

The Delights of Wisdom Pertaining to Conjugal Love eBook

The Delights of Wisdom Pertaining to Conjugal Love by Emanuel Swedenborg

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ADULTEROUS LOVE AND ITS SINFUL PLEASURES.

ON THE OPPOSITION OF ADULTEROUS LOVE AND CONJUGIAL LOVE.

423. At the entrance upon our subject, it may be expedient to declare what we mean in this chapter by adulterous love. By adulterous love we do not mean fornicatory love, which precedes marriage, or which follows it after the death of a married partner; neither do we mean concubinage, which is engaged in from causes legitimate, just, and excusatory; nor do we mean either the mild or the grievous kinds of adultery, whereof a man actually repents; for the latter become not opposite, and the former are not opposite, to conjugal love, as will be seen in the following pages, where each is treated of. But by adulterous love, opposite to conjugal love, we here mean the love of adultery, so long as it is such as not to be regarded as sin, or as evil, and dishonorable, and contrary to reason, but as allowable with reason. This adulterous love not only makes conjugal love the same with itself, but also overthrows, destroys, and at length nauseates it. The opposition of this love to conjugal love is the subject treated of in this chapter. That no other love is treated of (as being in such opposition), may be evident from what follows concerning fornication, concubinage, and the various kinds of adultery. But in order that this opposition may be made manifest to the rational sight, it may be expedient to demonstrate it in the following series: I. *It is not known what adulterous love is, unless it be known what conjugal love is.* II. *Adulterous love is opposed to conjugal love.* III. *Adulterous love is opposed to conjugal love, as the natural man viewed in himself is opposed to the spiritual man.* IV. *Adulterous love is opposed to conjugal love, as the connubial connection of what is evil and false is opposed to the marriage of good and truth.* V. *Hence adulterous love is opposed to conjugal love, as hell is opposed to heaven.* VI. *The impurity of hell is from adulterous love, and the purity of heaven from conjugal love.* VII. *The impurity and the purity in the church are similarly circumstanced.* VIII. *Adulterous love more and more makes a man not a man (homo), and not a man (vir), and conjugal love makes a man more and more a man (homo), and a man (vir).* IX. *There are a sphere of adulterous love and a sphere of conjugal love.* X. *The sphere of adulterous love ascends from hell, and the sphere of conjugal love descends from heaven.* XI. *Those two spheres mutually meet each other in each world; but they do not unite.* XII. *Between those two spheres there is an equilibrium, and man is in it.* XIII. *A man is able to turn himself to whichever he pleases; but so far as he turns himself to the one, so far he turns himself from the other.* XIV. *Each sphere brings with it delights.* XV. *The delights of adulterous love commence from the flesh and are of the flesh even in the spirit; but the delights of conjugal love commence in the spirit, and are of the spirit even in the flesh.* XVI. *The delights of adulterous love are the pleasures of insanity; but the delights of conjugal love are the delights of wisdom.* We proceed to an explanation of each article.

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424. I. IT IS NOT KNOWN WHAT ADULTEROUS LOVE IS, UNLESS IT BE KNOWN WHAT CONJUGIAL LOVE IS. By adulterous love we mean the love of adultery, which destroys conjugal love, as above, n. 423. That it is not known what adulterous love is, unless it be known what conjugal love is, needs no demonstration, but only illustration by similitudes: as for example, who can know what is evil and false, unless he know what is good and true? and who knows what is unchaste, dishonorable, unbecoming, and ugly, unless he knows what is chaste, honorable, becoming, and beautiful? and who can discern the various kinds of insanity, but he that is wise, or that knows what wisdom is? also, who can rightly perceive discordant and grating sounds, but he that is well versed in the doctrine and study of harmonious numbers? in like manner, who can clearly discern what is the quality of adultery, unless he has first clearly discerned what is the quality of marriage? and who can make a just estimate of the filthiness of the pleasures of adulterous love, but he that has first made a just estimate of the purity of conjugal love? As I have now completed the treatise ON CONJUGIAL LOVE AND ITS CHASTE DELIGHTS, I am enabled, from the intelligence I thence acquired, to describe the pleasures respecting adulterous love.

425. II. ADULTEROUS LOVE IS OPPOSED TO CONJUGIAL LOVE. Every thing in the universe has its opposite; and opposites, in regard to each other, are not relatives, but contraries. Relatives are what exist between the greatest and the least of the same thing; whereas contraries arise from an opposite in contrariety thereto; and the latter are relatives in regard to each other, as the former are in their regard one to another; wherefore also the relations themselves are opposites. That all things have their opposites, is evident from light, heat, the times of the world, affections, perceptions, sensations, and several other things. The opposite of light is darkness; the opposite of heat is cold; of the times of the world the opposites are day and night, summer and winter; of affections the opposites are joys and mourning, also gladnesses and sadnesses; of perceptions the opposites are goods and evils, also truths and falses; and of sensations the opposites are things delightful and things undelightful. Hence it may be evidently concluded, that conjugal love has its opposite; this opposite is adultery, as every one may see, if he be so disposed, from all the dictates of sound reason. Tell, if you can, what else is its opposite. It is an additional evidence in favor of this position, that as sound reason was enabled to see the truth of it by her own light, therefore she has enacted laws, which are called laws of civil justice, in favor of marriages and against adulteries. That the truth of this position may appear yet more manifest, I may relate what I have very often seen in the spiritual world. When those who in the natural world have been confirmed

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adulterers, perceive a sphere of conjugal love flowing down from heaven, they instantly either flee away into caverns and hide themselves, or, if they persist obstinately in contrariety to it, they grow fierce with rage, and become like furies. The reason why they are so affected is, because all things of the affections, whether delightful or undelightful, are perceived in that world, and on some occasions as clearly as an odor is perceived by the sense of smelling; for the inhabitants of that world have not a material body, which absorbs such things. The reason why the opposition of adulterous love and conjugal love is unknown to many in the world, is owing to the delights of the flesh, which, in the extremes, seem to imitate the delights of conjugal love; and those who are in delights only, do not know anything respecting that opposition; and I can venture to say, that should you assert, that everything has its opposite, and should conclude that conjugal love also has its opposite, adulterers will reply, that that love has not an opposite, because adulterous love cannot be distinguished from it; from which circumstance it is further manifest, that he that does not know what conjugal love is, does not know what adulterous love is; and moreover, that from adulterous love it is not known what conjugal love is, but from conjugal love it is known what adulterous love is. No one knows good from evil, but evil from good; for evil is in darkness, whereas good is in light.

426. III. ADULTEROUS LOVE IS OPPOSED TO CONJUGIAL LOVE, AS THE NATURAL MAN VIEWED IN HIMSELF IS OPPOSED TO THE SPIRITUAL MAN. That the natural man and the spiritual are opposed to each other, so that the one does not will what the other wills, yea, that they are at strife together, is well known in the church; but still it has not heretofore been explained. We will therefore shew what is the ground of discrimination between the spiritual man and the natural, and what excites the latter against the former. The natural man is that into which every one is first introduced as he grows up, which is effected by sciences and knowledges, and by rational principles of the understanding; but the spiritual man is that into which he is introduced by the love of doing uses, which love is also called charity: wherefore so far as any one is in charity, so far he is spiritual; but so far as he is not in charity, so far he is natural, even supposing him to be ever so quick-sighted in genius, and wise in judgement. That the latter, the natural man, separate from the spiritual, notwithstanding all his elevation into the light of reason, still gives himself without restraint to the government of his lusts, and is devoted to them, is manifest from his genius alone, in that he is void of charity; and whoever is void of charity, gives loose to all the lasciviousness of adulterous love: wherefore, when he is told, that this wanton love is opposed to chaste conjugal love, and is asked to consult his rational *lumen*,

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he still does not consult it, except in conjunction with the delight of evil implanted from birth in the natural man; in consequence whereof he concludes, that his reason does not see anything contrary to the pleasing sensual allurements of the body; and when he has confirmed himself in those allurements, his reason is in amazement at all those pleasures which are proclaimed respecting conjugal love; yea, as was said above, he fights against them, and conquers, and, like a conqueror after the enemy's overthrow, he utterly destroys the camp of conjugal love in himself. These things are done by the natural man from the impulse of his adulterous love. We mention these circumstances, in order that it may be known, what is the true ground of the opposition of those two loves; for, as has been abundantly shewn above, conjugal love viewed in itself is spiritual love, and adulterous love viewed in itself is natural love.

427. IV. ADULTEROUS LOVE IS OPPOSED TO CONJUGIAL LOVE, AS THE CONNUBIAL CONNECTION OF WHAT IS EVIL AND FALSE IS OPPOSED TO THE MARRIAGE OF GOOD AND TRUTH. That the origin of conjugal love is from the marriage of good and truth, was demonstrated above in its proper chapter, from n. 83-102; hence it follows, that the origin of adulterous love is from the connubial connection of what is evil and false, and that hence they are opposite loves, as evil is opposed to good, and the false of evil to the truth of good. It is the delights of each love which are thus opposed; for love without its delight is not anything. That these delights are thus opposed to each other, does not at all appear: the reason why it does not appear is, because the delight of the love of evil in externals assumes a semblance of the delight of the love of good; but in internals the delight of the love of evil consists of mere concupiscences of evil, evil itself being the conglobated mass (or glome) of those concupiscences: whereas the delight of the love of good consists of innumerable affections of good, good itself being the co-united bundle of those affections. This bundle and that glome are felt by man only as one delight; and as the delight of evil in externals assumes a semblance of the delight of good, as we have said, therefore also the delight of adultery assumes a semblance of the delight of marriage; but after death, when everyone lays aside externals, and the internals are laid bare, then it manifestly appears, that the evil of adultery is a glome of the concupiscences of evil, and the good of marriage is a bundle of the affections of good: thus that they are entirely opposed to each other.

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428. In reference to the connubial connection of what is evil and false, it is to be observed, that evil loves the false, and desires that it may be a one with itself, and they also unite; in like manner as good loves truth, and desires that it may be a one with itself, and they also unite: from which consideration it is evident, that as the spiritual origin of marriage is the marriage of good and truth, so the spiritual origin of adultery is the connubial connection of what is evil and false. Hence, this connubial connection is meant by adulteries, whoredoms, and fornications, in the spiritual sense of the Word; see the APOCALYPSE REVEALED, n. 134. It is from this principle, that he that is in evil, and connects himself connubially with what is false, and he that is in what is false, and draws evil into a partnership of his chamber, from the joint covenant confirms adultery, and commits it so far as he dares and has the opportunity; he confirms it from evil by what is false, and he commits it from what is false by evil: and also on the other hand, that he that is in good, and marries truth, or he that is in truth, and brings good into partnership of the chamber with himself, confirms himself against adultery, and in favor of marriage, and attains to a happy conjugal life.

429. V. HENCE ADULTEROUS LOVE IS OPPOSED TO CONJUGIAL LOVE AS HELL IS OPPOSED TO HEAVEN. All who are in hell are in the connubial connection of what is evil and false, and all who are in heaven are in the marriage of good and truth; and as the connubial connection of what is evil and false is also adultery, as was shewn just above, n. 427, 428, hell is also that connubial connection. Hence all who are in hell are in the lust, lasciviousness, and immodesty of adulterous love, and shun and dread the chastity and modesty of conjugal love; see above, n. 428. From these considerations it may be seen, that those two loves, adulterous and conjugal, are opposed to each other, as hell is to heaven, and heaven to hell.

430. VI. THE IMPURITY OF HELL IS FROM ADULTEROUS LOVE, AND THE PURITY OF HEAVEN FROM CONJUGIAL LOVE. All hell abounds with impurities, all of which originate in immodest and obscene adulterous love, the delights of that love being changed into such impurities. Who can believe, that in the spiritual world, every delight of love is presented to the sight under various appearances, to the sense under various odors, and to the view under various forms of beasts and birds? The appearances under which in hell the lascivious delights of adulterous love are presented to the sight, are dunghills and mire; the odors by which they are presented to the sense, are stinks and stench; and the forms of beasts and birds under which they are presented to the view, are hogs, serpents, and the birds called ochim and tziim. The case is reversed in regard to the chaste delights of conjugal love in heaven. The appearances under which those delights are presented to the sight, are gardens and

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flowery fields; the odors whereby they are presented to the sense, are the perfumes arising from fruits and the fragrances from flowers; and the forms of animals under which they are presented to the view are lambs, kids, turtle-doves, and birds of paradise. The reason why the delights of love are changed into such and similar things is, because all things which exist in the spiritual world are correspondences: into these correspondences the internals of the minds of the inhabitants are changed, while they pass away and become external before the senses. But it is to be observed, that there are innumerable varieties of impurities, into which the lasciviousnesses of whoredoms are changed, while they pass off into their correspondences: these varieties are according to the genera and species of those lasciviousnesses, as may be seen in the following pages, where adulteries and their degrees are treated of: such impurities however do not proceed from the delights of the love of those who have repented; because they have been washed from them during their abode in the world.

431. VII. THE IMPURITY AND THE PURITY IN THE CHURCH ARE SIMILARLY CIRCUMSTANCED. The reason of this is, because the church is the Lord's kingdom in the world, corresponding to his kingdom in the heavens; and also the Lord conjoins them together, that they may make a one; for he distinguishes those who are in the world, as he distinguishes heaven and hell, according to their loves. Those who are in the immodest and obscene delights of adulterous love, associate to themselves similar spirits from hell: whereas those who are in the modest and chaste delights of conjugal love, are associated by the Lord to similar angels from heaven. While these their angels, in their attendance on man, are stationed near to confirmed and determined adulterers, they are made sensible of the direful stench mentioned above, n. 430, and recede a little. On account of the correspondence of filthy loves with dunghills and bogs, it was commanded the sons of Israel, "That they should carry with them a paddle with which to cover their excrement, lest Jehovah God walking in the midst of their camp should see the nakedness of the thing, and should return," Deut, xxiii. 13, 14. This was commanded, because the camp of the sons of Israel represented the church, and those unclean things corresponded to the lascivious principles of whoredoms, and by Jehovah God's walking in the midst of their camp was signified his presence with the angels. The reason why they were to cover it was, because all those places in hell, where troops of such spirits have their abode, were covered and closed up, on which account also it is said, "lest he see the nakedness of the thing." It has been granted me to see that all those places in hell are closed up, and also that when they were opened, as was the case when a new demon entered, such a horrid stench issued from them, that it infested my belly with its noisomeness; and what is wonderful, those stenches are to the inhabitants as delightful as dunghills are to swine. From these considerations it is evident, how it is to be understood, that the impurity in the church is from adulterous love, and its purity from conjugal love.

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432. VIII. ADULTEROUS LOVE MORE AND MORE MAKES A MAN (*homo*) NOT A MAN (*homo*), AND A MAN (*vir*) NOT A MAN (*vir*), AND CONJUGIAL LOVE MAKES A MAN (*homo*) MORE AND MORE A MAN (*homo*), AND A MAN (*vir*). That conjugal love makes a man (*homo*) is illustrated and confirmed by all the considerations which were clearly and rationally demonstrated in the first part of this work, concerning love and the delights of its wisdom; as 1. That he that is principled in love truly conjugal, becomes more and more spiritual; and in proportion as any one is more spiritual, in the same proportion he is more a man (*homo*). 2. That he becomes more and more wise; and the wiser any one is, so much the more is he a man (*homo*). 3. That with such a one the interiors of the mind are more and more opened, insomuch that he sees or intuitively acknowledges the Lord; and the more any one is in the sight or acknowledgement, the more he is a man. 4. That he becomes more and more moral and civil, inasmuch as a spiritual soul is in his morality and civility; and the more any one is morally civil, the more he is a man. 5. That also after death he becomes an angel of heaven; and an angel is in essence and form a man; and also the genuine human principle in his face shines forth from his conversation and manners: from these considerations it is manifest, that conjugal love makes a man (*homo*) more and more a man (*homo*). That the contrary is the case with adulterers, follows as a consequence from the opposition of adultery and marriage, which is the subject treated of in this chapter; as, 1. That they are not spiritual but in the highest degree natural; and the natural man separate from the spiritual man, is a man only as to the understanding, but not as to the will: this he immerses in the body and the concupiscences of the flesh, and at those times the understanding also accompanies it. That such a one is but half a man (*homo*), he himself may see from the reason of his understanding, in ease he elevates it. 2. That adulterers are not wise, except in their conversation and behaviour, when they are in the company of such as are in high station, or as are distinguished for their learning or their morals; but that when alone with themselves they are insane, setting at nought the divine and holy things of the church, and defiling the morals of life with immodest and unchaste principles, will be shewn in the chapter concerning adulteries. Who does not see that such gesticulators are men only as to external figure, and not as to internal form? 3. That adulterers become more and more not men, has been abundantly confirmed to me by what I have myself been eye-witness to respecting them in hell: for there they are demons, and when seen in the light of heaven, appear to have their faces full of pimples, their bodies bunched out, their voice rough, and their gestures antic. But it is to be observed, that such are determined and confirmed adulterers, but not non-deliberate adulterers:

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for in the chapter concerning adulteries and their degrees, four kinds are treated of. Determined adulterers are those who are so from the lust of the will; confirmed adulterers are those who are so from the persuasion of the understanding; deliberate adulterers are those who are so from the allurements of the senses; and non deliberate adulterers are those who have not the faculty or the liberty of consulting the understanding. The two former kinds of adulterers are those who become more and more not men; whereas the two latter kinds become men as they recede from those errors, and afterwards become wise.

433. That conjugal love makes a man (*homo*) more a man (*vir*), is also illustrated by what was adduced in the preceding part concerning conjugal love and its delights; as, 1. That the virile faculty and power accompanies wisdom, as this is animated from the spiritual things of the church, and that hence it resides in conjugal love; and that the wisdom of this love opens a vein from its fountain in the soul, and thereby invigorates, and also blesses with permanence, to the intellectual life, which is the very essential masculine life. 2. That hence it is, that the angels of heaven are in this permanence to eternity, according to their own declarations in the MEMORABLE RELATION, n. 355, 356. That the most ancient men in the golden and silver ages, were in permanent efficacy, because they loved the caresses of their wives, and abhorred the caresses of harlots, I have heard from their own mouths; see the MEMORABLE RELATIONS, n. 75, 76. That that spiritual sufficiency is also in the natural principle, and will not be wanting to those at this day, who come to the Lord, and abominate adulteries as infernal, has been told me from heaven. But the contrary befalls determined and confirmed adulterers who are treated of above, n. 432. That the virile faculty and power with such is weakened even till it ceases; and that after this there commences cold towards the sex; and that cold is succeeded by a kind of fastidiousness approaching to loathing, is well known, although but little talked of. That this is the case with such adulterers in hell, I have heard at a distance, from the sirens, who are obsolete venereal lusts, and also from the harlots there. From these considerations it follows, that adulterous love makes a man (*homo*) more and more not a man (*homo*) and not a man (*vir*) and that conjugal love makes a man more and more a man (*homo*) and a man (*vir*).

434. IX. THERE ARE A SPHERE OF ADULTEROUS LOVE AND A SPHERE OF CONJUGIAL LOVE. What is meant by spheres, and that they are various, and that those which are of love and wisdom proceed from the Lord, and through the angelic heavens descend into the world, and pervade it even to its ultimates, was shewn above, n. 222-225; and n. 386-397. That every thing in the universe has its opposites, may be seen above, n. 425: hence it follows, that whereas there is a sphere of conjugal love, there is also a sphere opposite to it, which is called a sphere of adulterous love; for those spheres are opposed to each other, as the love of adultery is opposed the love of marriage. This opposition has been treated of in the preceding parts of this chapter.

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435. X. THE SPHERE OF ADULTEROUS LOVE ASCENDS FROM HELL, AND THE SPHERE OF CONJUGIAL LOVE DESCENDS FROM HEAVEN. That the sphere of conjugal love descends from heaven, was shewn in the places cited just above, n. 434; but the reason why the sphere of adulterous love ascends from hell, is, because this love is from thence, see n. 429. That sphere ascends thence from the impurities into which the delights of adultery are changed with those who are of each sex there; concerning which delight see above, n. 430, 431.

436. XI. THOSE TWO SPHERES MEET EACH OTHER IN EACH WORLD; BUT THEY DO NOT UNITE. By each world is meant the spiritual world and the natural world. In the spiritual world those spheres meet each other in the world of spirits, because this is the medium between heaven and hell; but in the natural world they meet each other in the rational plane appertaining to man, which also is the medium between heaven and hell: for the marriage of good and truth flows into it from above, and the marriage of evil and the false flows into it from beneath. The latter marriage flows in through the world, but the former through heaven. Hence it is, that the human rational principle can turn itself to either side as it pleases, and receive influx. If it turns to good, it receives it from above; and in this case the man's rational principle is formed more and more to the reception of heaven; but if it turns itself to evil, it receives that influx from beneath; and in this case the man's rational principle is formed more and more to the reception of hell. The reason why those two spheres do not unite, is, because they are opposites; and an opposite acts upon an opposite like enemies, one of whom, burning with deadly hatred, furiously assaults the other, while the other is in no hatred, but only endeavours to defend himself. From these considerations it is evident, that those two spheres only meet each other, but do not unite. The middle interstice, which they make, is on the one part from the evil not of the false, and from the false not of the evil, and on the other part from good not of truth, and from truth not of good: which two may indeed touch each other, but still they do not unite.

437. XII. BETWEEN THOSE TWO SPHERES THERE IS AN EQUILIBRIUM, AND MAN IS IN IT. The equilibrium between them is a spiritual equilibrium, because it is between good and evil; from this equilibrium a man has free will, in and by which he thinks and wills, and hence speaks and acts as from himself. His rational principle consists in his having the option to receive either good or evil; consequently, whether he will freely and rationally dispose himself to conjugal love, or to adulterous love; if to the latter, he turns the hinder part of the head, and the back to the Lord; if to the former, he turns the fore part of the head and the breast to the Lord; if to the Lord, his rationality and liberty are led by himself; but if backwards from the Lord, his rationality and liberty are led by hell.

