receptacle of love (n. 79).
- Salvation. The spiritual must be in man's life that he may be saved (n. 148).
- Self-conceit. The genius of learning, which is self-conceit, can confirm any falsity and make it appear true (n. 141).
- Self-love. In hell (n. 25). Selfish people can perform good uses, but their affection for use is not good (n. 41). Those who perform uses from self love are wholly inverted, and there is nothing of man in them (n. 41). Those who love self and the world appear insane after death (n. 44).
- Servant. The natural sun a servant of the world (n. 160).
- Service. All created things were created for obedient service to life itself, which is the Lord (n. 162).
- Sight. Thought the sight of the understanding (n. 85).
- Sin. Spiritual affection is acquired by shunning evils as sins (n. 51).
- Societies. In heaven (n. 97).
- Soil. Germinations in (n. 3).
- Soul. What it is (n. 10, 55). Natural affections the souls of animals, and the uses of affections the souls of vegetables (n. 27). Animals kept warm in winter by the life of their souls, which is affection (n. 58). Living souls are affections (n. 62). Soul after death is a man (n. 89). Is not located in any one part of the body (n. 98). Is animated by life from the Lord by means of and according to uses (n. 165).
- Sound. Its formation (n. 13). Oral speech belongs to thought but its sound to affection (n. 47).
- Space. The Lord not in space (n. 6).
- Space and time. Are the subjects of the natural man's will and action (n. 104).
- Speech. Its formation (n. 13). People judged from their affections not from their speech; vocal speech belongs to thought but its sound to affection (n. 47). Life of the will and understanding cooperates in the tones of the voice and in speech; speech manifests the things of the understanding (n. 123).
- Spirits. Spirits are men just like men in the world (n. 19, 95). Man's spirit (n. 19). The thought of the spirit (n. 43). Those who have lived a life of piety from love of self (n. 50). The conjunction of body and spirit is through the motions of the lungs and heart (n. 94). Man's spirit has an active heart and lungs (n. 96). The spirit is what wills and understands and controls the body (n. 100). Usually separated from the body on the second day after death (n. 102). Good spirits like good odors and vice versa (n. 124).
- Spiritual. The Divine proceeding adapted to all is the spiritual essence (n. 10). In its essence it is Divine love and wisdom and in its manifestation the heat and light of heaven (n. 48). Spiritual things are all those pertaining to man's love and wisdom (n. 73). Everything spiritual is in its essence man (n. 95). It permeates the whole body (n.

- 95). Distinction between spiritual and natural (n. 103). It is from conjunction with the Lord; is in the moral and civil and cannot be separated from them (n. 148). (See Natural and Spiritual.)
- State. Man's state in the womb and after birth one of innocence and peace (n. 75).
- Subject. The natural man has for his subject, matter, space, time, and quantity; to the spiritual man they are only objects (n. 104).
- Substance. Is added to the fetus in utero in successive forms adapted to the reception of life in successive degrees (n. 4). Substances in the spiritual world (n. 111).
- Sun. Germinations on the earth are not formed directly from the sun, but the sun communicates life to the things of which the soil is composed (n. 3). From itself as a sun the Divine communicates life (n. 3). The sun of heaven appears at a distance because angels would be consumed by direct reception of Divine love (n. 5). All loves and affections have a twofold origin; the sun of heaven which is pure love and the sun of the world which is pure fire; in the light of heaven those whose love is from the natural sun appear as monsters; those whose love is from the spiritual sun as men (n. 42). The Lord from his sun, which is Divine love, produces two forms of life, the animal and the vegetable (n. 60). The heat of the natural sun not a producer (n. 63). Sun of heaven is the result of the union of Divine love and Divine wisdom (n. 64). All creation is from the Lord as a sun (n. 71). Reason why the sun of heaven, which is the Lord, produces heat and light (n. 113, 155). The spiritual sun the source of all things and omnipresent (n. 157–161). The spiritual sun looks from firsts to ultimates, the natural from the middle to ultimates (n. 158). The natural sun a servant of the world (n. 160). The presence of the spiritual sun is constant but the reception of it changes with the state of the recipient; also true of the natural sun (n. 161). Creation made continuous by means of influx from the spiritual sun (n. 165). The Divine proceeding from the Lord appears as a sun; the natural sun only an instrument and its influx nothing apart from the influx of the spiritual sun (n. 165). The spiritual sun the center of the universe (n. 167). (See Heat and Light.)
- Swedenborg. Had an enlightened rational understanding (n. 10). Was shown two ways (n. 69). Was shown the initial form (n. 78). Had daily association with angels from 1744 (n. 95). Was made conscious of the action of his spiritual heart and lungs (n. 99). Shown that the separation of spirit and body usually takes place on the second day (n. 102). Shown the difference between the natural and the spiritual man (n. 103). Shown that he who separates the spiritual from the moral and civil is not a spiritual man (n. 149). Shown the spiritual sun and the Lord in it (n. 156).
- Swooning. (n. 102, 125).
- Things created and finite. The Divine, though very and only life, can be present in them (n. 10).