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438. XIII. A MAN CAN TURN HIMSELF TO WHICHEVER SPHERE HE PLEASES; BUT SO FAR AS HE TURNS HIMSELF TO THE ONE, SO FAR HE TURNS HIMSELF FROM THE OTHER. Man was created so that he may do whatever he does freely, according to reason, and altogether as from himself: without these two faculties he would not be a man but a beast; for he would not receive any thing flowing from heaven, and appropriate it to himself as his own, and consequently it would not be possible for anything of eternal life to be inscribed on him; for this must be inscribed on him as his, in order that it may be his own; and whereas there is no freedom on the one part, unless there be also a like freedom on the other, as it would be impossible to weigh a thing, unless the scales from an equilibrium could incline to either side: so, unless a man had liberty from reason to draw near also to evil, thus to turn from the right to the left, and from the left to the right, in like manner to the infernal sphere, which is that of adultery, as to the celestial sphere, which is that of marriage, (it would be impossible for him to receive any thing flowing from heaven, and to appropriate it to himself.)

439. XIV. EACH SPHERE BRINGS WITH IT DELIGHTS; that is, both the sphere of adulterous love which ascends from hell, and the sphere of conjugal love which descends from heaven, affects the recipient man (*homo*) with delights; because the ultimate plane in which the delights of each love terminate, and where they fill and complete themselves, and which exhibits them in their own proper sensory, is the same. Hence, in the extremes, adulterous caresses and conjugal caresses are perceived as similar, although in internals they are altogether dissimilar; that hence they are also dissimilar in the extremes, is a point not decided from any sense of discrimination; for dissimilarities are not made sensible from their discriminations in the extremes, to any others than those who are principled in love truly conjugal; for evil is known from good, but not good from evil; so neither is a sweet scent perceived by the nose when a disagreeable one is present in it. I have heard from the angels, that they distinguish in the extremes what is lascivious from what is not, as any one distinguishes the fire of a dunghill or of burnt horn by its bad smell, from the fire of spices or of burnt cinnamon by its sweet smell; and that this arises from their distinction of the internal delights which enter into the external and compose them.

440. XV. THE DELIGHTS OF ADULTEROUS LOVE COMMENCE FROM THE FLESH AND ARE OF THE FLESH EVEN IN THE SPIRIT; BUT THE DELIGHTS OF CONJUGIAL LOVE COMMENCE IN THE SPIRIT AND ARE OF THE SPIRIT EVEN IN THE FLESH. The reason why the delights of adulterous love commence from the flesh is, because the stimulant heats of the flesh are their beginnings. The reason why they infect the spirit and are of the flesh even in the spirit, is, because the spirit, and not

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the flesh, is sensible of those things which happen in the flesh. The case is the same with this sense as with the rest: as that the eye does not see and discern various particulars in objects, but they are seen and discerned by the spirit; neither does the ear hear and discern the harmonies of tunes in singing, and the concordances of the articulation of sounds in speech, but they are heard and discerned by the spirit; moreover, the spirit is sensible of every thing according to its elevation in wisdom. The spirit that is not elevated above the sensual things of the body, and thereby adheres to them, is not sensible of any other delights than those which flow in from the flesh and the world through the senses of the body: these delights it seizes upon, is delighted with, and makes its own. Now, since the beginnings of adulterous love are only the stimulant fires and itchings of the flesh, it is evident, that these things in the spirit are filthy allurements, which, as they ascend and descend, and reciprocate, so they excite and inflame. In general the cupidities of the flesh are nothing but the accumulated concupiscences of what is evil and false: hence comes this truth in the church, that the flesh lusts against the spirit, that is, against the spiritual man; wherefore it follows, that the delights of the flesh, as to the delights of adulterous love, are nothing but the effervescences of lusts, which in the spirit become the ebullitions of immodesty.

441. But the delights of conjugal love have nothing in common with the filthy delights of adulterous love: the latter indeed are in the spirit of every man; but they are separated and removed, as the man's spirit is elevated above the sensual things of the body, and from its elevation sees their appearances and fallacies beneath: in this case it perceives fleshly delights, first as apparent and fallacious, afterwards as libidinous and lascivious, which ought to be shunned, and successively as damnable and hurtful to the soul, and at length it has a sense of them as being undelightful, disagreeable, and nauseous; and in the degree that it thus perceives and is sensible of these delights, in the same degree also it perceives the delights of conjugal love as innocent and chaste, and at length as delicious and blessed. The reason why the delights of conjugal love become also delights of the spirit in the flesh, is, because after the delights of adulterous love are removed, as was just said above, the spirit being loosed from them enters chaste into the body, and fills the breasts with the delights of its blessedness, and from the breasts fills also the ultimates of that love in the body; in consequence whereof, the spirit with these ultimates, and these ultimates with the spirits, afterwards act in full communion.

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442. XVI. THE DELIGHTS OF ADULTEROUS LOVE ARE THE PLEASURES OF INSANITY; BUT THE DELIGHTS OF CONJUGIAL LOVE ARE THE DELIGHTS OF WISDOM. The reason why the delights of adulterous love are the pleasures of insanity is, because none but natural men are in that love, and the natural man is insane in spiritual things, for he is contrary to them, and therefore he embraces only natural, sensual, and corporeal delights. It is said that he embraces natural, sensual, and corporeal delights, because the natural principle is distinguished into three degrees: in the supreme degree are those natural men who from rational sight see insanities, and are still carried away by the delights thereof, as boats by the stream of a river; in a lower degree are the natural men who only see and judge from the senses of the body, despising and rejecting, as of no account, the rational principles which are contrary to appearances and fallacies; in the lowest degree are the natural men who without judgement are carried away by the alluring stimulant heats of the body. These last are called natural-corporeal, the former are called natural-sensual, but the first natural. With these men, adulterous love and its insanities and pleasures are of similar degrees.

443. The reason why the delights of conjugal love are the delights of wisdom is, because none but spiritual men are in that love, and the spiritual man is in wisdom; and hence he embraces no delights but such as agree with spiritual wisdom. The respective qualities of the delights of adulterous and of conjugal love, may be elucidated by a comparison with houses: the delights of adulterous love by comparison with a house whose walls glitter outwardly like sea shells, or like transparent stones, called selenites, of a gold color; whereas in the apartments within the walls, are all kinds of filth and nastiness: but the delights of conjugal love may be compared to a house, the walls of which are refulgent as with sterling gold, and the apartments within are resplendent as with cabinets full of various precious stones.

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444. To the above I shall add the following MEMORABLE RELATION. After I had concluded the meditations on conjugal love, and had begun those on adulterous love, on a sudden two angels presented themselves, and said, "We have perceived and understood what you have heretofore meditated upon; but the things upon which you are now meditating pass away, and we do not perceive them. Say nothing about them, for they are of no value." But I replied, "This love, on which I am now meditating, is not of no value; because it exists." But they said, "How can there be any love, which is not from creation? Is not conjugal love from creation; and does not this love exist between two who are capable of becoming one? How can there be a love which divides and separates? What youth can love any other maiden than the one who loves him in return? Must not the love of the one know

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and acknowledge the love of the other, so that when they meet they may unite of themselves? Who can love what is not love? Is not conjugal love alone mutual and reciprocal? If it be not reciprocal, does it not rebound and become nothing?" On hearing this, I asked the two angels from what society of heaven they were? They said, "We are from the heaven of innocence; we came infants into this heavenly world, and were educated under the Lord's auspices; and when I became a young man, and my wife, who is here with me, marriageable, we were betrothed and entered into a contract, and were joined under the first favorable impressions; and as we were unacquainted with any other love than what is truly nuptial and conjugal, therefore, when we were made acquainted with the ideas of your thought concerning a strange love directly opposed to our love, we could not at all comprehend it; and we have descended in order to ask you, why you meditate on things that cannot be understood? Tell us, therefore, how a love, which not only is not from creation, but is also contrary to creation, could possibly exist? We regard things opposite to creation as objects of no value." As they said this, I rejoiced in heart that I was permitted to converse with angels of such innocence, as to be entirely ignorant of the nature and meaning of adultery: wherefore I was free to converse with them, and I instructed them as follows: "Do you not know, that there exist both good and evil, and that good is from creation, but not evil; and still that evil viewed in itself is not nothing, although it is nothing of good? From creation there exists good, and also good in the greatest degree and in the least; and when this least becomes nothing, there rises up on the other side evil: wherefore there is no relation or progression of good to evil, but a relation and progression of good to a greater and less good, and of evil to a greater and less evil; for in all things there are opposites. And since good and evil are opposites, there is an intermediate, and in it an equilibrium, in which evil acts against good; but as it does not prevail, it stops in a *conatus*. Every man is educated in this equilibrium, which, because it is between good and evil, or, what is the same, between heaven and hell, is a spiritual equilibrium, which, with those who are in it, produces a state of freedom. From this equilibrium, the Lord draws all to himself; and if a man freely follows, he leads him out of evil into good, and thereby into heaven. The case is the same with love, especially with conjugal love and adultery: the latter love is evil, but the former good. Every man that hears the voice of the Lord, and freely follows, is introduced by the Lord into conjugal love and all its delights and satisfactions; but he that does not hear and follow, introduces himself into adulterous love, first into its delights, afterwards into what is undelightful, and lastly into what is unsatisfactory."

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When I had thus spoken, the two angels asked me, "How could evil exist, when nothing but good had existed from creation? The existence of anything implies that it must have an origin. Good could not be the origin of evil, because evil is nothing of good, being privative and destructive of good; nevertheless, since it exists and is sensibly felt, it is not nothing, but something; tell us therefore whence this something existed after nothing." To this I replied, "This arcanum cannot be explained, unless it be known that no one is good but God alone, and that there is not anything good, which in itself is good, but from God; wherefore he that looks to God, and wishes to be led by God, is in good; but he that turns himself from God, and wishes to be led by himself, is not in good; for the good which he does, is for the sake either of himself or of the world; thus it is either meritorious, or pretended, or hypocritical: from which considerations it is evident, that man himself is the origin of evil; not that that origin was implanted in him by creation; but that he, by turning from God to himself, implanted it in himself. That origin of evil was not in Adam and his wife; but when the serpent said, 'In the day that ye shall eat of the tree of the knowledge of good and evil, ye shall be as God' (Gen. iii. 5), they then made in themselves the origin of evil, because they turned themselves from God, and turned to themselves, as to God. *To eat of that tree, signifies to believe that they knew good and evil, and were wise, from themselves, and not from God.*" But the two angels then asked, "How could man turn himself from God, and turn to himself, when yet he cannot will, think, and thence do anything but from God? Why did God permit this?" I replied, "Man was so created, that whatever he wills, thinks, and does, appears to him as in himself, and thereby from himself: without this appearance a man would not be a man; for he would be incapable of receiving, retaining, and as it were appropriating to himself anything of good and truth, or of love and wisdom: whence it follows, that without such appearance, as a living appearance, a man would not have conjunction with God, and consequently neither would he have eternal life. But if from this appearance he induces in himself a belief that he wills, thinks, and thence does good from himself, and not from the Lord, although in all appearance as from himself, he turns good into evil with himself, and thereby makes in himself the origin of evil. This was the sin of Adam. But I will explain this matter somewhat more clearly. The Lord looks at every man in the forepart of his head, and this inspection passes into the hinder part of his head. Beneath the forepart is the *cerebrum*, and beneath the hinder part is the *cerebellum*; the latter was designed for love and the goods thereof, and the former for wisdom and the truths thereof; wherefore he that looks with the face to the Lord receives from

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him wisdom, and by wisdom love; but he that looks backward from the Lord receives love and not wisdom; and love without wisdom, is love from man and not from the Lord; and this love, since it conjoins itself with falses, does not acknowledge God, but acknowledges itself for God, and confirms this tacitly by the faculty of understanding and growing wise implanted in it from creation as from itself; wherefore this love is the origin of evil. That this is the case, will admit of ocular demonstration. I will call hither some wicked spirit who turns himself from God, and will speak to him from behind, or into the hinder part of the head, and you will see that the things which are said are turned into their contraries." I called such a spirit and he presented himself, and I spoke to him from behind and said, "Do you know anything about hell, damnation, and torment in hell?" And presently, when he was turned to me, I asked him what he heard? He said, "I heard, 'Do you know anything concerning heaven, salvation, and happiness in heaven?'" and afterwards when the latter words were said to him from behind, he said that he heard the former. It was next said to him from behind, "Do you know that those who are in hell are insane from falses?" and when I asked him concerning these words what he heard, he said, "I heard, 'Do you know that those who are in heaven are wise from truths?'" and when the latter words were spoken to him from behind, he said that he heard, "Do you know that those who are in hell, are insane from falses?" and so in other instances: from which it evidently appears, that when the mind turns itself from the Lord, it turns to itself, and then it perceives things contrary. "This, as you know, is the reason why, in this spiritual world, no one is allowed to stand behind another, and to speak to him; for thereby there is inspired into him a love, which his own intelligence favors and obeys for the sake of its delight; but since it is from man, and not from God, it is a love of evil, or a love of the false. In addition to the above, I will relate to you another similar circumstance. On certain occasions I have heard goods and truths let down from heaven into hell; and in hell they were progressively turned into their opposites, good into evil, and truth into the false; the cause of this, the same as above, because all in hell turn themselves from the Lord." On hearing these two things the two angels thanked me, and said, "As you are now meditating and writing concerning a love opposite to our conjugal love, and the opposite to that love makes our minds sad, we will depart;" and when they said, "Peace be unto you," I besought them not to mention that love to their brethren and sisters in heaven, because it would hurt their innocence. I can positively assert that those who die infants, grow up in heaven, and when they attain the stature which is common to young men of eighteen years old in the world, and to maidens of fifteen years, they remain of that stature; and further, that both before marriage and after it, they are entirely ignorant what adultery is, and that such a thing can exist.

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ON FORNICATION.

[Transcriber's Note: The out-of-order section number which follows is in the original text, as is the asterisk which does not seem to indicate a footnote.]

444.* FORNICATION means the lust of a grown up man or youth with a woman, a harlot, before marriage; but lust with a woman, not a harlot, that is, with a maiden or with another's wife, is not fornication; with a maiden it is the act of deflowering, and with another's wife it is adultery. In what manner these two differ from fornication, cannot be seen by any rational being unless he takes a clear view of the love of the sex in its degrees and diversities, and of its chaste principles on the one part, and of its unchaste principles on the other, arranging each part into genera and species, and thereby distinguishing them. Without such a view and arrangement, it is impossible there should exist in any one's idea a discrimination between the chaste principle as to more and less, and between the unchaste principle as to more and less; and without these distinctions all relation perishes, and therewith all perspicacity in matters of judgement, and the understanding is involved in such a shade, that it does not know how to distinguish fornication from adultery, and still less the milder kinds of fornication from the more grievous, and in like manner of adultery; thus it mixes evils, and of different evils makes one pottage, and of different goods one paste. In order therefore that the love of the sex may be distinctly known as to that part by which it inclines and makes advances to adulterous love altogether opposite to conjugal love, it is expedient to examine its beginning, which is fornication; and this we will do in the following series: I. *Fornication is of the love of the sex.* II. *This love commences when a youth begins to think and act from his own understanding and his voice to be masculine.* III. *Fornication is of the natural man.* IV. *Fornication is lust, but not the lust of adultery.* V. *With some men the love of the sex cannot without hurt be totally checked from going forth into fornication.* VI. *Therefore in populous cities public stews are tolerated.* VII. *The lust of fornication is light, so far as it looks to conjugal love, and gives this love the preference.* VIII. *The lust of fornication is grievous, so far as it looks to adultery.* IX. *The lust of fornication is more grievous, as it verges to the desire of varieties and of defloration.* X. *The sphere of the lust of fornication, such as it is in the beginning, is a middle sphere between the sphere of adulterous love and the sphere of conjugal love, and makes an equilibrium.* XI. *Care is to be taken, lest, by inordinate and immoderate fornications, conjugal love be destroyed.* XII. *Inasmuch as the conjugal principle of one man with one wife is the jewel of human life and the*

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reservoir of the Christian religion. XIII. With those who, from various reasons, cannot as yet enter into marriage, and from their passion for the sex, cannot restrain their lusts, this conjugal principle may be preserved, if the vague love of the sex be confined to one mistress. XIV. Keeping a mistress is preferable to vague amours, if only one is kept, and she be neither a maiden nor a married woman, and the love of the mistress be kept separate from conjugal love. We proceed to an explanation of each article.

445. I. FORNICATION IS OF THE LOVE OF THE SEX. We say that fornication is of the love of the sex, because it is not the love of the sex but is derived from it. The love of the sex is like a fountain, from which both conjugal and adulterous love may be derived; they may also be derived by means of fornication, and also without it: for the love of the sex is in every man (*homo*), and either does or does not put itself forth: if it puts itself forth before marriage with a harlot, it is called fornication; if not until with a wife, it is called marriage; if after marriage with another woman, it is called adultery: wherefore, as we have said, the love of the sex is like a fountain, from which may flow both chaste and unchaste love: but with what caution and prudence chaste conjugal love can proceed by fornication, yet from what imprudence unchaste or adulterous love can proceed thereby, we will explain in what follows. Who can draw the conclusion, that he that has committed fornication cannot be more chaste in marriage?

446. II. THE LOVE OF THE SEX, FROM WHICH FORNICATION IS DERIVED, COMMENCES WHEN A YOUTH BEGINS TO THINK AND ACT FROM HIS OWN UNDERSTANDING, AND HIS VOICE TO BE MASCULINE. This article is adduced to the intent, that the birth of the love of the sex, and thence of fornication, may be known, as taking place when the understanding begins of itself to become rational, or from its own reason to discern and provide such things as are of emolument and use, whereto in such case what has been implanted in the memory from parents and masters, serves as a plane. At that time a change takes place in the mind; it before thought only from things introduced into the memory, by meditating upon and obeying them; it afterwards thinks from reason exercised upon them, and then, under the guidance of the love, it arranges into a new order the things seated in the memory, and in agreement with that order it disposes its own life, and successively thinks more and more according to its own reason, and wills from its own freedom. It is well known that the love of the sex follows the commencement of a man's own understanding, and advances according to its vigor; and this is a proof that that love ascends and descends as the understanding ascends and descends: by ascending we mean into wisdom, and by descending, into insanity; and wisdom consists in restraining the love of the sex, and insanity in allowing it a wide range:

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if it be allowed to run into fornication, which is the beginning of its activity, it ought to be moderated from principles of honor and morality implanted in the memory and thence in the reason, and afterwards to be implanted in the reason and in the memory. The reason why the voice also begins to be masculine, together with the commencement of a man's own understanding, is, because the understanding thinks, and by thought speaks; which is a proof that the understanding constitutes the man (*vir*), and also his male principle; consequently, that as his understanding is elevated, so he becomes a man-man (*homo vir*), and also a male man (*masculus vir*); see above, n. 432, 433.

447. III. FORNICATION IS OF THE NATURAL MAN, in like manner as the love of the sex, which, if it becomes active before marriage, is called fornication. Every man (*homo*) is born corporeal, becomes sensual, afterwards natural, and successively rational; and, if in this case he does not stop in his progress, he becomes spiritual. The reason why he thus advances step by step, is, in order that planes may be formed, on which superior principles may rest and find support, as a palace on its foundations: the ultimate plane, with those that are formed upon it, may also be compared to ground, in which, when prepared, noble seeds are sown. As to what specifically regards the love of the sex, it also is first corporeal, for it commences from the flesh: next it becomes sensual, for the five senses receive delight from its common principle; afterwards it becomes natural like the same love with other animals, because it is a vague love of the sex; but as a man was born to become spiritual, it becomes afterwards natural-rational, and from natural-rational spiritual, and lastly spiritual-natural; and in this case, that love made spiritual flows into and acts upon rational love, and through this flows into and acts upon sensual love, and lastly through this flows into and acts upon that love in the body and the flesh; and as this is its ultimate plane, it acts upon it spiritually, and at the same time rationally and sensually; and it flows in and acts thus successively while the man is meditating upon it, but simultaneously while he is in its ultimate. The reason why fornication is of the natural man, is, because it proceeds proximately from the natural love of the sex; and it may become natural-rational, but not spiritual, because the love of the sex cannot become spiritual, until it becomes conjugal; and the love of the sex from natural becomes spiritual, when a man recedes from vague lust, and devotes himself to one of the sex, to whose soul he unites his own.

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448. IV. FORNICATION IS LUST, BUT NOT THE LUST OF ADULTERY. The reasons why fornication is lust are, 1. Because it proceeds from the natural man, and in everything which proceeds from the natural man, there is concupiscence and lust; for the natural man is nothing but an abode and receptacle of concupiscences and lust, since all the criminal propensities inherited from the parents reside therein. 2. Because the fornicator has a vague and promiscuous regard to the sex, and does not as yet confine his attention to one of the sex; and so long as he is in this state, he is prompted by lust to do what he does; but in proportion as he confines his attention to one of the sex, and loves to conjoin his life with hers, concupiscence becomes a chaste affection, and lust becomes human love.

449. That the lust of fornication is not the lust of adultery, every one sees clearly from common perception. What law and what judge imputes a like criminality to the fornicator as to the adulterer? The reason why this is seen from common perception is, because fornication is not opposed to conjugal love as adultery is. In fornication conjugal love may lie stored up within, as what is spiritual may lie stored up in what is natural; yea, what is spiritual is also actually disengaged from what is natural; and when the spiritual is disengaged, then the natural encompasses it, as bark does its wood, and a scabbard its sword, and also serves the spiritual as a defence against violence. From these considerations it is evident, that natural love, which is love to the sex, precedes spiritual love which is love to one of the sex; but if fornication comes into effect from the natural love of the sex, it may also be wiped away, provided conjugal love be regarded, desired, and sought, as the chief good. It is altogether otherwise with the libidinous and obscene love of adultery, which we have shewn to be opposite to conjugal love, and destructive thereof, in the foregoing chapter concerning the opposition of adulterous and conjugal love: wherefore if a confirmed and determined adulterer for various reasons enters into a conjugal engagement, the above case is inverted, since a natural principle lies concealed within its lascivious and obscene things, and a spiritual appearance covers it externally. From these considerations reason may see, that the lust of limited fornication is, in respect to the lust of adultery, as the first warmth is to the cold of mid-winter in northern countries.

450. V. WITH SOME MEN THE LOVE OF THE SEX CANNOT WITHOUT HURT BE TOTALLY CHECKED FROM GOING FORTH INTO FORNICATION. It is needless to recount the mischiefs which may be caused and produced by too great a check of the love of the sex, with such persons as labor under a superabundant venereal heat; from this source are to be traced the origins of certain diseases of the body and distempers of the mind, not to mention unknown evils, which are not to be named; it is otherwise

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with those whose love of the sex is so scanty that they can resist the sallies of its lust; also with those who are at liberty to introduce themselves into a legitimate partnership of the bed while they are young, without doing injury to their worldly fortunes, thus under the first favorable impressions. As this is the case in heaven with infants, when they have grown up to conjugal age, therefore it is unknown there what fornication is: but the case is different in the world where matrimonial engagements cannot be contracted till the season of youth is past, and where, during that season, the generality live within forms of government, where a length of time is required to perform duties, and to acquire the property necessary to support a house and family, and then first a suitable wife is to be courted.

[Footnote: This, like some other of the author's remarks, is not so applicable to English laws and customs as to those of several of the continental states, especially Germany, where men are not allowed to marry till they have attained a certain age, or can show that they possess the means of supporting a wife and family.]

451. VI. THEREFORE IN POPULOUS CITIES PUBLIC STEWS ARE TOLERATED. This is adduced as a confirmation of the preceding article. It is well known that they are tolerated by kings, magistrates, and thence by judges, inquisitors, and the people, at London, Amsterdam, Paris, Vienna, Venice, Naples, and even at Rome, besides many other places: among the reasons of this toleration are those also above mentioned.

452. VII. FORNICATION IS (COMPARATIVELY) LIGHT SO FAR AS IT LOOKS TO CONJUGIAL LOVE AND GIVES THIS LOVE THE PREFERENCE. There are degrees of the qualities of evil, as there are degrees of the qualities of good; wherefore every evil is lighter and more grievous, as every good is better and more excellent. The case is the same with fornication; which, as being a lust, and a lust of the natural man not yet purified, is an evil; but as every man (*homo*) is capable of being purified, therefore so far as it approaches a purified state, so far that evil becomes lighter, for so far it is wiped away; thus so far as fornication approaches conjugal love, which is a purified state of the love of the sex, (so far it becomes a lighter evil): that the evil of fornication is more grievous, so far as it approaches the love of adultery, will be seen in the following article. The reason why fornication is light so far as it looks to conjugal love, is, because it then looks from the unchaste state wherein it is, to a chaste state; and so far as it gives a preference to the latter, so far also it is in it as to the understanding; and so far as it not only prefers it, but also pre-loves it, so far also it is in it as to the will, thus as to the internal man; and in this case fornication, if the man nevertheless persists in it, is to him a necessity, the causes whereof he well examines in himself. There are two reasons which render fornication

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light with those who prefer and pre-love the conjugal state; the first is, that conjugal life is their purpose, intention, or end, the other is, that they separate good from evil with themselves. In regard to the FIRST,—that conjugal life is their purpose, intention, or end, it has the above effect, inasmuch as every man is such as he is in his purpose, intention, or end, and is also such before the Lord and the angels; yea, he is likewise regarded as such by the wise in the world; for intention is the soul of all actions, and causes innocence and guilt in the world, and after death imputation. In regard to the OTHER reason,—that those who prefer conjugal love to the lust of fornication, separate evil from good, thus what is unchaste from what is chaste, it has the above effect, inasmuch as those who separate those two principles by perception and intention, before they are in good or the chaste principle, are also separated and purified from the evil of that lust, when they come into the conjugal state. That this is not the case with those who in fornication look to adultery, will be seen in the next article.

453. VIII. THE LUST OF FORNICATION IS GRIEVOUS, SO FAR AS IT LOOKS TO ADULTERY. In the lust of fornication all those look to adultery who do not believe adulteries to be sins, and who think similarly of marriage and of adulteries, only with the distinction of what is allowed and what is not; these also make one evil out of all evils, and mix them together, like dirt with eatable food in one dish, and like things vile and refuse with wine in one cup, and thus eat and drink: in this manner they act with the love of the sex, fornication and keeping a mistress, with adultery of a milder sort, of a grievous sort, and of a more grievous sort, yea with ravishing or defloration: moreover, they not only mingle all those things, but also mix them in marriages, and defile the latter with a like notion; but where it is the case, that the latter are not distinguished from the former, such persons, after their vague commerce with the sex, are overtaken by colds, loathings, and nauseousness, at first in regard to a married partner, next in regard to women in other characters, and lastly in regard to the sex. It is self-evident that with such persons there is no purpose, intention, or end, of what is good or chaste, that they may be exculpated, and no separation of evil from good, or of what is unchaste from what is chaste, that they may be purified, as in the case of those who from fornication look to conjugal love, and give the latter the preference, (concerning whom, see the foregoing article, n. 452). The above observations I am allowed to confirm by this new information from heaven: I have met with several, who in the world had lived outwardly like others, wearing rich apparel, feasting daintily, trading like others with money, borrowed upon interest, frequenting stage exhibitions, conversing jocosely on love affairs as from wantonness, besides other

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similar things: and yet the angels charged those things upon some as evils of sin, and upon others as not evils, and declared the latter guiltless, but the former guilty; and on being questioned why they did so, when the deeds were alike, they replied, that they regard all from purpose, intention, or end, and distinguish accordingly; and that on this account they excuse and condemn those whom the end excuses and condemns, since all in heaven are influenced by a good end, and all in hell by an evil end; and that this, and nothing else, is meant by the Lord's words, *Judge not, that ye be not judged*, Matt. vii. 1.

454. IX. THE LUST OF FORNICATION IS MORE GRIEVOUS AS IT VERGES TO THE DESIRE OF VARIETIES AND OF DEFLORATION. The reason of this is, because these two desires are accessories of adulteries, and thus aggravations of it: for there are mild adulteries, grievous adulteries, and most grievous; and each kind is estimated according to its opposition to, and consequent destruction of, conjugal love. That the desire of varieties and the desire of defloration, strengthened by being brought into act, destroy conjugal love, and drown it as it were in the bottom of the sea, will be seen presently, when those subjects come to be treated of.

455. X. THE SPHERE OF THE LUST OF FORNICATION, SUCH AS IT IS IN THE BEGINNING, IS A MIDDLE SPHERE BETWEEN THE SPHERE OF ADULTEROUS LOVE AND THE SPHERE OF CONJUGIAL LOVE, AND MAKES AN EQUILIBRIUM. The two spheres, of adulterous love and conjugal love, were treated of in the foregoing chapter, where it was shewn that the sphere of adulterous love ascends from hell, and the sphere of conjugal love descends from heaven, n. 435; that those two spheres meet each other in each world, but do not unite, n. 436; that between those two spheres there is an equilibrium, and that man is in it, n. 437; that a man can turn himself to whichever sphere he pleases; but that so far as he turns himself to the one, so far he turns himself from the other, n. 438: for the meaning of spheres, see n. 434, and the passages there cited. The reason why the sphere of the lust of fornication is a middle sphere between those two spheres, and makes an equilibrium, is, because while any one is in it, he can turn himself to the sphere of conjugal love, that is, to this love, and also to the sphere of the love of adultery, that is, to the love of adultery; but if he turns himself to conjugal love, he turns himself to heaven; if to the love of adultery, he turns himself to hell: each is in the man's free determination, good pleasure, and will, to the intent that he may act freely according to reason, and not from instinct: consequently that he may be a man, and appropriate to himself influx, and not a beast, which appropriates nothing thereof to itself. It is said the lust of fornication such as it is in the beginning, because at that time it is in a middle state. Who does not know that whatever a man does in the beginning, is from concupiscence, because from the natural man? And who does not know that that concupiscence is not imputed, while from natural he is becoming spiritual? The case is similar in regard to the lust of fornication, while a man's love is becoming conjugal.

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456. XI. CARE IS TO BE TAKEN LEST, BY IMMODERATE AND INORDINATE FORNICATIONS, CONJUGIAL LOVE BE DESTROYED. By immoderate and inordinate fornications, whereby conjugal love is destroyed, we mean fornications by which not only the strength is enervated, but also all the delicacies of conjugal love are taken away; for from unbridled indulgence in such fornications, not only weakness and consequent wants, but also impurities and immodesties are occasioned, by reason of which conjugal love cannot be perceived and felt in its purity and chastity, and thus neither in its sweetness and the delights of its prime; not to mention the mischiefs occasioned to both the body and the mind, and also the disavowed allurements, which not only deprive conjugal love of its blessed delights, but also take it away, and change it into cold, and thereby into loathing. Such fornications are the violent excesses whereby conjugal sports are changed into tragic scenes: for immoderate and inordinate fornications are like burning flames which, arising out of ultimates, consume the body, parch the fibres, defile the blood, and vitiate the rational principles of the mind; for they burst forth like a fire from the foundation into the house, which consumes the whole. To prevent these mischiefs is the duty of parents; for a grown up youth, inflamed with lust, cannot as yet from reason impose restraint upon himself.

457. XII. INASMUCH AS THE CONJUGIAL PRINCIPLE OF ONE MAN WITH ONE WIFE IS THE JEWEL OF HUMAN LIFE AND THE RESERVOIR OF THE CHRISTIAN RELIGION. These two points have been demonstrated universally and singularly in the whole preceding part of CONJUGIAL LOVE AND ITS CHASTE DELIGHTS. The reason why it is the jewel of human life is, because the quality of a man's life is according to the quality of that love with him; since that love constitutes the inmost of his life; for it is the life of wisdom dwelling with its love, and of love dwelling with its wisdom, and hence it is the life of the delights of each; in a word, a man is a soul living by means of that love: hence, the conjugal tie of one man with one wife is called the jewel of human life. This is confirmed from the following articles adduced above: only with one wife there exists truly conjugal friendship, confidence, and potency, because there is a union of minds, n. 333, 334: in and from a union with one wife there exist celestial blessednesses, spiritual satisfactions, and thence natural delights, which from the beginning have been provided for those who are in love truly conjugal, n. 335. That it is the fundamental love of all celestial, spiritual, and derivative natural loves, and that into that love are collected all joys and delights from first to last, n. 65-69: and that viewed in its origin, it is the sport of wisdom and love, has been fully demonstrated in the CONJUGIAL LOVE AND ITS CHASTE DELIGHTS, which constitutes the first part of this work.

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458. The reason why that love is the reservoir of the Christian religion is, because this religion unites and dwells with that love; for it was shewn, that none come into that love, and can be in it, but those who approach the Lord, and do the truths of his church and its goods; n. 70, 71: that that love is from the only Lord, and that hence it exists with those who are of the Christian religion; n. 131, 335, 336: that that love is according to the state of the church, because it is according to the state of wisdom with man; n. 130. That these things are so, was fully confirmed in the chapter on the correspondence of that love with the marriage of the Lord and the church; n. 116, 131; and in the chapter on the origin of that love from the marriage of good and truth; n. 83-102.

459. XIII. WITH THOSE WHO, FROM VARIOUS REASONS, CANNOT AS YET ENTER INTO MARRIAGE, AND FROM THEIR PASSION FOR THE SEX, CANNOT MODERATE THEIR LUSTS, THIS CONJUGIAL PRINCIPLE MAY BE PRESERVED, IF THE VAGUE LOVE OF THE SEX BE CONFINED TO ONE MISTRESS. That immoderate and inordinate lust cannot be entirely checked by those who have a strong passion for the sex, is what reason sees and experience proves: with a view therefore that such lust may be restrained, in the case of one whose passions are thus violent, and who for several reasons cannot precipitately enter into marriage, and that it may be rendered somewhat moderate and ordinate, there seems to be no other refuge, and as it were asylum, than the keeping of a woman, who in French is called *maitresse*. It is well known that in kingdoms, where certain forms and orders are to be observed, matrimonial engagements cannot be contracted by many till the season of youth is past; for duties are first to be performed, and property to be acquired for the support of a house and family, and then first a suitable wife is to be courted; and yet in the previous season of youth few are able to keep the springing fountain of manliness closed, and reserved for a wife: it is better indeed that it should be reserved; but if this cannot be done on account of the unbridled power of lust, a question occurs, whether there may not be an intermediate means, by which conjugal love may be prevented from perishing in the mean time. That keeping a mistress is such a means appears reasonable from the following considerations: I. That by this means promiscuous inordinate fornications are restrained and limited, and thus a less disorderly state is induced, which more resembles conjugal life. II. That the ardor of venereal propensities, which in the beginning is boiling hot, and as it were burning, is appeased and mitigated; and thereby the lascivious passion for the sex, which is filthy, is tempered by somewhat analogous to marriage. III. By this means too the strength is not cast away, neither are weaknesses contracted, as by vague and unlimited amours. IV. By this means also disease of the body and insanity of mind are avoided. V. In like manner

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by this means adulteries, which are whoredoms with wives, and debaucheries, which are violations of maidens, are guarded against; to say nothing of such criminal acts as are not to be named; for a stripling does not think that adulteries and debaucheries are different from fornications; thus he conceives that the one is the same with the other; nor is he able from reason to resist the enticements of some of the sex, who are proficient in meretricious arts: but in keeping a mistress, which is a more ordinate and safer fornication, he can learn and see the above distinctions. VI. By keeping a mistress, also no entrance is afforded to the four kinds of lusts, which are in the highest degree destructive of conjugal love,—the lust of defloration, the lust of varieties, the lust of violation, and the lust of seducing innocences, which are treated of in the following pages. These observations, however, are not intended for those who can check the tide of lust; nor for those who can enter into marriage during the season of youth, and offer and impart to their wives the first fruits of their manliness.

460. XIV. KEEPING A MISTRESS IS PREFERABLE TO VAGUE AMOURS, PROVIDED ONLY ONE IS KEPT AND SHE BE NEITHER A MAIDEN NOR A MARRIED WOMAN, AND THE LOVE OF THE MISTRESS BE KEPT SEPARATE FROM CONJUGIAL LOVE. At what time and with what persons keeping a mistress is preferable to vague amours, has been pointed out just above. I. The reason why only one mistress is to be kept, is, because if more than one be kept, a polygamical principle gains influence, which induces in a man a merely natural state, and thrusts him down into a sensual state, so much so that he cannot be elevated into a spiritual state, in which conjugal love must be; see n. 338, 339. II. The reason why this mistress must not be a maiden, is because conjugal love with women acts in unity with their virginity, and hence constitutes the chastity, purity, and sanctity of that love; wherefore when a woman makes an engagement and allotment of her virginity to any man, it is the same thing as giving him a certificate that she will love him to eternity: on this account a maiden cannot, from any rational consent, barter away her virginity, unless when entering into the conjugal covenant: it is also the crown of her honor: wherefore to seize it without a covenant of marriage, and afterwards to discard her, is to make a courtesan of a maiden, who might have been a bride or a chaste wife, or to defraud some man; and each of these is hurtful. Therefore whoever takes a maiden and unites her to himself as a mistress, may indeed dwell with her, and thereby initiate her into the friendship of love, but still with a constant intention, if he does not play the whoremaster, that she shall be or become his wife. III. That the kept mistress must not be a married woman, because this is adultery, is evident. IV. The reason why the love of a mistress is to be kept separate from conjugal love, is because those loves are distinct,

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and therefore ought not to be mixed together: for the love of a mistress is an unchaste, natural, and external love; whereas the love of marriage is chaste, spiritual, and internal. The love of a mistress keeps the souls of two persons distinct, and unites only the sensual principles of the body; but the love of marriage unites souls, and from their union conjoins also the sensual principles of the body, until from two they become as one, which is one flesh. V. The love of a mistress enters only into the understanding and the things which depend on it; but the love of marriage enters also into the will and the things which depend on it, consequently into every thing appertaining to man (*homo*); wherefore if the love of a mistress becomes the love of marriage, a man cannot retract from any principle of right, and without violating the conjugal union; and if he retracts and marries another woman, conjugal love perishes in consequence of the breach thereof. It is to be observed, that the love of a mistress is kept separate from conjugal love by this condition, that no engagement of marriage be made with the mistress, and that she be not induced to form any such expectation. Nevertheless it is far better that the torch of the love of the sex be first lighted with a wife.

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461. To the above I shall add the following MEMORABLE RELATION. I was once conversing with a novitiate spirit who, during his abode in the world, had meditated much about heaven and hell. (Novitiate spirits are men newly deceased, who are called spirits, because they are then spiritual men.) As soon as he entered into the spiritual world he began to meditate in like manner about heaven and hell, and seemed to himself, when meditating about heaven, to be in joy, and when about hell, in sorrow. When he observed that he was in the spiritual world, he immediately asked where heaven and hell were, and also their nature and quality? And he was answered, "Heaven is above your head, and hell beneath your feet; for you are now in the world of spirits, which is immediate between heaven and hell; but what are their nature and quality we cannot describe in a few words." At that instant, as he was very desirous of knowing, he fell upon his knees, and prayed devoutly to God that he might be instructed; and lo! an angel appeared at his right hand, and having raised him, said, "You have prayed to be instructed concerning heaven and hell; INQUIRE AND LEARN WHAT DELIGHT IS, AND YOU WILL KNOW;" and having said this, the angel was taken up. Then the novitiate spirit said within himself, "*What does this mean, Inquire and learn what delight is, and you will know the nature and quality of heaven and hell?*" And leaving that place, he wandered about, and accosting those he met, said, "Tell me, if you please, what delight is?" Some said, "What a strange question! Who does not know what delight is? Is it not joy and gladness? Wherefore delight is delight; one

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delight is like another; we know no distinction.” Others said, that delight was the laughter of the mind; for when the mind laughs, the countenance is cheerful, the discourse is jocular, the behaviour sportive, and the whole man is in delight. But some said, “Delight consists in nothing but feasting, and delicate eating and drinking, and in getting intoxicated with generous wine, and then in conversing on various subjects, especially on the sports of Venus and Cupid.” On hearing these relations, the novitiate spirit being indignant, said to himself; “These are the answers of clowns, and not of well-bred men: these delights are neither heaven nor hell; I wish I could meet with the wise.” He then took his leave of them, and inquired where he might find the wise? At that instant he was seen by a certain angelic spirit, who said, “I perceive that you have a strong desire to know what is the universal of heaven and of hell; and since this is DELIGHT, I will conduct you up a hill, where there is every day an assembly of those who scrutinize effects, of those who investigate causes, and of those who explore ends. There are three companies; those who scrutinize effects are called spirits of knowledges, and abstractedly knowledges; those who investigate causes are called spirits of intelligence, and abstractedly intelligences; and those who explore ends are called spirits of wisdom, and abstractedly wisdoms. Directly above them in heaven are angels, who from ends see causes, and from causes effects; from these angels those three companies are enlightened.” The angelic spirit then taking the novitiate spirit by the hand, led him up the hill to the company which consisted of those who explore ends, and are called wisdoms. To these the novitiate spirit said, “Pardon me for having ascended to you: the reason is, because from my childhood I have meditated about heaven and hell, and lately came into this world, where I was told by some who accompanied me, that here heaven was above my head, and hell beneath my feet; but they did not tell me the nature and quality of either; wherefore, becoming anxious from my thoughts being constantly employed on the subject, I prayed to God; and instantly an angel presented itself, and said, *‘Inquire and learn what delight is, and you will know.’* I have inquired, but hitherto in vain: I request therefore that you will teach me, if you please, what delight is.” To this the wisdoms replied, “Delight is the all of life to all in heaven and all in hell: those in delight have the delight of good and truth, but those in hell have the delight of what is evil and false; for all delight is of love, and love is the esse of a man’s life; therefore as a man is a man according to the quality of his love, so also is he according to the quality of his delight. The activity of love makes the sense of delight; its activity in heaven is with wisdom, and in hell with insanity; each in its objects presents delight: but the heavens and the hells are in opposite delights,

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because in opposite loves; the heavens in the love and thence in the delight of doing good, but the hells in the love and thence in the delight of doing evil; if therefore you know what delight is, you will know the nature and quality of heaven and hell. But inquire and learn further what delight is from those who investigate causes, and are called intelligences: they are to the right from hence.” He departed, and came to them, and told them the reason of his coming, and requested that they would teach him what delight is? And they, rejoicing at the question, said, “It is true that he that knows what delight is, knows the nature and quality of heaven and hell. The will-principle, by virtue whereof a man is a man, cannot be moved at all but by delight; for the will-principle, considered in itself, is nothing but an affect and effect of some love, thus of some delight; for it is somewhat pleasing, engaging, and pleasurable, which constitutes the principle of willing; and since the will moves the understanding to think, there does not exist the least idea of thought but from the influent delight of the will. The reason of this is, because the Lord by influx from himself actuates all things of the soul and the mind with angels, spirits, and men; which he does by an influx of love and wisdom; and this influx is the essential activity from which comes all delight, which in its origin is called blessed, satisfactory, and happy, and in its derivation is called delightful, pleasant, and pleasurable, and in a universal sense, GOOD. But the spirits of hell invert all things with themselves; thus they turn good into evil, and the true into the false, their delights continually remaining: for without the continuance of delight, they would have neither will nor sensation, thus no life. From these considerations may be seen the nature and origin of the delight of hell, and also the nature and origin of the delight of heaven.” Having heard this, he was conducted to the third company, consisting of those who scrutinize effects, and are called knowledges. These said, “Descend to the inferior earth, and ascend to the superior earth: in the latter you will perceive and be made sensible of the delights of the angels of heaven, and in the former of the delights of the spirits of hell.” But lo! at that instant, at a distance from them, the ground cleft asunder, and through the cleft there ascended three devils, who appeared on fire from the delight of their love; and as those who accompanied the novitiate spirit perceived that the three ascended out of hell by *proviso*, they said to them, “Do not come nearer; but from the place where you are, give some account of your delights.” Whereupon they said, “Know, then, that every one, whether he be good or evil, is in his own delight; the good in the delight of his good, and the evil in the delight of his evil.” They were then asked, “What is your delight?” They said. “The delight of whoring, stealing, defrauding, and blaspheming.” Again they

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were asked, "What is the quality of those delights?" They said, "To the senses of others they are like the stinks arising from dunghills, the stench from dead bodies, and the scents from stale urine." And it was asked them, "Are those things delightful to you?" They said, "Most delightful." And reply was made, "Then you are like unclean beasts which wallow in such things." To which they answered, "If we are, we are: but such things are the delights of our nostrils." And on being asked, "What further account can you give?" they said, "Every one is allowed to be in his delight, even the most unclean, as it is called, provided he does not infest good spirits and angels; but since, from our delight, we cannot do otherwise than infest them, therefore we are cast together into workhouses, where we suffer direfully. The withholding and keeping back our delights in those houses is what is called hell-torments: it is also interior pain." It was then asked them, "Why have you infested the good?" They replied, that they could not do otherwise: "It is," said they, "as if we were seized with rage when we see any angel, and are made sensible of the divine sphere about him." It was then said to them, "Herein also you are like wild beasts." And presently, when they saw the novitiate spirit with the angel, they were overpowered with rage, which appeared like the fire of hatred; wherefore, in order to prevent their doing mischief, they were sent back to hell. After these things, appeared the angels who from ends see causes, and by causes effects, who were in the heaven above those three companies. They were seen in a bright cloud, which rolling itself downwards by spiral flexures, brought with it a circular garland of flowers, and placed it on the head of the novitiate spirit; and instantly a voice said to him from thence, "This wreath is given you because from your childhood you have meditated on heaven and hell."