- Thought. Love its life or soul (n. 1). Natural and spiritual thought differ because the latter is apart from space (n. 6, 40). In spiritual thought man is not a person but a use (n. 40). Is both internal and external (n. 46). It is nothing except from affection (n. 47). Oral speech belongs to thought (n. 47). The thought of the natural man does not reach the life or soul, but only its activities (n. 55). Angels and men will and think from love; man exists from this affection, not from his thought (n. 57). Is the sight of the understanding (n. 85). Is carried on in connection with the breathing (n. 92). Man able to think rationally and even spiritually, because he has a spiritual respiration (n. 100).
- Thought and affection. Are incomprehensible to the natural man (n. 105). In heaven external objects are merely the objects of thought and affection, while their subjects are the realities from which the external objects arise (n. 104).
- Tones. Lungs bring forth tones as from a womb (n. 12). Life of the will and understanding cooperate in the tones of voice and speech (n. 123). Correspondence (n. 123).
- Tongue. Corresponds to wisdom (n. 122).
- Touch. Corresponds to perceptions in general (n. 122).
- Trachea. Its use (n. 13).
- Trading and traders. (n. 18).
- Tree. (n. 110).
- Truth. Angels clothed according to the truths of their wisdom (n. 67). Divine truths also called the laws of Divine providence (n. 114). Faith nothing else than truth (n. 139). Those who love it are in the light of heaven; truth becomes truth when perceived and loved; it is called faith when known and carefully considered (n. 140). Truths of faith look on one hand to the Lord and on the other to the neighbor; all truths look to three things; what truth teaches (n. 142). Truths are matters of knowledge and thought; three kinds (n. 143, 144). The mere knowledge of spiritual truth does not make a man spiritual (n. 145). Is like a seed; also like a garment; truth known is faith, truth willed and done is charity (n. 150). Source and activity (n. 152). Becomes living in man only when he is regenerating (n. 152).
- Ultimates. Of the Lord made Divine (n. 9). All creation and Divine operation are in ultimates (n. 108). Of the human body corporeal (n. 124). All procreation is in ultimates (n. 166).
- Uncreate. And infinite the very Divine (n. 3).
- Understanding. The receptacle of light from heaven; seen through thought (n. 1). Can partially comprehend the human soul (n. 19). The will its life (n. 52). Man's receptacle for wisdom (n. 70). Is signified by the breath of the lungs (n. 89). Lungs correspond to it (n. 90). It is the prime agent in producing sensation (n. 122). It is formed by love (n. 126). It can be raised up into spiritual light (n. 141).
- Universe. Every use representative of all uses, thus of man and thus of the universe (n. 34). The sun of heaven its center (n. 167). The angelic idea of its creation (n. 168).