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ON CONCUBINAGE.

462. In the preceding chapter, in treating on fornication, we treated also on keeping a mistress; by which was understood the connection of an unmarried man with a woman under stipulated conditions: but by concubinage we here mean the connection of a married man with a woman in like manner under stipulated conditions. Those who do not distinguish genera, use the two terms promiscuously, as if they had one meaning, and thence one signification: but as they are two genera, and the term keeping a mistress is suitable to the former, because a kept mistress is a courtesan, and the term concubinage to the latter, because a concubine is a substituted partner of the bed, therefore for the sake of distinction, ante-nuptial stipulation with a woman is signified by keeping a mistress, and post-nuptial by concubinage. Concubinage is here treated of for the sake of order; for from order it is discovered what is the quality of marriage on the one part, and of adultery on the other.

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That marriage and adultery are opposites has already been shewn in the chapter concerning their opposition; and the quantity and quality of their opposition cannot be learnt but from their intermediates, of which concubinage is one; but as there are two kinds of concubinage, which are to be carefully distinguished, therefore this section, like the foregoing, shall be arranged into its distinct parts as follows; I. *There are two kinds of concubinage, which differ exceedingly from each other, the one conjointly with a wife, the other apart from a wife.* II. *Concubinage conjointly with a wife, is altogether unlawful for Christians, and detestable.* III. *That it is polygamy which has been condemned, and is to be condemned, by the Christian world.* IV. *It is an adultery whereby the conjugal principle, which is the most precious jewel of the Christian life, is destroyed.* V. *Concubinage apart from a wife, when it is engaged in from causes legitimate, just, and truly excusatory, is not unlawful.* VI. *The legitimate causes of this concubinage are the legitimate causes of divorce, while the wife is nevertheless retained at home.* VII. *The just causes of this concubinage are the just causes of reparation from the bed.* VIII. *Of the excusatory causes of this concubinage some are real and some not.* IX. *The really excusatory causes are such as are grounded in what is just.* X. *The excusatory causes which are not real are such as are not grounded in what is just, although in the appearance of what is just.* XI. *Those who from causes legitimate, just, and really excusatory, are engaged in this concubinage, may at the same time be principled in conjugal love.* XII. *While this concubinage continues, actual connection with a wife is not allowable.* We proceed to an explanation of each article.

463. I. THERE ARE TWO KINDS OF CONCUBINAGE, WHICH DIFFER EXCEEDINGLY FROM EACH OTHER, THE ONE CONJOINTLY WITH A WIFE, THE OTHER APART FROM A WIFE. That there are two kinds of concubinage, which differ exceedingly from each other, and that the one kind consists in taking a substituted partner to the bed and living conjointly and at the same time with her and with a wife; and that the other kind is when, after a legitimate and just separation from a wife, a man engages a woman in her stead as a bed-fellow; also that these two kinds of concubinage differ as much from each other as dirty linen from clean, may be seen by those who take a clear and distinct view of things, but not by those whose view of things is confused and indistinct: yea, it may be seen by those who are in conjugal love, but not by those who are in the love of adultery. The latter are in obscurity respecting all the derivations of the love of the sex, whereas the former are enlightened respecting them: nevertheless, those who are in adultery, can see those derivations and their distinctions, not indeed in and from themselves, but from others

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when they hear them: for an adulterer has a similar faculty with a chaste husband of elevating his understanding; but an adulterer, after he has acknowledged the distinctions which he has heard from others, nevertheless forgets them, when he immerses his understanding in his filthy pleasure; for the chaste and the unchaste principles, and the sane and the insane, cannot dwell together; but, when separated, they may be distinguished by the understanding. I once inquired of those in the spiritual world who did not regard adulteries as sins, whether they knew a single distinction between fornication, keeping a mistress, the two kinds of concubinage, and the several degrees of adultery? They said they were all alike. I then asked them whether marriage was distinguishable? Upon this they looked around to see whether any of the clergy were present, and as there were not, they said, that in itself it is like the rest. The case was otherwise with those who in the ideas of their thought regarded adulteries as sins: these said, that in their interior ideas, which are of the perception, they saw distinctions, but had not yet studied to discern and know them asunder. This I can assert as a fact, that those distinctions are perceived by the angels in heaven as to their minutiae. In order therefore that it may be seen, that there are two kinds of concubinage opposite to each other, one whereby conjugal love is destroyed, the other whereby it is not, we will first describe the kind which is condemnatory, and afterwards that which is not.

464. II. CONCUBINAGE CONJOINTLY WITH A WIFE IS ALTOGETHER UNLAWFUL FOR CHRISTIANS, AND DETESTABLE. It is unlawful, because it is contrary to the conjugal covenant; and it is detestable, because it is contrary to religion; and what is contrary to religion, and at the same time to the conjugal covenant, is contrary to the Lord: wherefore, as soon as any one, without a really conscientious cause, adjoins a concubine to a wife, heaven is closed to him; and by the angels he is no longer numbered among Christians. From that time also he despises the things of the church and of religion, and afterwards does not lift his face above nature, but turns himself to her as a deity, who favors his lust, from whose influx his spirit thenceforward receives animation. The interior cause of this apostasy will be explained in what follows. That this concubinage is detestable is not seen by the man himself who is guilty of it; because after the closing of heaven he becomes a spiritual insanity: but a chaste wife has a clear view of it, because she is a conjugal love, and this love nauseates such concubinage; wherefore also many such wives refuse actual connection with their husbands afterwards, as that which would defile their chastity by the contagion of lust adhering to the men from their courtezans.

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465. III. IT IS POLYGAMY WHICH HAS BEEN CONDEMNED, AND IS TO BE CONDEMNED, BY THE CHRISTIAN WORLD. That simultaneous concubinage, or concubinage conjoined with a wife, is polygamy, although not acknowledged to be such, because it is not so declared, and thus not so called by any law, must be evident to every person of common discernment; for a woman taken into keeping, and made partaker of the conjugal bed is like a wife. That polygamy has been condemned, and is to be condemned by the Christian world, has been shewn in the chapter on polygamy, especially from these articles therein: A Christian is not allowed to marry more than one wife; n. 338: If a Christian marries several wives, he commits not only natural, but also spiritual adultery; n. 339: The Israelitish nation was permitted to marry several wives, because the Christian church was not with them; n. 349. From these considerations it is evident, that to adjoin a concubine to a wife, and to make each a partner of the bed, is filthy polygamy.

466. IV. IT IS AN ADULTERY WHEREBY THE CONJUGIAL PRINCIPLE, WHICH IS THE MOST PRECIOUS JEWEL OF THE CHRISTIAN LIFE IS DESTROYED. That it is more opposed to conjugal love than simple adultery; and that it is a deprivation of every faculty and inclination to conjugal life, which is implanted in Christians from birth, may be evinced by arguments which will have great weight with the reason of a wise man. In regard to the FIRST POSITION,—that simultaneous concubinage, or concubinage conjoined with a wife, is more opposed to conjugal love than simple adultery, it may be seen from these considerations: that in simple adultery there is not a love analogous to conjugal love; for it is only a heat of the flesh, which presently cools, and sometimes does not leave any trace of love behind it towards its object; wherefore this effervescing lasciviousness, if it is not from a purposed or confirmed principle, and if the person guilty of it repents, detracts but little from conjugal love. It is otherwise in the case of polygamical adultery: herein there is a love analogous to conjugal love; for it does not cool and disperse, or pass off into nothing after being excited, like the foregoing; but it remains, renews and strengthens itself, and so far takes away from love to the wife, and in the place thereof induces cold towards her; for in such case it regards the concubine courtesan as lovely from a freedom of the will, in that it can retract if it pleases; which freedom is begotten in the natural man: and because this freedom is thence grateful, it supports that love; and moreover, with a concubine the union with allurements is nearer than with a wife; but on the other hand it does not regard a wife as lovely, by reason of the duty of living with her enjoined by the covenant of life, which it then perceives as far more constrained in consequence of the freedom enjoyed with another woman. It is plain that love for a wife grows cold, and she

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herself grows vile, in the same degree that love for a courtesan grows warm, and she is held in estimation. In regard to the SECOND POSITION—that simultaneous concubinage, or concubinage conjoined with a wife, deprives a man of all faculty and inclination to conjugal life, which is implanted in Christians from birth, it may be seen from the following considerations: that so far as love to a wife is changed into love to a concubine, so far the former love is rent, exhausted, and emptied, as has been shewn just above: that this is effected by a closing of the interiors of the natural mind, and an opening of its inferior principles, may appear from the seat of the inclination with Christians to love one of the sex, as being in the inmost principles, and that this seat may be closed, but cannot be destroyed. The reason why an inclination to love one of the sex, and also a faculty to receive that love, is implanted in Christians from birth, is, because that love is from the Lord alone, and is esteemed religious, and in Christendom the Lord's divine is acknowledged and worshipped, and religion is from his Word; hence there is a grafting, and also a transplanting thereof, from generation to generation. We have said, that the above Christian conjugal principle perishes by polygamical adultery: we thereby mean, that with the Christian polygamist it is closed and intercepted; but still it is capable of being revived in his posterity, as is the case with the likeness of a grandfather or a great-grandfather returning in a grandson or a great-grandson. Hence, that conjugal principle is called the most precious jewel of the Christian life, and (see above, n. 457, 458,) the storehouse of human life, and the reservoir of the Christian religion. That that conjugal principle is destroyed with the Christian who practises polygamical adultery, is manifest from this consideration; that he cannot like a Mahometan polygamist, love a concubine and a wife equally; but so far as he loves a concubine, or is warm towards her, so far he does not love his wife, but is cold towards her; and, what is yet more detestable, so far he also in heart acknowledges the Lord only as a natural man, and the son of Mary, and not at the same time as the Son of God, and likewise so far he makes light of religion. It is, however, well to be noted, that this is the case with those who add a concubine to a wife, and connect themselves actually with each; but it is not at all the case with those, who from legitimate, just, and truly excusatory causes, separate themselves, and keep apart from a wife as to actual love, and have a woman in keeping. We now proceed to treat of this kind of concubinage.

467. V. CONCUBINAGE APART FROM A WIFE, WHEN IT IS ENGAGED IN FROM CAUSES LEGITIMATE, JUST, AND TRULY EXCUSATORY, IS NOT UNLAWFUL. What causes we mean by legitimate, what by just, and what by truly excusatory, shall be shewn in their order: the bare mention of the causes is here premised, that this concubinage, which we are about to treat of, may be distinguished from that which we have previously described. (See note to No. 450, and the Preliminary note.)

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468. VI. THE LEGITIMATE CAUSES OF THIS CONCUBINAGE ARE THE LEGITIMATE CAUSES OF DIVORCE, WHILE THE WIFE IS NEVERTHELESS RETAINED AT HOME. By divorce is meant the annulling of the conjugal covenant, and thence an entire separation, and after this a full liberty to marry another wife. The one only cause of this total separation or divorce, is adultery, according to the Lord's precept, Matt. xix. 9. To the same cause are to be referred manifest obscenities, which bid defiance to the restraints of modesty, and fill and infest the house with flagitious practices of lewdness, giving birth to adulterous immodesty, and rendering the whole mind abandoned. To these things may be added malicious desertion, which involves adultery, and causes a wife to commit whoredom, and thereby to be divorced, Matt. v. 32. These three causes, being legitimate causes of divorce,—the first and third before a public judge, and the middle one before the man himself, as judge, are also legitimate causes of concubinage, when the adulterous wife is retained at home. The reason why adultery is the one only cause of divorce is, because it is diametrically opposite to the life of conjugal love, and totally destroys and annihilates it; see above, n. 255.

469. The reasons why, by the generality of men, the adulterous wife is still retained at home, are, 1. Because the man is afraid to produce witnesses in a court of justice against his wife, to accuse her of adultery, and thereby to make the crime public; for unless eye-witnesses, or evidences to the same amount, were produced to convict her, he would be secretly reproached in companies of men, and openly in companies of women. 2. He is afraid also lest his adulteress should have the cunning to clear her conduct, and likewise lest the judges should show favor to her, and thus his name suffer in the public esteem. 3. Moreover, there may be domestic reasons, which may make separation from the house unadvisable: as in case there are children, towards whom also the adulteress has natural love; in case they are bound together by mutual services which cannot be put an end to; in case the wife is connected with and dependent upon her relatives, whether on the father's or mother's side, and there is a hope of receiving an increase of fortune from them; in case he lived with her in the beginning in habits of agreeable intimacy; and in case she, after she became meretricious, has the skill to soothe the man with engaging pleasantries and pretended civility, to prevent blame being imputed to herself; not to mention other cases, which, as in themselves they are legitimate causes of divorce, are also legitimate causes of concubinage; for the causes of retaining the wife at home do not take away the cause of divorce, supposing her guilty of adultery. Who, but a person of vile character, can fulfil the duties of the conjugal bed, and at the same time have commerce with a strumpet? If instances of this sort are occasionally to be met with, no favorable conclusions are to be drawn from them.

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470. VII. THE JUST CAUSES OF THIS CONCUBINAGE ARE THE JUST CAUSES OF SEPARATION FROM THE BED. There are legitimate causes of separation, and there are just causes: legitimate causes are enforced by the decisions of judges, and just causes by the decisions come to by the man alone. The causes both legitimate and just of separation from the bed, and also from the house, were briefly enumerated above, n. 252, 253; among which are VITIATED STATES OF THE BODY, including diseases whereby the whole body is so far infected, that the contagion may prove fatal: of this nature are malignant and pestilential fevers, leprosies, the venereal disease, cancers; also diseases whereby the whole body is so far weighed down, as to admit of no sociability, and from which exhale dangerous effluvia and noxious vapors, whether from the surface of the body, or from its inward parts, in particular from the stomach and the lungs: from the surface of the body proceed malignant pocks, warts, pustules, scorbutic pthisis, virulent scab, especially if the face is disfigured by it; from the stomach proceed foul, stinking, and rank eructations; from the lungs, filthy and putrid exhalations arising from imposthumes, ulcers or abscesses, or from vitiated blood or serum. Besides these there are also other various diseases; as *lipothamia*, which is a total faintness of body, and defect of strength; *paralysis*, which is a loosening and relaxation of the membranes and ligaments which serve for motion; epilepsy; permanent infirmity arising from apoplexy; certain chronical diseases; the iliac passion; rupture; besides other diseases, which the science of pathology teaches. VITIATED STATES OF THE MIND, which are just causes of separation from the bed and the house, are madness, frenzy, furious wildness, actual foolishness and idiocy, loss of memory, and the like. That these are just causes of concubinage, since they are just causes of separation, reason sees without the help of a judge.

471. VIII. OF THE EXCUSATORY CAUSES OF THIS CONCUBINAGE SOME ARE REAL AND SOME ARE NOT. Since besides the just causes which are just causes of separation, and thence become just causes of concubinage, there are also excusatory causes, which depend on judgement and justice with the man, therefore these also are to be mentioned: but as the judgements of justice may be perverted and be converted by confirmations into the appearances of what is just, therefore these excusatory causes are distinguished into real and not real, and are separately described.

472. IX. THE REALLY EXCUSATORY CAUSES ARE SUCH AS ARE GROUNDED IN WHAT IS JUST. To know these causes, it may be sufficient to mention some of them; such as having no natural affection towards the children, and a consequent rejection of them, intemperance, drunkenness, uncleanliness, immodesty, a desire of divulging family secrets, of disputing, of striking, of taking revenge, of doing evil, of stealing, of deceiving; internal dissimilitude, whence comes antipathy; a froward requirement of the conjugal debt, whence the man becomes as cold as a stone; being addicted to magic and witchcraft; an extreme degree of impiety; and other similar evils.

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473. There are also milder causes, which are really excusatory and which separate from the bed, and yet not from the house; as a cessation of procreation on the part of the wife, in consequence of advanced age, and thence a reluctance and opposition to actual love, while the ardor thereof still continues with the man; besides similar cases in which rational judgement sees what is just, and which do not hurt the conscience.

474. X. THE EXCUSATORY CAUSES WHICH ARE NOT REAL ARE SUCH AS ARE NOT GROUNDED IN WHAT IS JUST, ALTHOUGH IN THE APPEARANCE OF WHAT IS JUST. These are known from the really excusatory causes above mentioned, and, if not rightly examined, may appear to be just, and yet are unjust; as that times of abstinence are required after the bringing forth of children, the transitory sicknesses of wives, from these and other causes a check to procreation, polygamy permitted to the Israelites, and other like causes of no weight as grounded in justice. These are fabricated by the men after they have become cold, when unchaste lusts have deprived them of conjugal love, and have infatuated them with the idea of its likeness to adulterous love. When such men engage in concubinage, they, in order to prevent defamation, assign such spurious and fallacious causes as real and genuine,—and very frequently also falsely charge them against their wives, their companions often favorably assenting and applauding them.

475. XI. THOSE WHO FROM CAUSES LEGITIMATE, JUST, AND REALLY EXCUSATORY, ARE ENGAGED IN THIS CONCUBINAGE, MAY AT THE SAME TIME BE PRINCIPLED IN CONJUGIAL LOVE. We say that such may at the same time be principled in conjugal love; and we thereby mean, that they may keep this love stored up in themselves; for this love, in the subject in which it is, does not perish, but is quiescent. The reasons why conjugal love is preserved with those who prefer marriage to concubinage, and enter into the latter from the causes above mentioned, are these; that this concubinage is not repugnant to conjugal love; that it is not a separation from it; that it is only a clothing encompassing it; that this clothing is taken away from them after death. 1. That this concubinage is not repugnant to conjugal love, follows from what was proved above; that such concubinage, when engaged in from causes legitimate, just, and really excusatory, is not unlawful, n. 467-473. 2. That this concubinage is not a separation from conjugal love; for when causes legitimate, or just, or really excusatory, arise, and persuade and compel a man, then, conjugal love with marriage is not separated, but only interrupted; and love interrupted, and not separated, remains in the subject. The case in this respect is like that of a person, who, being engaged in a business which he likes, is detained from it by company, by public sights, or by a journey; still he does not cease to like his business: it is also like that of a person who is fond of generous

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wine, and who, when he drinks wine of an inferior quality, does not lose his taste and appetite for that which is generous. 3. The reason why the above concubinage is only a clothing of conjugal love encompassing it, is, because the love of concubinage is natural, and the love of marriage spiritual; and natural love is a veil or covering to spiritual, when the latter is interrupted: that this is the case, is unknown to the lover; because spiritual love is not made sensible of itself, but by natural love, and it is made sensible as delight, in which there is blessedness from heaven: but natural love by itself is made sensible only as delight. 4. The reason why this veil is taken away after death, is, because then a man from natural becomes spiritual, and instead of a material body enjoys a substantial one, wherein natural delight grounded in spiritual is made sensible in its perfection. That this is the case, I have heard from communication with some in the spiritual world, even from kings there, who in the natural world had engaged in concubinage from really excusatory causes.

476. XII. WHILE THIS CONCUBINAGE CONTINUES, ACTUAL CONNECTION WITH A WIFE IS NOT ALLOWABLE. The reason of this is, because in such case conjugal love, which in itself is spiritual, chaste, pure, and holy, becomes natural, is defiled and disregarded, and thereby perishes; wherefore in order that this love may be preserved, it is expedient that concubinage grounded in really excusatory causes, n. 472, 473, be engaged in with one only, and not with two at the same time.