Uses. Viewed in themselves are spiritual; any form of love a form of use; goods are uses; life applies itself not to men but to uses in men (n. 9–10). Uses of the body and its parts (n. 12–15, 40). Man the sum of all uses; forms of uses (n. 16). Men's appearance before the Lord depends upon their uses; uses of function are good works (n. 17). Heaven divided according to uses (n. 19). Everything for use; the Lord the sum of all uses; Divine love the form of forms of all uses (n. 20). Use is love in its form; uses the ends of affection (n. 22). As many affections as uses, and are infinite in number (n. 22). Uses of affections the souls of vegetables; love of self and the world involves evil uses; all things of the body are uses; every angel a use (n. 24–27). In the world people may become rich whether they perform uses or not (n. 32). Affection for use produces love; each part of man supplied according to its use; in heaven each is rewarded according to his use and his affection for use (n. 32–34). Man conjoined to the Lord by good uses (n. 36, 145). To love the Lord means to do uses; to be in the Lord means to be a use (n. 35). Each use representative of all; an angel of heaven is a man according to use (n. 34). Love of use from the Lord; heaven and the church made up of all who love uses by doing them (n. 39). In spiritual thought man a use; every good use in form a man; angels think of each other as uses; man's quality according to his use; the face of an angel is according to his use (n. 40). Those who perform uses from self-love (n. 41). Unless use be man's affection or occupation he is not of sound mind; those who have loved uses; selfish people can perform good uses (n. 50); use the effect of affection (n. 46). No affection apart from use; eternal life according to affection for use; man known according to the quality of his use (n. 48). Natural affection may incite excellent uses; spiritual affection for use is both internal and external (n. 49). In the Word to love means to perform uses (n. 56). Uses regarded in themselves are immaterial, but material things necessary for uses to become effects (n. 76). Use the effect of Divine love and wisdom; good the essence of use; truth its form; truth teaches, love performs uses (n. 113). Charity the love of use; use the effect in which the end has its existence (n. 129). Love of use and love of the neighbor cannot be separated (n. 131). Use is the proper discharge of one's occupation; love to the Lord comes forth in use (n. 133, 134). General uses (n. 135). True uses of charity (n. 136). Uses performed by an evil man are not from charity, but are turned to the public good; uses can only be performed from the Lord (n. 137). Truth teaches how the Lord performs uses through man (n. 143). Influx takes place into uses and then into forms; plants are uses which are the ultimate effects of life; all souls animated by means of uses; all things in the world created for the use, benefit, and delight of man (n. 164, 166).

Vagus. (n. 13).

- Vegetable. The whole kingdom full of uses (n. 20). Uses of affections the souls of; divided into species, etc. (n. 27). Produced from the Lord's sun, which is Divine love (n. 60–63).
- Veins. Jugular vein (n. 13). Correspond to affections (n. 22). Heart rules the body by means of veins and arteries; respiratory movement passes from the lungs into the veins and arteries (n. 91).
- Vesicles. Of lungs (n. 12).
- Viscera. Whatever is proper to one is common to all (n. 15). Correspond to the provinces in heaven (n. 26).
- Voice. Life of will and understanding cooperates in the tones of the voice (n. 123).
- Volition. And act are one in the spiritual world (n. 57).
- Water. A means of generation (n. 20).
- Ways. Of wisdom and of folly (n. 69). To heaven and to hell (n. 142).
- Wealth. Not angelic to love trading for the sake of wealth, but angelic to love wealth for the sake of the uses of trading (n. 18).
- Will. Lungs keep muscles in condition for the will to act through them (n. 12). Is man's affection because the receptacle of his love (n. 52). Is the life of man's understanding; what a man loves he calls good, thereby making it a part of his will; is the man himself and he cannot act except from it (n. 53–55). To love is to will and to will is to do (n. 56). What a man wills but cannot do still comes into interior act; is the receptacle of love in a perpetual endeavor to act (n. 57). Angels and men will and think from love (n. 58). Is man's receptacle for love (n. 70). All affection belongs to love and thus to the will (n. 88). Is the prime agent in producing motion (n. 122). Knowledge and thought are entirely distinct from the will and its act (n. 151).
- Will and understanding. The receptacles of man's love and wisdom (n. 52, 85, 114). Do not begin to act till the lungs are opened (n. 82). Are led by the Lord during regeneration; act from the Lord in reality but from the man in appearance (n. 84). Determine man's quality; made new by regeneration (n. 84). Are actually present in the substance of the brain; not abstract spiritual things but substantialized; nothing whatever of them belongs to the fetus or its formation (n. 85, 86). Correspond to heart and lungs; the fountain of all spiritual activities in the body (n. 87). Produce motion and sensation through the relation between the internal and external pulse and respiration (n. 100). Must act conjointly to produce rationality (n. 102). External objects in heaven are appearances due to the state of the will and understanding of the angels (n. 104). Constitute the mind that is capable of becoming angelic (n. 109). Their reciprocal conjunction (n. 115, 116). Their relation to each other (n. 118, 119). As the heart is active and the lungs passive so the will is the life; the life of the understanding purifies, perfects, and exalts the life of the will (n. 120, 121). The lives of each cooperate in all motion and sensation (n. 122). In the evil the life of the will is depraved and made brutish by the life of the understanding (n. 124). What the

understanding thinks the mouth speaks, and what the will intends the body does (n. 161).

Wisdom. In its most minute particulars an intense Divine light that blinds (n. 2). Affections of love make the wisdom of the angels (n. 29). Those who in the world have lived and performed uses are sane, and after death become receptacles of heavenly wisdom (n. 46).

Divine wisdom appears as light in heaven (n. 59, 64). Goes forth from the Lord as a sun as light; in the Lord is manifestation (n. 65).

Divine wisdom was represented by the Lord's garments when he was transfigured; man is wise only so far as his love makes one with his wisdom; Divine wisdom in heaven (n. 64–67). In heaven there is light in equal degree with wisdom (n. 68). Man's higher degrees are opened by wisdom from the Lord (n. 107). Divine wisdom also called Divine order and Divine providence (n. 114). Tongue corresponds to wisdom (n. 122). Wisdom comes forth in faith (n. 128). (See Love and Wisdom.)

Woman. Born to be will and consequently the affection which is love (n. 77).

Womb. Growth of embryo in the womb is according to reception of life (n. 4). The lungs bring forth tones as from a womb (n. 12).

Formation of man in the womb (n. 74).

Word. Not understood without a knowledge of correspondences (n. 73). In the Word "heart" signifies the will or love (n. 88). In it the Lord teaches the way to conjunction with himself (n. 114). In it truth has been given to man (n. 142). In it man is taught how to do good as if from himself (n. 143).

World. All things of the world tend toward the human form (n. 20).

Not generally known in the world that each man is an affection or what an affection is; spiritual world divided according to affections, not according to thoughts (n. 47). Man is known according to his use, imperfectly in the natural world but clearly in the spiritual world (n. 48). It has no knowledge of what spiritual affection for uses is (n. 51). In the spiritual world volition and act are one (n. 57). All things in the natural world correspond to things in the spiritual world (n. 73). Spiritual world described (n. 104, 105). Man in the world (n. 106). In the spiritual world substances not permanent; procreation in natural world only (n. 111). Relation of spiritual and natural worlds is that of cause and effect; in the spiritual world all things have a spiritual origin only, in the natural world they have both a spiritual and a natural origin (n. 155, 166). All things in the world created for the use, benefit, and delight of man (n. 164).

Worship. To acknowledge nature (as a first cause) is to worship the sun's fire (n. 158).

Writing. Of the angels incomprehensible to the natural man (n. 105).

Critical Notes

On Divine Love and Divine Wisdom, numbers 1–169

1. See *The Animal Kingdom*, published 1744, Part Second, p. 74.
2. See *The Animal Kingdom*, published 1744, Part Second, p. 38.
3. [Author's note.] These indeed benefit the commonwealth by accumulating wealth in it, and enriching it; but they do not benefit their own souls.
4. The Latin has "ascending." The context seems to call for "descending."
5. Latin has "love uses"; the context calls for "do uses," which the Latin editor gives in the text.
6. "Sound is the all of speech." In original it reads reversely, "speech is the all of sound." See also *Apocalypse Revealed* n. 875 and *True Christian Religion* n. 386.
7. [Author's note.] Or perhaps thus: "With man after birth the receptacle of love becomes the will, and the receptacle of wisdom becomes the understanding."
8. Seventh for fifth.
9. Fifth for seventh.