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477. To the above I will add the following MEMORABLE RELATION. I heard a certain spirit, a youth, recently deceased, boasting of his libertinism, and eager to establish his reputation as a man of superior masculine powers; and in the insolence of his boasting he thus expressed himself; "What is more dismal than for a man to imprison his love, and to confine himself to one woman? and what is more delightful than to set the love at liberty? Who does not grow tired of one? and who is not revived by several? What is sweeter than promiscuous liberty, variety, deflorations, schemes to deceive husbands, and plans of adulterous hypocrisy? Do not those things which are obtained by cunning, deceit, and theft, delight the inmost principles of the mind!" On hearing these things, the bystanders said, "Speak not in such terms; you know not where and with whom you are; you are but lately come hither. Hell is beneath your feet, and heaven over your head; you are now in the world which is between those two, and is called the world of spirits. All who depart out of the world, come here, and being assembled are examined as to their quality; and here they are prepared, the wicked for hell, and the good for heaven. Possibly you still retain what you have heard from priests in the world, that whoremongers and adulterers are cast down into hell, and that chaste married partners

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are raised to heaven." At this the novitiate laughed, saying, "What are heaven and hell? Is it not heaven where any one is free; and is not he free who is allowed to love as many as he pleases? and is not it hell where any one is a servant: and is not he a servant who is obliged to keep to one?" But a certain angel, looking down from heaven, heard what he said, and broke off the conversation, lest it should proceed further and profane marriages; and he said to him, "Come up here, and I will clearly shew you what heaven and hell are, and what the quality of the latter is to continued adulterers." He then shewed him the way, and he ascended: after he was admitted he was led first into the paradisiacal garden, where were fruit-trees and flowers, which from their beauty, pleasantness and fragrance, tilled the mind with the delights of life. When he saw these things, he admired them exceedingly; but he was then in external vision, such as he had enjoyed in the world when he saw similar objects, and in this vision he was rational; but in the internal vision, in which adultery was the principal agent, and occupied every point of thought, he was not rational; wherefore the external vision was closed, and the internal opened; and when the latter was opened, he said, "What do I see now? is it not straw and dry wood? and what do I smell now? is it not a stench? What is become of those paradisiacal objects?" The angel said, "They are near at hand and are present; but they do not appear before your internal sight, which is adulterous, for it turns celestial things into infernal, and sees only opposites. Every man has an internal and an external mind, thus an internal and an external sight: with the wicked the internal mind is insane, and the external wise; but with the good the internal mind is wise, and from this also the external; and such as the mind is, so a man in the spiritual world sees objects." After this the angel, from the power which was given him, closed his internal sight, and opened the external, and led him away through gates towards the middle point of the habitations: there he saw magnificent palaces of alabaster, marble, and various precious stones, and near them porticos, and round about pillars overlaid and encompassed with wonderful ornaments and decorations. When he saw these things, he was amazed, and said, "What do I see? I see magnificent objects in their own real magnificence, and architectonic objects in their own real art." At that instant the angel again closed his external sight, and opened the internal, which was evil because filthily adulterous: hereupon he exclaimed, "What do I now see? Where am I? What is become of those palaces and magnificent objects? I see only confused heaps, rubbish, and places full of caverns." But presently he was brought back again to his external sight, and introduced into one of the palaces; and he saw the decorations of the gates, the windows, the walls, and the ceilings, and especially of the utensils, over

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and round about which were celestial forms of gold and precious stones, which cannot be described by any language, or delineated by any art; for they surpassed the ideas of language and the notions of art. On seeing these things he again exclaimed, "These are the very essence of whatever is wonderful, such as no eye had ever seen." But instantly, as before, his internal sight was opened, the external being closed, and he was asked what he then saw? He replied, "Nothing but decayed piles of bulrushes in this place, of straw in that, and of fire brands in a third." Once again he was brought into an external state of mind, and some maidens were introduced, who were extremely beautiful, being images of celestial affection; and they, with the sweet voice of their affection, addressed him; and instantly, on seeing and hearing them, his countenance changed, and he returned of himself into his internals, which were adulterous; and since such internals cannot endure any thing of celestial love, and neither on the other hand can they be endured by celestial love, therefore both parties vanished,—the maidens out of sight of the man, and the man out of sight of the maidens. After this, the angel informed him concerning the ground and origin of the changes of the state of his sights; saying, "I perceive that in the world, from which you are come, you have been two-fold, in internals having been quite a different man from what you were in externals; in externals you have been a civil, moral, and rational man; whereas in internals, you have been neither civil, moral, nor rational, because a libertine and an adulterer: and such men, when they are allowed to ascend into heaven, and are there kept in their externals, can see the heavenly things contained therein; but when their internals are opened, instead of heavenly things they see infernal. Know, however, that with every one in this world, externals are successively closed, and internals are opened, and thereby they are prepared for heaven or hell; and as the evil of adultery defiles the internals of the mind above every other evil, you must needs be conveyed down to the defiled principles of your love, and these are in the hells, where the caverns are full of stench arising from dunghills. Who cannot know from reason, that an unchaste and lascivious principle in the world of spirits, is impure and unclean, and thus that nothing more pollutes and defiles a man, and induces in him an infernal principle? Wherefore take heed how you boast any longer of your whoredoms, as possessing masculine powers therein above other men. I advertise you before hand, that you will become feeble, so that you will scarce know where your masculine power is. Such is the lot which awaits those who boast of their adulterous ability." On hearing these words he descended, and returned into the world of spirits, to his former companions, and converse with them modestly and chastely, but not for any considerable length of time.

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ON ADULTERIES AND THEIR GENERA AND DEGREES.

478. None can know that there is any evil in adultery, who judge of it only from its externals; for in these it resembles marriage. Such external judges, when they hear of internals, and are told that externals thence derive their good or their evil, say with themselves, "What are internals? Who sees them? Is not this climbing above the sphere of every one's intelligence?" Such persons are like those who accept all pretended good as genuine voluntary good, and who decide upon a man's wisdom from the elegance of his conversation; or who respect the man himself from the richness of his dress and the magnificence of his equipage, and not from his internal habit, which is that of judgement grounded in the affection of good. This also is like judging of the fruit of a tree, and of any other eatable thing, from the sight and touch only, and not of its goodness from a knowledge of its flavor: such is the conduct of all those who are unwilling to perceive any thing respecting man's internal. Hence comes the wild infatuation of many at this day, who see no evil in adulteries, yea, who unite marriages with them in the same chamber, that is, who make them altogether alike; and this only on account of their apparent resemblance in externals. That this is the case, was shewn me by this experimental proof: on a certain time, the angels assembled from Europe some hundreds of those who were distinguished for their genius, their erudition, and their wisdom, and questioned them concerning the distinction between marriage and adultery, and in treated them to consult the rational powers of their understandings: and after consultation, all, except ten, replied, that the judicial law constitutes the only distinction, for the sake of some advantage; which distinction may indeed be known, but still be accommodated by civil prudence. They were next asked, Whether they saw any good in marriage, and any evil in adultery? They returned for answer, that they did not see any rational evil and good. Being questioned whether they saw any sin in it? they said, "Where is the sin? Is not the act alike?" At these answers the angels were amazed, and exclaimed, Oh, the gross stupidity of the age! Who can measure its quality and quantity? On hearing this exclamation, the hundreds of the wise ones turned themselves, and said one among another with loud laughter, "Is this gross stupidity? Is there any wisdom that can bring conviction that to love another person's wife merits eternal damnation?" But that adultery is spiritual evil, and thence moral and civil evil, and diametrically contrary to the wisdom of reason; also that the love of adultery is from hell and returns to hell, and the love of marriage is from heaven and returns to heaven, has been demonstrated in the first chapter of this part, concerning the opposition of adulterous and conjugal love. But since all evils, like all

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goods, partake of latitude and altitude, and according to latitude have their genera, and according to altitude their degrees, therefore, in order that adulteries may be known as to each dimension, they shall first be arranged into their genera, and afterwards into their degrees; and this shall be done in the following series: I. *There are three genera of adulteries,—simple, duplicate, and triplicate.* II. *Simple adultery is that of an unmarried man with another's wife, or of an unmarried woman with another's husband.* III. *Duplicate adultery is that of a husband with another's wife, or of a wife with another's husband.* IV. *Triplicate adultery is with relations by blood.* V. *There are four degrees of adulteries, according to which they have their predications, their charges of blame, and after death their imputations.* VI. *Adulteries of the first degree are adulteries of ignorance, which are committed by those who cannot as yet, or cannot at all, consult the understanding, and thence check them.* VII. *In such cases adulteries are mild.* VIII. *Adulteries of the second degree are adulteries of lust, which are committed by those who indeed are able to consult the understanding, but from accidental causes at the moment are not able.* IX. *Adulteries committed by such persons are imputatory, according as the understanding afterwards favors them or not.* X. *Adulteries of the third degree are adulteries of the reason, which are committed by those who with the understanding confirm themselves in the persuasion that they are not evils of sin.* XI. *The adulteries committed by such persons are grievous, and are imputed to them according to confirmations.* XII. *Adulteries of the fourth degree are adulteries of the will, which are committed by those who make them lawful and pleasing, and who do not think them of importance enough, to consult the understanding respecting them.* XIII. *The adulteries committed by these persons are exceedingly grievous, and are imputed to them as evils of purpose, and remain with them as guilt.* XIV. *Adulteries of the third and fourth degrees are evils of sin, according to the quantity and quality of understanding and will in them, whether they are actually committed or not.* XV. *Adulteries grounded in purpose of the will, and adulteries grounded in confirmation of the understanding render men natural, sensual, and corporeal.* XVI. *And this to such a degree, that at length they reject from themselves all things of the church and of religion.* XVII. *Nevertheless they have the powers of human rationality like other men.* XVIII. *But they use that rationality while they are in externals, but abuse it while in their internals.* We proceed to an explanation of each article.

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479. I. THERE ARE THREE GENERA OF ADULTERIES,—SIMPLE, DUPLICATE, AND TRIPLICATE. The Creator of the universe has distinguished all the things which he has created into genera, and each genus into species, and has distinguished each species, and each distinction in like manner, and so forth, to the end that an image of what is infinite may exist in a perpetual variety of qualities. Thus the Creator of the universe has distinguished goods and their truths, and in like manner evils and their falses, after they arose. That he has distinguished all things in the spiritual world into genera, species, and differences, and has collected together into heaven all goods and truths, and into hell all evils and falses, and has arranged the latter in an order diametrically opposite to the former, may appear from what is explained in a work concerning HEAVEN AND HELL, published in London in the year 1758. That in the natural world he has also thus distinguished and does distinguish goods and truths, and likewise evils and falses, appertaining to men, and thereby men themselves, may be known from their lot after death, in that the good enter into heaven, and the evil into hell. Now, since all things relating to good, and all things relating to evil, are distinguished into genera, species, and so forth, therefore marriages are distinguished into the same, and so are their opposites, which are adulteries.

480. II. SIMPLE ADULTERY IS THAT OF AN UNMARRIED MAN WITH ANOTHER'S WIFE, OR AN UNMARRIED WOMAN WITH ANOTHER'S HUSBAND. By adultery here and in the following pages we mean the adultery which is opposite to marriage; it is opposite because it violates the covenant of life contracted between married partners: it rends asunder their love, and defiles it, and closes the union which was begun at the time of betrothing, and strengthened in the beginning of marriage: for the conjugal love of one man with one wife, after engagement and covenant, unites their souls. Adultery does not dissolve this union, because it cannot be dissolved; but it closes it, as he that stops up a fountain at its source, and thence obstructs its stream, and fills the cistern with filthy and stinking waters: in like manner conjugal love, the origin of which is a union of souls, is daubed with mud and covered by adultery; and when it is so daubed with mud there arises from beneath the love of adultery; and as this love increases, it becomes fleshly, and rises in insurrection against conjugal love, and destroys it. Hence comes the opposition of adultery and marriage.

481. That it may be further known how gross is the stupidity of this age, in that those who have the reputation of wisdom do not see any sin in adultery, as was discovered by the angels (see just above, n. 478), I will here add the following MEMORABLE RELATION. There were certain spirits who, from a habit they had acquired in the life of the body, infested me with peculiar cunning, and this they did by a sottish

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and as it were waving influx, such as is usual with well-disposed spirits; but I perceived that they employed craftiness and similar means, to the intent that they might engage attention and deceive. At length I entered into conversation with one of them who, it was told me, had while he lived in the world been the general of an army: and as I perceived that in the ideas of his thought there was a lascivious principle, I conversed with him by representatives in the spiritual language which fully expresses what is intended to be said, and even several things in a moment. He said that, in the life of the body in the former world, he had made no account of adulteries: but it was granted me to tell him, that adulteries are wicked, although from the delight attending them, and from the persuasion thence resulting, they appear to the adulterer as not wicked but allowable; which also he might know from this consideration, that marriages are the seminaries of the human race, and thence also the seminaries of the heavenly kingdom, and therefore that they ought not to be violated, but to be accounted holy; also from this consideration, that he ought know, as being in the spiritual world, and in a state of perception, that conjugal love descends from the Lord through heaven, and that from that love, as a parent, is derived mutual love, which is the main support of heaven; and further from this consideration, that adulterers, whenever they only approach the heavenly societies, are made sensible of their own stench, and throw themselves headlong thence towards hell: at least he might know, that to violate marriages is contrary to the divine laws, to the civil laws of all kingdoms, also to the genuine light of reason, and thereby to the right of nations, because contrary to order both divine and human; not to mention other considerations. But he replied, that he entertained no such thoughts in the former life: he wished to reason whether the case was so or not; but he was told that truth does not admit of reasonings, since they favor the delights of the flesh against those of the spirit, the quality of which latter delights he was ignorant of; and that he ought first to think about the things which I had told him, because they are true; or to think from the well-known maxim, that no one should do to another what he is unwilling another should do to him; and thus, if any one had in such a manner violated his wife, whom he had loved, as is the case in the beginning of every marriage, and he had then been in a state of wrath, and had spoken from that state, whether he himself also would not then have detested adulteries, and being a man of strong parts, would not have confirmed himself against them more than other men, even to condemning them to hell; and being the general of an army, and having brave companions, whether he would not, in order to prevent disgrace, either have put the adulterer to death, or have driven the adulteress from his house.

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482. III. DUPLICATE ADULTERY IS THAT OF A HUSBAND WITH ANOTHER'S WIFE, OR OF A WIFE WITH ANOTHER'S HUSBAND. This adultery is called duplicate, because it is committed by two, and on each side the marriage-covenant is violated; wherefore also it is twofold more grievous than the former. It was said above, n. 480, that the conjugal love of one man with one wife, after engagement and covenant, unites their souls, and that such union is that very love in its origin; and that this origin is closed and stopped up by adultery, as the source and stream of a fountain. That the souls of two unite themselves together, when love to the sex is confined to one of the sex, which is the case when a maiden engages herself wholly to a youth, and on the other hand a youth engages himself wholly to a maiden, is clearly manifest from this consideration, that the lives of both unite themselves, consequently their souls, because souls are the first principles of life. This union of souls can only take place in monogamical marriages, or those of one man with one wife, but not in polygamical marriages, or those of one man with several wives; because in the latter case the love is divided, in the former it is united. The reason why conjugal love in its supreme abode is spiritual, holy, and pure, is because the soul of every man from its origin is celestial; wherefore it receives influx immediately from the Lord, for it receives from him the marriage of love and wisdom, or of good and truth; and this influx makes him a man, and distinguishes him from the beasts. From this union of souls, conjugal love, which is there in its spiritual sanctity and purity, flows down into the life of the whole body, and fills with blessed delights, so long as its channel remains open; which is the case with those who are made spiritual by the Lord. That nothing but adultery closes and stops up this abode of conjugal love, thus its origin or fountain and its channel, is evident from the Lord's words, that it is not lawful to put away a wife and marry another, except on account of adultery: Matt. xix. 3-9; and also from what is said in the same passage, that he that marries her that is put away commits adultery, verse 9. When therefore, as was said above, that pure and holy fountain is stopped up, it is clogged about with filthiness of sundry kinds, as a jewel with ordure, or bread with vomit; which things are altogether opposite to the purity and sanctity of that fountain, or of conjugal love: from which opposition comes conjugal cold, and according to this cold is the lascivious voluptuousness of adulterous love, which consumes itself of its own accord. The reason why this is an evil of sin is because the holy principle is covered and thereby its channel into the body is obstructed, and in the place thereof a profane principle succeeds, and its channel into the body is opened, whence a man from celestial becomes infernal.

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483. To the above I will add some particulars from the spiritual world, which are worthy to be recorded. I have been informed in that world, that some married men are inflamed with the lust of committing whoredom with maidens or virgins; some with those who are not maidens but harlots; some with married women or wives; some with women of the above description who are of noble descent; and some with such as are not of noble descent: that this is the case, was confirmed to me by several instances from the various kingdoms in that world. While I was meditating concerning the variety of such lusts, I asked whether there are any who find all their delight with the wives of others, and none with unmarried women? Wherefore to convince me that there are some such spirits, several were brought to me from a certain kingdom, who were obliged to speak according to their libidinous principles. These declared that it was, and still is their sole pleasure and delight to commit whoredom with the wives of others; and that they look out for such as are beautiful, and hire them for themselves at a great price according to their wealth, and in general bargain about the price with the wife alone. I asked, why they do not hire for themselves unmarried women? They said, that they consider this would be cheap and worthless, and therefore undelightful to them. I asked also, whether those wives afterwards return to their husbands and live with them? They replied, that they either do not return, or they return cold, having become courtezans. Afterwards I asked them seriously, whether they ever thought, or now think, that this is twofold adultery, because they commit this at the time they have wives of their own, and that such adultery deprives a man of all spiritual good? But at this several who were present laughed, saying, "What is spiritual good?" Nevertheless I was still urgent, and said, "What is more detestable than for a man to mix his soul with the soul of a husband in his wife? Do you not know, that the soul of a man is in his seed?" Hereupon they turned themselves away and muttered, "What harm can this do her?" At length I said, "Although you do not fear divine laws, do you not fear civil laws?" They replied, "No, we only fear certain of the ecclesiastical order; but we conceal this in their presence; and if we cannot conceal it, we keep upon good terms with them." I afterwards saw the former divided into companies, and some of the latter cast into hell.

484. IV. TRIPPLICATE ADULTERY IS WITH RELATIONS BY BLOOD. This adultery is called triplicate, because it is threefold more grievous than the two former. The relations, or remains of the flesh, which are not to be approached, are mentioned in Levit. xviii. 6-18. There are internal and external reasons why these adulteries are threefold more grievous than the two above-mentioned: the internal reasons are grounded in the correspondence of those adulteries with the violation of spiritual marriage, which is that of the Lord and the church, and thence of good and truth; and the external reasons are for the sake of guards, to prevent a man's becoming a beast. We have no leisure, however, to proceed to the further disclosure of these reasons.

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485. V. THERE ARE FOUR DEGREES OF ADULTERIES, ACCORDING TO WHICH THEY HAVE THEIR PREDICATIONS, THEIR CHARGES OF BLAME, AND AFTER DEATH THEIR IMPUTATIONS. These degrees are not genera, but enter into each genus, and cause its distinctions between more and less evil or good; in the present case, deciding whether adultery of every genus from the nature of the circumstances and contingencies, is to be considered milder or more grievous. That circumstances and contingencies vary every thing is well known. Nevertheless things are considered in one way by a man from his rational light, in another by a judge from the law, and in another by the Lord from the state of a man's mind: wherefore we mention predications, charges of blame, and after death imputations; for predications are made by a man according to his rational light, charges of blame are made by a judge according to the law, and imputations are made by the Lord according to the state of the man's mind. That these three differ exceedingly from each other, may be seen without explanation: for a man, from rational conviction according to circumstances and contingencies, may acquit a person, whom a judge, when he sits in judgement, cannot acquit from the law: and also a judge may acquit a person, who after death is condemned. The reason of this is, because a judge gives sentence according to the actions done, whereas after death every one is judged according to the intentions of the will and thence of the understanding, and according to the confirmations of the understanding and thence of the will. These intentions and confirmations a judge does not see; nevertheless each judgement is just; the one for the sake of the good of civil society, the other for the sake of the good of heavenly society.

486. VI. ADULTERIES OF THE FIRST DEGREE ARE ADULTERIES OF IGNORANCE, WHICH ARE COMMITTED BY THOSE WHO CANNOT AS YET, OR CANNOT AT ALL, CONSULT THE UNDERSTANDING, AND THENCE CHECK THEM. All evils, and thus also all adulteries, viewed in themselves, are at once of the internal and the external man; the internal intends them, and the external does them; such therefore as the internal man is in the deeds done by the external, such are the deeds viewed in themselves: but since the internal man with his intention, does not appear before man, every one must be judged in a human court from deeds and words according to the law in force and its provisions: the interior sense of the law is also to be regarded by the judge. But to illustrate the case by example: if adultery be committed by a youth, who does not as yet know that adultery is a greater evil than fornication; if the like be committed by a very simple man; if it be committed by a person who is deprived by disease of the full powers of judgement; or by a person, as is sometimes the case, who is delirious by fits, and is at the time in a state of actual delirium; yet further, if it be committed in a fit of insane drunkenness, and

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so forth, it is evident, that in such cases, the internal man, or mind, is not present in the external, scarcely any otherwise than in an irrational person. Adulteries in these instances are predicated by a rational man according to the above circumstances; nevertheless the perpetrator is charged with blame by the same rational man as a judge, and is punished by the law; but after death those adulteries are imputed according to the presence, quality, and faculty of understanding in the will of the perpetrators.

487. VII. IN SUCH CASES ADULTERIES ARE MILD. This is manifest from what was said just above, n. 486, without further confirmation; for it is well known that the quality of every deed and in general the quality of every thing, depends upon circumstances, and which mitigate or aggravate it; but adulteries of this degree are mild at the first times of their commission; and also remain mild so far as the offending party of either sex, in the future course of life, abstains from them for these reasons;—because they are evils against God, or against the neighbour, or against the goods of the state, and because, in consequence of their being such evils, they are evils against reason; but on the other hand, if they are not abstained from for one of the abovementioned reasons, they are reckoned amongst grievous adulteries; thus it is according to the divine law, Ezek. xviii, 21, 22, 24, and in other places: but they cannot, from the above circumstances, be pronounced either blameless or culpable, or be predicated and judged as mild or grievous, because they do not appear before man, neither are they within the province of his judgement; wherefore it is meant, that after death they are so accounted or imputed.

488. VIII. ADULTERIES OF THE SECOND DEGREE ARE ADULTERIES OF LUST, WHICH ARE COMMITTED BY THOSE WHO INDEED ARE ABLE TO CONSULT THE UNDERSTANDING, BUT FROM ACCIDENTAL CAUSES AT THE MOMENT ARE NOT ABLE. There are two things which, in the beginning, with every man who from natural is made spiritual, are at strife together, which are commonly called the spirit and the flesh; and since the love of marriage is of the spirit, and the love of adultery is of the flesh, in such case there is also a combat between those loves. If the love of marriage conquers, it gains dominion over and subjugates the love of adultery, which is effected by its removal; but if it happens that the lust of the flesh is excited to a heat greater than what the spirit can control from reason, it follows that the state is inverted, and the heat of lust infuses allurements into the spirit, to such a degree, that it is no longer master of its reason, and thence of itself: this is meant by adulteries of the second degree, which are committed by those who indeed are able to consult the understanding, but by reason of accidental causes at the moment are not able. But the matter may be illustrated by particular cases; as in case a meretricious wife by her craftiness captivates

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a man's mind (*animus*), enticing him into her chamber, and inflaming his passions to such a degree as to leave him no longer master of his judgement; and especially if, at the same time, she also threatens to expose him if he does not consent: in like manner, in case any meretricious wife is skilled in deceitful allurements, or by powerful stimulants inflames the man to such a degree, that the raging lust of the flesh deprives the understanding of the free use of reason: in like manner, in case a man, by powerful enticements, so far works upon another's wife, as to leave her no longer mistress of herself, by reason of the fire kindled in her will; besides other like cases. That these and similar accidental circumstances lessen the grievousness of adultery, and give a milder turn to the predication of the blame thereof in favor of the party seduced, is agreeable to the dictates and conclusions of reason. The imputation of this degree of adultery comes next to be treated of.

489. IX. ADULTERIES COMMITTED BY SUCH PERSONS ARE IMPUTATORY, ACCORDING AS THE UNDERSTANDING AFTERWARDS FAVORS THEM OR NOT. So far as the understanding favors evils, so far a man appropriates them to himself and makes them his own. Favor implies consent; and consent induces in the mind a state of the love of them: the case is the same with adulteries, which in the beginning were committed without the consent of the understanding, and are favored: the contrary comes to pass if they are not favored. The reason of this is, because evils or adulteries, which are committed in the blindness of the understanding, are committed from the concupiscence of the body; and such evils or adulteries have a near resemblance to the instincts of beasts: with man (*homo*) indeed the understanding is present, while they are committing, but in a passive or dead potency and not in active and living potency. From these considerations it follows of course, that such things are not imputed, except so far as they are afterwards favored or not. By imputation we here mean accusation after death, and hence judication, which takes place according to the state of a man's spirit: but we do not mean inculcation by a man before a judge; for this does not take place according to the state of a man's spirit, but of his body in the deed; and unless there was a difference herein, those would be acquitted after death who are acquitted in the world, and those would be condemned who are condemned in the world; and thus the latter would be without any hope of salvation.

490. X. ADULTERIES OF THE THIRD DEGREE ARE ADULTERIES OF THE REASON, WHICH ARE COMMITTED BY THOSE WHO WITH THE UNDERSTANDING CONFIRM THEMSELVES IN THE PERSUASION THAT THEY ARE NOT EVILS OF SIN. Every man knows that there exist such principles as the will and the understanding; for in his common speaking he says, "This I will, and this I understand;" but still he does not distinguish them, but makes the one the same as the other; because he only reflects

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upon the things which belong to the thought grounded in the understanding, and not upon those which belong to the love grounded in the will; for the latter do not appear in light as the former. Nevertheless, he that does not distinguish between the will and the understanding, cannot distinguish between evils and goods, and consequently he must remain in entire ignorance concerning the blame of sin. But who does not know that good and truth are two distinct principles, like love and wisdom? and who cannot hence conclude, while he is in rational illumination, that there are two faculties in man, which distinctly receive and appropriate to themselves those principles, and that the one is the will and the other the understanding, by reason that what the will receives and reproduces is called good, and what the understanding receives is called truth; for what the will loves and does, is called truth, and what the understanding perceives and thinks, is called truth? Now as the marriage of good and truth was treated of in the first part of this work, and in the same place several considerations were adduced concerning the will and the understanding, and the various attributes and predicates of each, which, as I imagine, are also perceived by those who had not thought at all distinctly concerning the understanding and the will, (for human reason is such, that it understands truths from the light thereof, although it has not heretofore distinguished them); therefore, in order that the distinctions of the understanding and the will may be more clearly perceived, I will here mention some particulars on the subject, that it may be known what is the quality of adulteries of the reason and the understanding, and afterwards what is the quality of adulteries of the will. The following points may serve to illustrate the subject: 1. That the will of itself does nothing; but whatever it does, it does by the understanding. 2. On the other hand also, that the understanding alone of itself does nothing; but whatever it does, it does from the will. 3. That the will flows into the understanding but not the understanding into the will; yet that the understanding teaches what is good and evil, and consults with the will, that out of those two principles it may choose and do what is pleasing to it. 4. That after this there is effected a twofold conjunction; one, in which the will acts from within, and the understanding from without; the other in which the understanding acts from within, and the will from without: thus are distinguished the adulteries of the reason, which are here treated of, from the adulteries of the will, which are next to be treated of. They are distinguished, because one is more grievous than the other; for the adultery of the reason is less grievous than that of the will; because in adultery of the reason, the understanding acts from within, and the will from without; whereas in adultery of the will, the will acts from within, and the understanding from without; and the will is the man himself, and the understanding is the man as grounded in the will; and that which acts within has dominion over that which acts without.

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491. XI. THE ADULTERIES COMMITTED BY SUCH PERSONS ARE GRIEVOUS, AND ARE IMPUTED TO THEM ACCORDING TO CONFIRMATIONS. It is the understanding alone that confirms, and when it confirms, it engages the will to its party, and sets it about itself, and thus compels it to compliance. Confirmations are affected by reasonings, which the mind seizes for its use, deriving them either from its superior region or from its inferior; if from the superior region, which communicates with heaven, it confirms marriages and condemns adulteries; but if from the inferior region, which communicates with the world, it confirms adulteries and makes light of marriages. Every one can confirm evil just as well as good; in like manner what is false and what is true; and the confirmation of evil is perceived with more delight than the confirmation of good, and the confirmation of what is false appears with greater lucidity than the confirmation of what is true. The reason of this is, because the confirmation of what is evil and false derives its reasonings from the delights, the pleasures, the appearances, and the fallacies of the bodily senses; whereas the confirmation of what is good and true derives its reasons from the region above the sensual principles of the body. Now, since evils and falses can be confirmed just as well as goods and truths, and since the confirming understanding draws the will to its party, and the will together with the understanding forms the mind, it follows that the form of the human mind is according to confirmations, being turned to heaven if its confirmations are in favor of marriage, but to hell if they are in favor of adulteries; and such as the form of a man's mind is such is his spirit; consequently such is the man. From these considerations then it is evident, that adulteries of this degree after death are imputed according to confirmations.

492. XII. THE ADULTERIES OF THE FOURTH DEGREE ARE ADULTERIES OF THE WILL WHICH ARE COMMITTED BY THOSE WHO MAKE THEM LAWFUL AND PLEASING, AND WHO DO NOT THINK THEM OF IMPORTANCE ENOUGH TO CONSULT THE UNDERSTANDING RESPECTING THEM. These adulteries are distinguished from the foregoing from their origins. The origin of these adulteries is from the depraved will connate to man, or from hereditary evil, which a man blindly obeys after he is capable of exercising his own judgement, not at all considering whether they are evils or not; wherefore it is said, that he does not think them of importance enough to consult the understanding respecting them: but the origin of the adulteries which are called adulteries of reason, is from a perverse understanding; and these adulteries are committed by those who confirm themselves in the persuasion that they are not evils of sin. With the latter adulterers, the understanding is the principal agent; with the former the will. The distinctions in these two cases do not appear to any man in the natural world; but they appear plainly to the angels

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in the spiritual world. In the latter world all are in general distinguished according to the evils which originate in the will and in the understanding, and which are accepted and appropriated; they are also separated in hell according to those evils: those who are in evil from the understanding, dwell there in front, and are called satans; but those who are in evil from the will, dwell at the back, and are called devils. It is on account of this universal distinction that mention is made in the Word of satan and the devil. With those wicked ones, and also those adulterers, who are called satans, the understanding is the principal agent; but with those who are called devils, the will is the principal agent. It is not however possible to explain these distinctions, so as to render them visible to the understanding, unless the distinctions of the will and the understanding be first known; and also unless a description be given of the formation of the mind from the will by the understanding, and of its formation from the understanding by the will. The knowledge of these subjects is necessary, before the distinctions above-mentioned can be seen by reason; but to express this knowledge on paper would require a volume.

493. XIII. THE ADULTERIES COMMITTED BY THESE PERSONS ARE EXCEEDINGLY GRIEVOUS, AND ARE IMPUTED TO THEM AS EVILS OF PURPOSE, AND REMAIN IN THEM AS GUILT. The reason why they are exceedingly grievous, and more grievous than the foregoing, is, because in them the will is the principal agent, whereas in the foregoing the understanding is the principal agent, and a man's life essentially is his will, and formally is his understanding: the reason of this is, because the will acts in unity with the love, and love is the essence of a man's life, and forms itself in the understanding by such things as are in agreement with it: wherefore the understanding viewed in itself is nothing but a form of the will; and since love is of the will, and wisdom of the understanding, therefore wisdom is nothing but a form of love; in like manner truth is nothing but a form of good. That which flows from the very essence of a man's life, thus which flows from his will or his love, is principally called purpose; but that which flows from the form of his life, thus from the understanding and its thought is called intention. Guilt also is principally predicated of the will: hence comes the common observation, that everyone has the guilt of evil from inheritance, but that the evil is from the man. Hence these adulteries of the fourth degree are imputed as evils of purpose, and remain in as guilt.

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494. XIV. ADULTERIES OF THE THIRD AND FOURTH DEGREES ARE EVILS OF SIN, ACCORDING TO THE QUANTITY AND QUALITY OF UNDERSTANDING AND WILL IN THEM, WHETHER THEY ARE ACTUALLY COMMITTED OR NOT. That adulteries of the reason or the understanding, which are of the third degree, and adulteries of the will, which are of the fourth, are grievous, consequently evils of sin, according to the quality of the understanding and of the will in them, may be seen from the comment above concerning them, n. 490-493. The reason of this is, because a man (*homo*) is a man by virtue of the will and the understanding; for from these two principles exist not only all the things which are done in the mind, but also all those which are done in the body. Who does not know, that the body does not act of itself, but the will by the body? also that the mouth does not speak of itself, but the thought by the mouth? Wherefore if the will were to be taken away, action would instantly be at a stand, and if thought were to be taken away, the speech of the mouth would instantly cease. Hence it is clearly manifest, that adulteries which are actually committed, are grievous according to the quantity and quality of the understanding of the will in them. That they are in like manner grievous, if the same are not actually committed, appears from the Lord's words: *It was said by them of old time, Thou shalt not commit adultery; but I say unto you, that if any one hath looked at another's woman, to lust after her, he hath already committed adultery with her in heart*; Matt. v. 27, 28: to commit adultery in the heart is to commit it in the will. There are many reasons which operate to prevent an adulterer's being an adulterer in act, while he is still so in will and understanding: for there are some who abstain from adulteries as to act through fear of the civil law and its penalties; through fear of the loss of reputation and thence of honor; through fear of disease thence arising; through fear of quarrels at home on the part of a wife, and the consequent loss of tranquillity; through fear of revenge on the part of the husband and the next of kin; thus also through fear of being beaten by the servants; through poverty or avarice; through imbecility arising from disease, from abuse, from age, or from impotence, and consequent shame: if any one restrains himself from actual adulteries, under the influence of these and like reasons, and yet favors them in his will and understanding, he is still an adulterer: for he believes nevertheless that they are not sins, and he does not make them unlawful before God in his spirit; and thus he commits them in spirit, although not in body before the world; wherefore after death, when he becomes a spirit, he speaks openly in favor of them.

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495. XV. ADULTERIES GROUNDED IN PURPOSE OF THE WILL, AND ADULTERIES GROUNDED IN CONFIRMATION OF THE UNDERSTANDING, RENDER MEN NATURAL, SENSUAL, AND CORPOREAL. A man (*homo*) is a man, and is distinguished from the beasts, by this circumstance, that his mind is distinguished into three regions, as many as the heavens are distinguished into: and that he is capable of being elevated out of the lowest region into the next above it, and also from this into the highest, and thus of becoming an angel of one heaven, and even of the third: for this end, there has been given to man a faculty of elevating the understanding thitherto; but if the love of his will is not elevated at the same time, he does not become spiritual, but remains natural: nevertheless he retains the faculty of elevating the understanding. The reason why he retains this faculty is, that he may be reformed; for he is reformed by the understanding: and this is effected by the knowledges of good and truth, and by a rational intuition grounded therein, if he views those knowledges rationally, and lives according to them, then the love of the will is elevated at the same time, and in that degree the human principle is perfected, and the man becomes more and more a man. It is otherwise if he does not live according to the knowledges of good and truth: in this case the love of his will remains natural, and his understanding by turns becomes spiritual: for it raises itself upwards alternately, like an eagle, and looks down upon what is of its love beneath; and when it sees this, it flies down to it, and conjoins itself with it: if therefore it loves the concupiscences of the flesh, it lets itself down to these from its height, and in conjunction with them, derives delight to itself from their delights; and again in quest of reputation, that it may be believed wise, it lifts itself on high, and thus rises and sinks by turns, as was just now observed. The reason why adulterers of the third and fourth degree, who are such as from purpose of the will and continuation of the understanding have made themselves adulterers, are absolutely natural, and progressively become sensual and corporeal, is, because they have immersed the love of their will, and together with it their understanding, in the impurities of adulterous love, and are delighted therewith, as unclean birds and beasts are with stinking and dunghill filth as with dainties and delicacies: for the effluvia arising from their flesh fill the recesses of the mind with their dregs, and cause that the will, perceives nothing more dainty and desirable. It is these who after death become corporeal spirits, and from whom flow the unclean things of hell and the church, spoken of above n. 430, 431.

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496. There are three degrees of the natural man; in the first degree are those who love only the world, placing their heart on wealth; these are properly meant by the natural: in the second degree are those who love only the delights of the senses, placing their heart on every kind of luxury and pleasure; these are properly meant by the sensual: in the third degree are those who love only themselves, placing their heart on the quest of honor; these are properly meant by the corporeal, because they immerse all things of the will, and consequently of the understanding, in the body, and look backward at themselves from others, and love only what belongs to themselves: but the sensual immerse all things of the will and consequently of the understanding in the allurements and fallacies of the senses, indulging in these alone; whereas the natural pour forth into the world all things of the will and understanding, covetously and fraudulently acquiring wealth, and regarding no other use therein and thence but that of possession. The above-mentioned adulteries change men in these degenerate degrees, one into this, another into that, each according to his favorite taste for what is pleasurable, in which taste his peculiar genius is grounded.

497. XVI. AND THIS TO SUCH A DEGREE THAT AT LENGTH THEY REJECT FROM THEMSELVES ALL THINGS OF THE CHURCH AND OF RELIGION. The reason why determined and continued adulterers reject from themselves all things of the church and religion is, because the love of marriage and the love of adultery are opposite, n. 425, and the love of marriage acts in unity with the church and religion; see n. 130, and throughout the former part; hence the love of adultery, as being opposite, acts in unity with those things which are contrary to the church. A further reason why those adulterers reject from themselves all things of the church and of religion, is, because the love of marriage and the love of adultery are opposite, as the marriage of good and truth is opposite to the connection of evil and the false: see n. 427, 428; and the marriage of good and truth constitutes the church, whereas the connection of evil and the false constitutes the anti-church. A further reason why those adulterers reject from themselves all things of the church and of religion, is because the love of marriage and the love of adultery are as opposite as heaven and hell, n. 429; and in heaven there is the love of all things of the church, whereas in hell there is hatred against them. A further reason why those adulterers reject from themselves all things of the church and of religion, is, because, their delights commence from the flesh, and are of the flesh also in the spirit, n. 440, 441; and the flesh is contrary to the spirit, that is, contrary to the spiritual things of the church: hence also the delights of adulterous love are called the pleasures of insanity. If you desire demonstration in this case, go, I pray, to those whom you know to be such adulterers, and

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ask them privately, what they think concerning God, the church, and eternal life, and you will hear. The genuine reason is, because as conjugal love opens the interiors of the mind; and thereby elevates them above the sensual principles of the body, even into the light and heat of heaven, so, on the other hand, the love of adultery closes the interiors of the mind, and thrusts down the mind itself, as to its will, into the body, even into all things which its flesh lusts after; and the deeper it is so thrust down, the further it is removed and set at a distance from heaven.

498. XVII. NEVERTHELESS THEY HAVE THE POWERS OF HUMAN RATIONALITY LIKE OTHER MEN. That the natural man, the sensual, and the corporeal, is equally rational, in regard to understanding, as the spiritual man, has been proved to me from satans and devils arising by leave out of hell, and conversing with angelic spirits in the world of spirits; concerning whom, see the MEMORABLE RELATIONS throughout; but as the love of the will makes the man, and this love draws the understanding into consent, therefore such are not rational except in a state removed from the love of the will; when they return again into this love, they are more dreadfully insane than wild beasts. But a man, without the faculty of elevating the understanding above the love of the will, would not be a man but a beast; for a beast does not enjoy that faculty; consequently neither would he be able to choose any thing, and from choice to do what is good and expedient, and thus he would not be in a capacity to be reformed, and to be led to heaven, and to live for ever. Hence it is, that determined and confirmed adulterers, although they are merely natural, sensual, and corporeal, still enjoy, like other men, the powers of understanding or rationality: but when they are in the lust of adultery, and think and speak from that lust concerning it, they do not enjoy that rationality; because then the flesh acts on the spirit, and not the spirit on the flesh. It is however to be observed, that these at length after death become stupid; not that the faculty of growing wise is taken away from them, but that they are unwilling to grow wise, because wisdom is undelightful to them.

499. XVIII. BUT THEY USE THAT RATIONALITY WHILE THEY ARE IN EXTERNALS, BUT ABUSE IT WHILE THEY ARE IN INTERNALS. They are in externals when they converse abroad and in company, but in their internals when at home or with themselves. If you wish, make the experiment; bring some person of this character, as, for example, one of the order called Jesuits, and cause him to speak in company, or to teach in a temple, concerning God, the holy things of the church, and heaven and hell, and you will hear him a more rational zealot than any other; perhaps also he will force you to sighs and tears for your salvation; but take him into your house, praise him excessively, call him the father of wisdom, and make yourself his friend,

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until he opens his heart, and you will hear what he will then preach concerning God, the holy things of the church, and heaven and hell,—that they are mere fancies and delusions, and thus bonds invented for souls, whereby great and small, rich and poor, may be caught and bound, and kept under the yoke of their dominion. Let these observations suffice for illustration of what is meant by natural men, even to corporeal, enjoying the powers of human rationality like others, and using it when they are in externals, but abusing it when in their internals. The conclusion to be hence deduced is, that no one is to be judged of from the wisdom of his conversation, but of his life in union therewith.

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500. To the above I will add the following MEMORABLE RELATION. On a certain time in the spiritual world I heard a great tumult: there were some thousands of people gathered together, who cried out, LET THEM BE PUNISHED, LET THEM BE PUNISHED: I went nearer, and asked what the cry meant? A person that was separate from the crowd, said to me, "They are enraged against three priests, who go about and preach every where against adulterers, saying, that adulterers have no acknowledgement of God, and that heaven is closed to them and hell open; and that in hell they are filthy devils, because they appear there at a distance like swine wallowing in mire, and that the angels of heaven abominate them." I inquired, "Where are the priests? and why is there such a vociferation on that account?" He replied, "The three priests are in the midst of them, guarded by attendants; and those who are gathered together are of those who believe adulteries not to be sins, and who say, that adulterers have an acknowledgement of God equally with those who keep to their wives. They are all of them from the Christian world; and the angels have been to see how many there were there who believe adulteries to be sins; and out of a thousand they did not find a hundred." He then told me that the nine hundred say concerning adulteries, "Who does not know that the delight of adultery is superior to the delight of marriage; that adulterers are in continual heat, and thence in alacrity, industry, and active life, superior to those who live with only one woman; and that on the other hand, love with a married partner grows cold, and sometimes to such a degree, that at length scarce a single expression or act of fellowship with her is alive; that it is otherwise with harlots; that the mortification of life with a wife, arising from defect of ability, is recruited and vivified by adulteries; and is not that which recruits and vivifies of more consequence than that which mortifies? What is marriage but allowed adultery? Who knows any distinction between them? Can love be forced? and yet love with a wife is forced by a covenant and laws. Is not love with a married partner the love of the sex, which is so universal that it exists even among birds and beasts? What is conjugal

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love but the love of the sex? and the love of the sex is free with every woman. The reason why civil laws are against adulteries is, because lawgivers have believed that to prohibit adultery was connected with the public good; and yet lawgivers and judges sometimes commit adultery, and say among themselves, 'Let him that is without sin cast the first stone.' Who does not know that the simple and religious alone believe adulteries to be sins, and that the intelligent think otherwise, who like us view them by the light of nature? Are not adulteries as prolific as marriages? Are not illegitimate children as alert and qualified for the discharge of offices and employments as the legitimate? Moreover families, otherwise barren, are provided with offspring; and is not this an advantage and not a loss? What harm can come to a wife from admitting several rivals? And what harm can come to a man? To say that it brings disgrace upon a man, is a frivolous idea grounded in mere fancy. The reason why adultery is against the laws and statutes of the church, is owing to the ecclesiastic order for the sake of power; but what have theological and spiritual things to do with a delight merely corporeal and carnal? Are not there instances of adulterous presbyters and monks? and are they incapable on that account of acknowledging and worshipping God? Why therefore do those three priests preach that adulterers have no acknowledgement of God? We cannot endure such blasphemies; wherefore let them be judged and punished." Afterwards I saw that they called judges, whom they requested to pass sentence of punishment upon them: but the judges said, "This is no part of our jurisdiction; for the point in question is concerning the acknowledgement of God, and concerning sin, and thus concerning salvation and damnation; and sentence in these cases must come from heaven: but we will suggest a method to you, whereby you may know whether these three priests have preached truths. There are three places which we judges know, where such points are examined and revealed in a singular manner: One place is, where a way into heaven is open to all; but when they come into heaven, they themselves perceive their own quality as to the acknowledgement of God: the second is, where also a way is open into heaven; but no one can enter into that way unless he has heaven in himself: and the third is where there is a way to hell; and those who love infernal things enter that way of their own accord, because from delight. We judges charge all to go to those places who require judgement from us concerning heaven and hell." On hearing this, those who were gathered together, said, "Let us go to those places;" and while they were going to the first, where a way into heaven is open to all, it suddenly became dark; wherefore some of them lighted torches and carried them before. The judges who were with them said, "This happens to all who go to the first place; as they approach, the fire of the torches becomes more dim, and is extinguished

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in that place by the light of heaven flowing in, which is a sign that they are there; the reason of this is, because at first heaven is closed to them, and afterwards is opened." They then came to that place, and when the torches were extinguished of themselves, they saw a way tending obliquely upwards into heaven: this those entered who were enraged against the priests; among the first, these who were determined adulterers, after them those who were confirmed adulterers; and as they ascended, the first cried out, "Follow;" and those who followed cried out, "Make haste;" and they pressed forward. After near an hour, when they were all within in the heavenly society, there appeared a gulph between them and the angels; and the light of heaven above the gulph flowing into their eyes, opened the interiors of their minds, whereby they were bound to speak as they interiorly thought; and then they were asked by the angels, whether they acknowledged that God is? The first, who were determined adulterers, replied, "What is God?" And they looked at each other, and said, "Which of you has seen him?" The second, who were confirmed adulterers, said, "Are not all things of nature? What is there above nature but the sun?" And instantly the angels said to them, "Depart from us; now you yourselves perceive that you have no acknowledgement of God: when you descend, the interiors of your mind will be closed and its exteriors opened, and then you can speak against the interiors, and say that God is. Be assured that as soon as a man actually becomes an adulterer, heaven is closed to him; and when heaven is closed, God is not acknowledged. Hear the reason; every filthy principle of hell is from adulterers, and it stinks in heaven like putrid mire of the streets." On hearing these things they turned themselves and descended by three ways; and when they were below, the first and second groups conversing together said, "The priests have conquered there; but we know that we can speak of God equally with them: and when we say that he is, do we not acknowledge him? The interiors and exteriors of the mind, of which the angels told us, are devised fictions. But let us go to the second place pointed out by the judges, where a way is open into heaven to those who have heaven in themselves, thus to those who are about to come into heaven." When they were come thither, a voice proceeded from that heaven, saying, "Shut the gates; there are adulterers at hand." Then suddenly the gates were shut, and the keepers with sticks in their hands drove them away; and they delivered the three priests, against whom they had been tumultuous, from the hands of their keepers, and introduced them into heaven: and instantly, when the gates were open for the priests, there issued from heaven upon the rebels the delightful principle of marriage, which, from its being chaste and pure, almost deprived them of animation; wherefore, for fear of fainting away through suffocation, they hastened to the third place, concerning which the judges said, that thence there was a way to hell; and instantly there issued from thence the delight of adultery, whereby those who were either determined or confirmed adulterers, were so vivified, that they descended as it were dancing, and there like swine immersed themselves in filth.

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ON THE LUST OF DEFLORATION.

501. The lusts treated of in the four following chapters, are not only lusts of adultery, but are more grievous than those since they exist only from adulteries, being taken to after adulteries are become loathsome; as the lust of defloration, which is first treated of, and which cannot previously exist with any one; in like manner the lust of varieties, the lust of violation, and the lust of seducing innocencies, which are afterwards treated of. They are called lusts, because according to the quantity and quality of the lust for those things, such and so great is their appropriation. In reference specifically to the lust of defloration, its infamous villany shall be made manifest from the following considerations: I. *The state of a maiden or undeflowered woman before and after marriage.* II. *Virginity is the crown of chastity, and the certificate of conjugal love.* III. *Defloration, without a view to marriage as an end, is the villany of a robber.* IV. *The lot of those who have confirmed themselves in the persuasion that the lust of defloration is not an evil of sin, after death is grievous.* We proceed to explain them.

502. I. THE STATE OF A MAIDEN OR UNDEFLOWERED WOMAN BEFORE AND AFTER MARRIAGE. What is the quality of the state of a maiden, before she has been instructed concerning the various particulars of the conjugal torch, has been made known to me by wives in the spiritual world, who have departed out of the natural world in their infancy, and have been educated in heaven. They said, that when they arrived at a marriageable state, from seeing conjugal partners they began to love the conjugal life, but only for the end that they might be called wives, and might maintain friendly and confidential society with one man; and also, that being removed from the house of obedience, they might become their own mistresses: they also said, that they thought of marriage only from the blessedness of mutual friendship and confidence with a husband, and not at all from the delight of any flame; but that their maiden state after marriage was changed into a new one, of which they previously had not the least knowledge: and they declared, that this was a state of the expansion of all things of the life of their body from first principles to last, to receive the gifts of their husband, and to unite these gifts to their own life, that thus they might become his love and his wife; and that this state commenced from the moment of defloration, and that after this the flame of love burned to the husband alone, and that they were sensible of the heavenly delights of that expansion; and further, that as each wife was introduced into this state by her own husband, and as it is from him, and thereby his in herself, it is altogether impossible for her to love any other than him alone. From this account it was made manifest what is the quality of the state of maidens before and after marriage in heaven. That the state of maidens and wives on earth, whose first attachments prove successful, is similar to this of the maidens in heaven, is no secret. What maiden can know that new state before she is in it? Inquire, and you will hear. The case is different with those who before marriage catch allurements from being taught.

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503. II. VIRGINITY IS THE CROWN OF CHASTITY AND THE CERTIFICATE OF CONJUGIAL LOVE. Virginity is called the crown of chastity, because it crowns the chastity of marriage: it is also the badge of chastity; wherefore the bride at the nuptials wears a crown on her head: it is also a badge of the sanctity of marriage; for the bride, after the maiden flower, gives and devotes herself wholly to the bridegroom, at that time the husband, and the husband in his turn gives and devotes himself wholly to the bride, at that time the wife. Virginity is also called the certificate of conjugal love, because a certificate has relation to a covenant; and the covenant is, that love may unite them into one man, or into one flesh. The men themselves also before marriage regard the virginity of the bride as a crown of her chastity, and as a certificate of conjugal love, and as the very dainty from which the delights of that love are about to commence and to be perpetuated. From these and the foregoing considerations, it is manifest, that after the zone is taken away, and the virginity is sipped, a maiden becomes a wife, and if not a wife, she becomes a harlot; for the new state into which she is then introduced, is a state of love for her husband, and if not for her husband, it is a state of lust.

504. III. DEFLORATION, WITHOUT A VIEW TO MARRIAGE AS AN END, IS THE VILLANY OF A ROBBER. Some adulterers are impelled by the cupidity of deflowering maidens, and thence also of deflowering young girls in their state of innocence: the enticements offered are either persuasions suggested by pimps, or presents made by the men, or promises of marriage; and those men after defloration leave them, and continually seek for others: moreover, they are not delighted with the objects they have left, but with a continual supply of new ones; and this lust increases even till it becomes the chief of the delights of their flesh. They add also to the above this abominable deed, that by various cunning artifices they entice maidens about to be married or immediately after marriage, to offer them the first-fruits of marriage, which also they thus filthily defile. I have heard also, that when that heat with its potency has failed, they glory in the number of virginities, as in so many golden fleeces of Jason. This villany, which is that of committing a rape, since it was begun in an age of strength, and afterwards confirmed by boastings, remains rooted in, and thereby infixed after death. What the quality of this villany is, appears from what was said above, that virginity is the crown of chastity, the certificate of future conjugal love, and that a maiden devotes her soul and life to him to whom she devotes it; conjugal friendship and the confidence thereof are also founded upon it. A woman likewise, deflowered by a man of the above description, after this door of conjugal love is broken through, loses all shame, and becomes a harlot, which is likewise to be imputed to the robber as the cause. Such

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robbers, if, after having run through a course of lewdness and profanation of chastity, they apply their minds (*animus*) to marriage, have no other object in their mind (*mens*) than the virginity of her who is to be their married partner; and when they have attained this object, they loathe both bed and chamber, yea also the whole female sex, except young girls: and whereas such are violators of marriage, and despisers of the female sex, and thereby spiritual robbers, it is evident that the divine Nemesis pursues them.

505. IV. THE LOT OF THOSE WHO HAVE CONFIRMED THEMSELVES IN THE PERSUASION THAT THE LUST OF DEFLORATION IS NOT AN EVIL OF SIN, AFTER DEATH IS GRIEVOUS. Their lot is this: after they have passed the first time of their stay in the spiritual world, which is a time of modesty and morality, because spent in company with angelic spirits, they are next, from their externals, led into their internals, and in this case into the concupiscences with which they had been ensnared in the world, and the angelic spirits into theirs, to the intent that it may appear in what degree they had been ensnared; and if a lesser degree, that after they have been let into them, they may be let out again, and may be covered with shame. But those who had been principled in this malignant lust to such a degree as to be made sensible of its eminent delight, and to make a boast of those thefts as of the choicest spoils, do not suffer themselves to be drawn away from it; wherefore they are let into their freedom, and then they instantly wander about, and inquire after brothels, and also enter them when they are pointed out; (these brothels are on the sides of hell;) but when they meet with none but prostitutes there, they go away, and inquire where there are maidens; and then they are carried to harlots, who by phantasy can assume supereminent beauty, and a florid girlish complexion, and boast themselves of being maidens; and on seeing these they burn with desire towards them as they did in the world: wherefore they bargain with them; but when they are about to enjoy the bargain, the phantasy induced from heaven is taken away, and then those pretended maidens appear in their own deformity, monstrous and dark, to whom nevertheless they are compelled to cleave for a time: those harlots are called sirens. But if by such fascinations they do not suffer themselves to be draw away from that wild lust, they are cast down into the hell lying to the south and west, beneath the hell of the crafty courtezans, and there they are associated with their companions. I have also been permitted to see them in that hell, and have been told that many of noble descent, and the more opulent, are therein; but as they had been such in the world, all remembrance of their descent and of the dignity derived from their opulence is taken from them, and a persuasion is induced on them that they have been vile slaves, and thence were unworthy of all honor. Among themselves indeed

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they appear as men: but when seen by others, who are allowed to look in thither, they appear as apes, with a stern look instead of a courteous one, and a horrid countenance instead of one of pleasantry. They walk with their loins contracted, and thereby bent, the upper part of the body hanging forward in front, as if they were ready to fall, and they emit a disagreeable smell. They loathe the sex, and turn away from those they see; for they have no desire towards them. Such they appear when seen near at hand; but when viewed from afar, they appear like dogs of indulgences, or whelps of delight; and there is also heard somewhat like barking in the tone of their speech.

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ON THE LUST OF VARIETIES.

506. The lust of varieties here treated of, does not mean the lust of fornication, which was treated of above in its proper chapter: the latter lust, notwithstanding its being usually promiscuous and vague, still does not occasion the lust of varieties, unless when it is immoderate, and the fornicator looks to number, and boasts thereof from a principle of cupidity. This idea causes a beginning of this lust; but what its quality is as it advances, cannot be distinctly perceived, unless in some such series as the following: I. *By the lust of varieties is meant the entirely dissolute lust of adultery.* II. *That lust is love and at the same time loathing in regard to the sex.* III. *That lust altogether annihilates conjugal love appertaining to itself.* IV. *The lot of those (who have been addicted to that lust), after death, is miserable, since they have not the inmost principle of life.* We proceed to an explanation of each article.

507. I. BY THE LUST OF VARIETIES IS MEANT THE ENTIRELY DISSOLUTE LUST OF ADULTERY. This lust insinuates itself with those who in youth have relaxed the bonds of modesty, and have had opportunities of association with many loose women, especially if they have not wanted the means of satisfying their pecuniary demands. They implant and root this lust in themselves by immoderate and unlimited adulteries, and by shameless thoughts concerning the love of the female sex, and by confirming themselves in the idea that adulteries are not evils, and not at all sins. This lust increases with them as it advances, so much so that they desire all the women in the world, and wish for whole troops, and a fresh one every day. Whereas this love separates itself from the common love of the sex implanted in every man, and altogether from the love of one of the sex, which is conjugal love, and inserts itself into the exteriors of the heart as a delight of love separate from those loves, and yet derived from them; therefore it is so thoroughly rooted in the cuticles, that it remains in the touch when the powers are decayed. Persons addicted to this lust make light of adulteries; wherefore they think of the whole female sex as of a common harlot, and of marriage as of a common harlotry, and thereby mix immodesty in modesty, and from the mixture

grow insane. From these considerations it is evident what is here meant by the lust of varieties, that it is the lust of entirely dissolute adultery.

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508. II. THAT LUST IS LOVE AND AT THE SAME TIME LOATHING IN REGARD TO THE SEX. Persons addicted to that lust have a love for the sex, because they derive variety from the sex; and they have a loathing for the sex, because after enjoying a woman they reject her and lust after others. This obscene lust burns towards a fresh woman, and after burning, it grows cold towards her; and cold is loathing. That this lust is love and at the same time loathing in regard to the sex, may be illustrated as follows: set on the left side a company of the women whom they have enjoyed, and on the right side a company of those whom they have not; would not they look at the latter company from love, but at the former from loathing? and yet each company is the sex.

509. III. THAT LUST ALTOGETHER ANNIHILATES CONJUGIAL LOVE APPERTAINING TO ITSELF. The reason of this is, because that lust is altogether opposite to conjugal love, and so opposite, that it not only rends it asunder, but as it were grinds it to powder, and thereby annihilates it: for conjugal love is confined to one of the sex; whereas that lust does not stop at one, but within an hour or a day is as intensely cold as it was before hot towards her; and since cold is loathing, the latter by forced cohabitation and dwelling together is so accumulated as to become nauseous, and thus conjugal love is consumed to such a degree that nothing of it is left. From these considerations it may be seen, that this lust is fatal to conjugal love; and as conjugal love constitutes the inmost principle of life with man, that it is fatal to his life; and that that lust, by successive interceptions and closings of the interiors of the mind, at length becomes cuticular, and thus merely alluring; while the faculty of understanding or rationality still remains.

510. IV. THE LOT OF THOSE (WHO HAVE BEEN ADDICTED TO THAT LUST) AFTER DEATH IS MISERABLE, SINCE THEY HAVE NOT THE INMOST PRINCIPLE OF LIFE. Every one has excellence of life according to his conjugal love; for that excellence conjoins itself with the life of the wife, and by conjunction exalts itself; but as with those of whom we are speaking there does not remain the least principle of conjugal love, and consequently not anything of the inmost principle of life, therefore their lot after death is miserable. After passing a certain period of time in their externals, in which they converse rationally and act civilly, they are let into their internals, and in this case into a similar lust and its delights, in the same degree as in the world: for every one after death is let into the same state of life which he had appropriated to himself, to the intent that he may be withdrawn from it; for no one can be withdrawn from this evil, unless he has first been led into it; if he were not to be led into it, the evil would conceal itself, and defile the interiors of the mind, and spread itself as a plague, and would next burst through all barriers

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and destroy the external principles of the body. For this end there are opened to them brothels, which are on the side of hell, where there are harlots with whom they have an opportunity of varying their lusts; but this is granted with the restriction to one harlot in a day, and under a penalty in case of communication with more than one on the same day. Afterwards, when from examination it appears that that lust is so inbred that they cannot be withdrawn from it, they are conveyed to a certain place which is next above the hell assigned for them, and then they appear to themselves as if they fall into a swoon, and to others as if they fall down with the face upward; and also the ground beneath their backs is actually opened, and they are absorbed, and sink down into hell among their like; thus they are gathered to their own. I have been permitted to see them there, and likewise to converse with them. Among themselves they appear as men, which is granted them lest they should be a terror to their companions; but at a certain distance they seem to have white faces consisting only of skin, and this because they have no spiritual life in them, which every one has according to the conjugal principle sown in him. Their speech is dry, parched, and sorrowful: when they are hungry, they lament; and their lamentations are heard as a peculiar clashing noise. Their garments are tattered, and their lower garments are drawn above the belly round about the breast; because they have no loins, but their ankles commence from the region of the bottom of the belly: the reason of this is, because the loins with men (*homines*) correspond to conjugal love, and they are void of this love. They said that they loathe the sex on account of their having no potency. Nevertheless, among themselves they can reason as from rationality; but since they are cutaneous, they reason from the fallacies of the senses. This hell is in the western quarter towards the north. These same persons, when seen from afar, appear not as men or as monsters, but as frozen substances. It is however to be observed, that those become of this description who have indulged in the above lust to such a degree as to rend and annihilate in themselves the conjugal human principle.

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ON THE LUST OF VIOLATION.

511. The lust of violation does not mean the lust of defloration, which is the violation of virginities, but not of maidens when it is effected from consent; whereas the lust of violation, which is here treated of, retreats in consequence of consent, and is sharpened in consequence of refusal; and it is the passion of violating all women whatever, who altogether refuse, and violently resist, whether they be maidens, or widows, or wives. Persons addicted to this lust are like robbers and pirates, who are delighted with spoil and plunder, and not with what is given and justly acquired; and they are like malefactors, who

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covet what is disallowed and forbidden, and despise what is allowed and granted. These violators are altogether averse to consent, and are set on fire by resistance, which if they observe to be not internal, the ardor of their lust is instantly extinguished, as fire is by water thrown upon it. It is well known, that wives do not spontaneously submit themselves to the disposal of their husbands as to the ultimate effects of love, and that from prudence they resist as they would resist violation, to the end that they may take away from their husbands the cold arising from the consideration of enjoyments being cheap in consequence of being continually allowed, and also in consequence of an idea of lasciviousness on their part. These repugnancies, although they enkindle, still are not the causes, but only the beginnings of this lust: its cause is, that after conjugal love and also adulterous love have grown insipid by practice, they are willing, in order that those loves may be repaired, to be set on fire by absolute repugnances. This lust thus begun, afterwards increases, and as it increases it despises and breaks through all bounds of the love of the sex, and exterminates itself, and from a lascivious, corporeal, and fleshly love, becomes cartilaginous and bony; and then, from the periosteurns, which have an acute feeling, it becomes acute. Nevertheless this lust is rare, because it exists only with those who had entered into the married state, and then had lived in the practice of adulteries until they became insipid. Besides this natural cause of this lust, there is also a spiritual cause, of which something will be said in what follows.

512. The lot of persons of this character after death is as follows: these violators then separate themselves from those who are in the limited love of the sex, and altogether from those who are in conjugal love, thus from heaven: afterwards they are sent to the most cunning harlots, who not only by persuasion, but also by imitation perfectly like that of a stage-player, can feign and represent as if they were chastity itself. These harlots clearly discern those who are principled in the above lust: in their presence they speak of chastity and its value; and when the violator comes near and touches them, they are full of wrath, and fly away as through terror into a closet, where there is a couch and a bed, and slightly close the door after them, and recline themselves; and hence by their art they inspire the violator with an ungovernable desire of breaking down the door, of rushing in, and attacking them; and when this is effected, the harlot raising herself erect with the violator begins to fight with her hands and nails, tearing his face, rending his clothes, and with a furious voice crying to the harlots her companions, as to her female servants, for assistance, and opening the window with a loud outcry of thief, robber, and murderer; and when the violator is at hand she bemoans herself and weeps:

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and after violation she prostrates herself, howls, and calls out that she is undone, and at the same time threatens in a serious tone, that unless he expiates the violation by paying a considerable sum, she will attempt his destruction. While they are engaged in these venereal scenes, they appear at a distance like cats, which nearly in like manner before their conjunctions combat together, run forward, and make an outcry. After some such brothel-contests, they are taken away, and conveyed into a cavern, where they are forced to some work: but as their smell is offensive, in consequence of having rent asunder the conjugal principle, which is the chief jewel of human life, they are sent to the borders of the western quarters, where at a certain distance they appear lean, as if consisting of bones covered over with skin only; but when seen at a distance they appear like panthers. When I was permitted to see them nearer, I was surprised that some of them held books in their hands, and were reading; and I was told that this is the case, because in the world they said various things concerning the spiritual things of the church, and yet defiled them by adulteries, even to their extremities, and that such was the correspondence of this lust with the violation of spiritual marriage. But it is to be observed, that the instances of those who are principled in this lust are rare: certain it is, that women, because it is unbecoming for them to prostitute love, are repugnant thereto, and that repugnance enervates; nevertheless this is not from any lust of violation.

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THE LUST OF SEDUCING INNOCENCIES.

513. The lust of seducing innocencies is neither the lust of defloration, nor the lust of violation, but is peculiar and singular by itself; it prevails more especially with the deceitful. The women, who appear to them as innocencies, are such as regard the evil of adultery as an enormous sin, and who therefore highly prize chastity, and at the same time piety: these women are the objects which set them on fire. In Roman Catholic countries there are maidens devoted to the monastic life; and because they believe these maidens to be pious innocencies above the rest of their sex, they view them as the dainties and delicacies of their lust. With a view of seducing either the latter or the former because they are deceitful, they first devise arts, and next, when they have well digested them, without receiving any check from shame, they practise them as from nature. These arts are principally pretences of innocence, love, chastity, and piety; by these and other cunning stratagems, they enter into the interior friendship of such women, and thence into their love, which they change from spiritual into natural by various persuasions and at the same time by insinuations, and afterwards into corporeal-carnal by irritations, and then they take possession of them at pleasure; and when they have attained this end, they rejoice in heart, and make a mock of those whom they have violated.

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514. The lot of these seducers after death is sad, since such seduction is not only impiety, but also malignity. After they have passed through their first period in the spiritual world, which is in externals, wherein they excel many others in the elegance of their manners and the courteousness of their speech, they are reduced to another period of their life, which is in internals, wherein their lust is set at liberty, and commences its sport; and then they are first conveyed to women who had made vows of chastity, and with these they are examined as to the quality of their malignant concupiscence, to the intent that they may not be judged except on conviction: when they are made sensible of the chastity of those women, their deceit begins to act, and to attempt its crafty arts; but as this is to no purpose, they depart from them. They are afterwards introduced to women of genuine innocence; and when they attempt to deceive these in like manner, by virtue of a power given to those women, they are heavily fined; for they occasion in their hands and feet a grievous numbness; likewise in their necks, and at length make them feel as it were a swoon; and when they have inflicted this punishment, they run away and escape from the sufferers. After this there is a way opened to them to a certain company of courtezans, who have been versed in the art of cunningly feigning innocence: and these first expose them to laughter among themselves, and at length after various engagements suffer themselves to be violated. After some such scenes, a third period takes place, which is that of judgement; and in this case, being convicted, they sink down, and are gathered to their like in the hell which is in the northern quarter, and there they appear at a distance like weasels; but if they have allured by deceit, they are conveyed down from this hell to that of the deceitful, which is in the western quarter at a depth to the back; in this hell they appear at a distance like serpents of various kinds; and the most deceitful like vipers: but in the hell into which I was permitted to look, they appeared to me as if they were ghastly pale, with faces of chalk: and as they are mere concupiscences, they do not like to speak: and if they do speak, they only mutter and stammer various things, which are understood by none but their companions who are near them; but presently, as they sit or stand, they make themselves unseen, and fly about in the cavern like phantoms; for on this occasion they are in phantasy, and phantasy appears to fly: after flying they rest themselves, and then, what is wonderful, one does not know another; the cause of this is, because they are principled in deceit, and deceit does not believe another, and thereby withdraws itself. When they are made sensible of any thing proceeding from conjugal love, they fly away into hiding places and conceal themselves. They are also void of all love of the sex, and are real impotencies, and are called infernal genii.

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ON THE CORRESPONDENCE OF ADULTERIES WITH THE VIOLATION OF SPIRITUAL MARRIAGE.

515. I should here say something, in the way of preface, concerning correspondence; but the subject does not properly belong to the present work. The nature and meaning of correspondence may be seen in a brief summary above, n. 76, and n. 342; and fully in the APOCALYPSE REVEALED, from beginning to end, that it is between the natural sense of the Word and the spiritual sense. That in the Word there is a natural and a spiritual sense, and a correspondence between them, has been demonstrated in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, and especially, n. 5-26.

516. The spiritual marriage means the marriage of the Lord and the church, spoken of above, n. 116-131; and hence also the marriage of good and truth, likewise spoken of above, n. 83-102; and as this marriage of the Lord and the church, and the consequent marriage of good and truth, is in everything of the Word, it is the violation of this which is here meant by the violation of the spiritual marriage; for the church is from the Word, and the Word is the Lord: the Lord is the Word, because he is divine good and divine truth therein. That the Word is that marriage, may be seen fully confirmed in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 80-90.

517. Since therefore the violation of the spiritual marriage is the violation of the Word, it is evident that this violation is the adulteration of good and the falsification of truth, for the spiritual marriage is the marriage of good and truth; whence it follows, that when the good of the Word is adulterated, and its truth falsified, the above marriage is violated. How this violation is effected, and by whom, is in some measure evident from what follows.

518. Above, in treating of the marriage of the Lord and the church, n. 116, and the following numbers, and in treating of the marriage of good and truth, n. 83, and the following numbers, it was shewn, that that marriage corresponds to marriages in the world: hence it follows, that the violation of that marriage corresponds to whoredoms and adulteries. That this is the case, is very manifest from the Word itself, in that whoredoms and adulteries there signify the falsifications of truth and the adulterations of good, as may be plainly seen from numerous passages adduced out of the Word in the APOCALYPSE REVEALED, n. 134.

519. The Word is violated by those in the Christian church who adulterate its goods and truths; and those do this who separate truth from good and good from truth; also, who assume and confirm appearances of truth and fallacies for genuine truths; and likewise, who know truths of doctrine derived from the Word, and live evil lives, not to mention

other like cases. These violations of the Word and the church correspond to the prohibited degrees, mentioned in Levit, chap. xviii.

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520. As the natural principle and the spiritual appertaining to every man (*homo*), cohere as soul and body, (for a man without the spiritual principle which flows into and vivifies his natural principle, is not a man), it hence follows, that whoever is in spiritual marriage is also in happy natural marriage; and on the contrary, that whoever is in spiritual adultery is also in natural adultery, and whoever is in natural adultery is also in spiritual adultery. Now since all who are in hell are in the nuptial connection of evil and the false, and this is essential spiritual adultery; and all who are in heaven are in the marriage of good and truth, and this is essential marriage; therefore hell in the total is called adultery, and heaven in the total is called marriage.

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521. To the above shall be added this MEMORABLE RELATION. My sight being opened, I saw a shady forest, and therein a crowd of satyrs: the satyrs as to their breasts were rough and hairy, and as to their feet some were like calves, some like panthers, and some like wolves, and they had beasts' claws instead of toes. These were running to and fro like wild beasts, crying out, "Where are the women?" and instantly I saw some harlots who were expecting them, and who in various ways were monstrous. The satyrs ran towards them, and laid hold of them, dragging them into a cavern, which was in the midst of the forest deep beneath the earth; and upon the ground round about the cavern lay a great serpent in spiral foldings, breathing poison into the cavern: in the branches of the forest above the serpent dismal birds of night croaked and screeched. But the satyrs and harlots did not see these things, because they were the correspondences of their lasciviousnesses, and therefore their usual appearances at a distance. Afterwards they came out of the cavern, and entered a certain low cottage, which was a brothel; and then being separated from the harlots they talked together, and I listened; for conversation in the spiritual world may be heard by a distant person as if he was present, the extent of space in that world being only an appearance. They talked about marriages, nature, and religion. Those who as to the feet appeared like calves, spoke concerning MARRIAGES, and said, "What are marriages but licit adulteries? and what is sweeter than adulterous hypocrisies, and the making fools of husbands?" At this the rest clapped their hands with a loud laugh. The satyrs who as to the feet appeared as panthers, spoke concerning NATURE, and said, "What is there but nature? What distinction is there between a man and a beast, except that a man can speak articulately and a beast sonorously? Does not each derive life from heat, and understanding from light, by the operation of nature?" Hereupon the rest exclaimed, "Admirable! you speak from judgement." Those who as to the feet appeared like wolves, spoke concerning RELIGION, saying, "What is God or a divine principle,

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but the inmost principles of nature in action? What is religion but a device to catch and bind the vulgar?" Hereupon the rest vociferated, "Bravo!" After a few minutes they rushed forth, and in so doing they saw me at a distance looking attentively at them. Being provoked at this, they ran out from the forest, and with a threatening countenance directed their course hastily towards me, and said, "What are you doing here, listening to our whispers?" I replied, "Why should I not? what is to hinder me? you were only talking together:" and I related what I had heard from them. Hereupon their minds (*animi*) were appeased, which was through fear lest their sentiments should be divulged; and then they began to speak modestly and to act bashfully; from which circumstance I knew that they were not of mean descent but of honorable birth; and then I told them, how I saw them in the forest as satyrs, twenty as calf-satyrs, six as panther-satyrs, and four as wolf-satyrs; they were thirty in number. They were surprised at this, because they saw themselves there as men, and nothing else, in like manner as they saw themselves here with me. I then taught them, that the reason of their so appearing was from their adulterous lust, and that this satyr-like form was a form of dissolute adultery, and not a form of a person. This happened, I said, because every evil concupiscence presents a likeness of itself in some form, which is not perceived by those who are in the concupiscence, but by those who are at a distance: I also said, "To convince you of it, send some from among you into that forest, and do you remain here, and look at them." They did so, and sent away two; and viewing them from near the above brothel-cottage, they saw them altogether as satyrs; and when they returned, they saluted those satyrs, and said, "Oh what ridiculous figures!" While they were laughing, I jested a good deal with them, and told them that I had also seen adulterers as hogs; and then I recollected the fable of Ulysses and the Circe, how she sprinkled the companions and servants of Ulysses with poisonous herbs, and touched them with a magic wand, and turned them into hogs,—perhaps into adulterers, because she could not by any art turn any one into a hog. After they had made themselves exceedingly merry on this and other like subjects, I asked them whether they then knew to what kingdoms in the world they had belonged? They said, they had belonged to various kingdoms, and they named Italy, Poland, Germany, England, Sweden; and I enquired, whether they had seen any one from Holland of their party? And they said, Not one. After this I gave the conversation a serious turn, and asked them, whether they had ever thought that adultery is sin? They replied, "What is sin? we do not know what it means." I then inquired, whether they ever remembered that adultery was contrary to the sixth commandment of the Decalogue. [Footnote: According to the division of the commandments

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adopted by the Church of England, it is the *seventh* that is here referred to.] They replied, "What is the Decalogue? Is not it the catechism? What have we men to do with that childish pamphlet?" I asked them, whether they had ever thought at all about hell. They replied, "Who ever came up thence to give us information?" I asked, whether they had ever thought at all in the world about a life after death. They said, "Just as much as about the future life of beasts, and at times as about phantoms, which exhale from dead bodies and float about." I further asked them, whether they had heard any thing from the priests on any of these subjects. They replied, that they had attended only to the sound of their voices, and not to the matter; and what is it? Being astonished at these answers, I said to them, "Turn your faces, and direct your eyes to the midst of the forest, where the cavern is in which you have been;" and they turned themselves, and saw that great serpent around the cavern in spiral foldings, breathing poison, and also the doleful birds in the branches over the serpents. I then asked them, "What do you see?" But being much terrified, they did not answer; and I said, "Do you see the dreadful sight? Know then that this is a representative of adultery in the baseness of its lust." Suddenly at that instant an angel presented himself, who was a priest, and opened the hell in the western quarter into which such spirits are at length collected; and he said, "Look thither:" and they saw that fiery lake, and knew there some of their friends in the world, who invited them to themselves. Having seen and heard these things, they turned themselves away, and rushed out of my sight, and retired from the forest; but I observed their steps, that they only pretended to retire, and that by winding ways they returned into the forest.

522. After this I returned home, and the next day, from a recollection of these sad scenes, I looked to the same forest, and saw that it had disappeared, and in its place there was a sandy plain, and in the midst thereof a lake, in which were some red serpents. But some weeks after when I was looking thither again, I saw on its right side some fallow land, and upon it some husbandmen; and again, after some weeks I saw springing out of that fallow land some tilled land surrounded with shrubs; and I then heard a voice from heaven, "Enter into your chamber, and shut the door, and apply to the work begun on the Apocalypse, and finish it within two years."

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ON THE IMPUTATION OF EACH LOVE, ADULTEROUS AND CONJUGIAL.

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523. THE LORD SAITH, JUDGE NOT, THAT YE BE NOT CONDEMNED, Matt. vii. 1; which cannot in any wise mean judgement respecting any one's moral and civil life in the world, but respecting his spiritual and celestial life. Who does not see, that unless a man was allowed to judge respecting the moral life of those who live with him in the world, society would perish? What would society be if there were no public judicature, and if every one did not exercise his judgement respecting another? But to judge what is the quality of the interior mind, or soul, thus what is the quality of any one's spiritual state, and thence what his lot is after death, is not allowed; for that is known only to the Lord: neither does the Lord reveal this till after the person's decease, to the intent that every one may act freely in whatever he does, and thereby that good or evil may be from him, and thus be in him, and that thence he may live to himself and live his own to eternity. The reason why the interiors of the mind, which are kept hid in the world, are revealed after death is, because this is of importance and advantage to the societies into which the man then comes; for in them all are spiritual. That those interiors are then revealed, is plain from these words of the Lord: *There is nothing concealed, which shall not be revealed, or hidden, which shall not be known: therefore whatsoever things ye have said in darkness, shall be heard in light: and that which ye have spoken into the ear in closets shall be preached on the house-tops*, Luke xii. 2, 3. A common judgement, as this for instance,—“If you are such in internals as you appear to be in externals, you will be saved or condemned,” is allowed; but a particular judgement, as this, for instance,—“You are such in internals, therefore you will be saved or condemned,” is not allowed. Judgement concerning the spiritual life of a man, or the internal life of the soul, is meant by the imputation which is here treated of. Can any human being know and decide who is in heart an adulterer, and who a conjugal partner? And yet the thoughts of the heart, which are the purposes of the will, judge every one. But we will explain this subject in the following order: I. *The evil in which every one is principled is imputed to him after death; and so also the good.* II. *The transference of the good of one person into another is impossible.* III. *Imputation, if by it is meant such transference, is a frivolous term.* IV. *Evil is imputed to every one according to the quality of his will and his understanding; in like manner good.* V. *Thus adulterous love is imputed to every one.* VI. *In like manner conjugal love.* We proceed to the explanation of each article.

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524. I. THE EVIL IN WHICH EVERY ONE IS PRINCIPLED, IS IMPUTED TO HIM AFTER DEATH; AND SO ALSO THE GOOD. To make this proposition in some degree evident, it shall be considered according to the following arrangement: 1. That every one has a life peculiar to himself. 2. That every one's life remains with him after death. 3. That to an evil person is then imputed the evil of his life, and to a good person the good of his life. As to the first point,—that everyone has a life peculiar to himself, thus distinct from that of another, it is well known; for there is a perpetual variety, and there is not any thing the same as another, consequently everyone has his own peculiar principle. This is evident from men's faces, the faces of no two persons being absolutely alike, nor can there be two alike to eternity: the reason of this is, because there are no two minds (*animi*) alike, and faces are derived from minds; for the face, as it is said, is a type of the mind, and the mind derives its origin and form from the life. Unless a man (*homo*) had a life peculiar to himself, as he has a mind and a face peculiar to himself, he would not have any life after death, separate from that of another; yea, neither would there be a heaven, for heaven consists of perpetual varieties; its form is derived solely from the varieties of souls and minds arranged into such an order as to make a one; and they make a one from the One, whose life is in every thing therein as the soul is in a man: unless this was the case, heaven would be dispersed, because form would be dissolved. The One from whom all things have life, and from whom form coheres, is the Lord. In general every form consists of various things, and is such as is their harmonic co-ordination and arrangement to a one: such is the human form; and hence it is that a man, consisting of so many members, viscera, and organs, is not sensible of any thing in himself and from himself but as of a one. As to the SECOND point,—that every one's life remains with him after death, it is known in the church from these passages of the Word: *The Son of Man will come and will then render to every one according to his deeds*, Matt. xvi. 27. *I saw the books open; and all were judged according to their works*, Rev. xx. 12. *In the day of judgement God will render to every one according to his works*, Rom. ii. 6; 2 Cor. v. 10. The works, according to which it will be rendered to every one, are the life, because the life does the works, and they are according to the life. As I have been permitted for several years to be associated with angels, and to converse with the deceased, I can testify for certain, that every one is then examined as to the quality of the life which he has led, and that the life which he has contracted in the world abides with him to eternity. I have conversed with those who lived ages ago, whose life I have been acquainted with from history, and I have known it to be like the description

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given of it; and I have heard from the angels, that no one's life after death can be changed, because it is organized according to his love and consequent works; and that if it were changed the organization would be rent asunder, which cannot be done in any case; also that a change of organization can only be effected in the material body, and is utterly impossible in the spiritual body, after the former has been laid aside. In regard to the THIRD point—that to an evil person is then imputed the evil of his life, and to a good person the good of his life, it is to be observed, that the imputation of evil is not accusation, inculpation, and judication, as in the world, but evil itself produces this effect; for the evil freely separate themselves from the good, since they cannot remain together. The delights of the love of evil are different from those of the love of good; and delights exhale from every one, as odors do from every vegetable in the world; for they are not absorbed and concealed by the material body as heretofore, but flow freely from their loves into the spiritual *aura*; and as evil is there made sensible as in its odor, it is in this which accuses, fixes blame, and judges,—not before any judge, but before every one who is principled in good; and this is what is meant by imputation. Moreover, an evil person chooses companions with whom he may live in his delights; and because he is averse from the delight of good, he spontaneously betakes himself to his own in hell. The imputation of good is effected in like manner, and takes place with those who in the world have acknowledged that all good in them is from the Lord, and nothing from themselves. These, after they have been prepared, are let into the interior delights of good, and then there is opened to them a way into heaven, to the society where its homogeneous delights are: this is effected by the Lord.

525. II. THE TRANSFERENCE OF THE GOOD OF ONE PERSON TO ANOTHER IS IMPOSSIBLE. The evidence of this proposition may also be seen from the following points: 1. That every man is born in evil. 2. That he is led into good by regeneration from the Lord. 3. That this is effected by a life according to his precepts. 4. Wherefore good, when it is thus implanted, cannot be transferred. The FIRST point,—that every man is born in evil, is well known in the church. It is generally said that this evil is derived hereditarily from Adam; but it is from a man's parents. Every one derives from his parents his peculiar temper, which is his inclination. That this is the case, is evinced both by reason and experience; for the likenesses of parents as to face, genius, and manners, appear extant in their immediate offspring and in their posterity; hence families are known by many, and a judgement is also formed concerning their minds (*animi*); wherefore the evils which parents themselves have contracted, and which they have transmitted to their offspring, are the evils in which men are born.

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The reason why it is believed that the guilt of Adam is inscribed on all the human race, is, because few reflect upon any evil with themselves, and thence know it; wherefore they suppose that it is so deeply hid as to appear only in the sight of God. In regard to the SECOND point,—that a man is led into good by regeneration from the Lord, it is to be observed that there is such a thing as regeneration, and that unless a person be regenerated, he cannot enter into heaven, as appears clearly from the Lord's words in John iii. 3, 5. The regeneration consists in purification from evils, and thereby renovation of life, cannot be unknown in the Christian world; for reason also sees this when it acknowledges that every one is born in evil, and that evil cannot be washed and wiped away like filth by soap and water, but by repentance. As to the THIRD point,—that a man is led into good by the Lord, by a life according to his precepts, it is plain from this consideration, that there are live precepts of regeneration; see above, n. 82; among which are these,—that evils are to be shunned, because they are of and from the devil, and that goods are to be done, because they are of and from God; and that men ought to go to the Lord, in order that he may lead them to do the latter. Let any one consult himself and consider, whether a man derives good from any other source; and if he has not good, he has not salvation. In regard to the FOURTH point,—that good, when it is thus implanted, cannot be transferred, (that is, the good of one person into another,) it is evident from what has been already said; for from that it follows, that a man by regeneration is made altogether new as to his spirit, which is effected by a life according to the Lord's precepts. Who does not see that this renewing can only be effected from time to time, in nearly the same manner as a tree successively takes root and grows from a seed, and is perfected? Those who have other perceptions of regeneration, do not know any thing about the state of man, or about evil and good, which two are altogether opposite, and that good can only be implanted so far as evil is removed; nor do they know, that so long as any one is in evil, he is averse from the good which in itself is good; wherefore if the good of one should be transferred into any one who is in evil, it would be as if a lamb should be cast before a wolf, or as if a pearl should be tied to a swine's snout: from which considerations it is evident, that any such transfer is impossible.

526. III. IMPUTATION, IF BY IT IS MEANT SUCH TRANSFERENCE, IS A FRIVOLOUS TERM. That the evil in which every one is principled, is imputed to him after death, and so also the good, was proved above, n. 524; hence it is evident what is meant by imputation: but if by imputation is meant the tranference of good into any one that is in evil, it is a frivolous term, because any such transference is impossible, as was also proved above, in 525.

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In the world, merits may as it were be transferred by men; that is, good may be done to children for the sake of their parents, or to the friends of any client out of favor; but the good of merit cannot be inscribed on their souls, but only be externally adjoined. The like is not possible with men as to their spiritual life: this, as was shewn above, must be implanted; and if it is not implanted by a life according to the Lord's precepts, as above-mentioned, a man remains in the evil in which he was born. Before such implantation, it is impossible for any good to reach him, or if it reaches him, it is instantly struck back and rebounds like an elastic ball falling upon a rock, or it is absorbed like a diamond thrown into a bog. A man not reformed as to the Spirit, is like a panther or an owl, and may be compared to a bramble and a nettle; but a man regenerated is like a sheep or a dove, and may be compared to an olive and a vine. Consider, I pray, if you are so disposed, how can a man-panther be changed into a man-sheep, or an owl into a dove, or a bramble into an olive, or a nettle into a vine, by any imputation, if by it is meant transference? In order that such a change may be effected is it not necessary that the ferine principle of the panther and the owl, or the noxious principle of the bramble and the nettle, be first taken away, and thereby the truly human and innocent principle be implanted? How this is effected, the Lord also teaches in John, chap. xv. 1-7.

527. IV. EVIL OR GOOD IS IMPUTED TO EVERY ONE ACCORDING TO THE QUALITY OF HIS WILL AND HIS UNDERSTANDING. It is well known that there are two principles which make a man's life, the will and the understanding; and that all things which a man does, are done from his will and his understanding; and that without these acting principles he would have neither action nor speech other than as a machine; hence it is evident, that such as are a man's will and understanding, such is the man; and further, that a man's action in itself is such as is the affection of his will which produces it, and that a man's conversation in itself is such as is the thought of his understanding which produces it: wherefore several men may act and speak alike, and yet they act and speak differently: one from a depraved will and thought, the other from an upright will and thought. From these considerations it is evident that by the deeds or works according to which every one will be judged, are meant the will and the understanding; consequently that evil works means the works of an evil will, whatever has been their appearance in externals, and that good works mean the works of a good will, although in externals they have appeared like the works done by an evil man. All things which are done from a man's interior will, are done from purpose, since that will proposes to itself what it acts by its intention; and all things which are done from the understanding, are done from confirmation, since the understanding confirms.

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From these considerations it may appear, that evil or good is imputed to every one according to the quality of his will therein, and of his understanding concerning them. These observations I am allowed to confirm by the following relation: In the spiritual world I have met several who in the natural world had lived like others, being sumptuous in their dress, giving costly entertainments, frequenting the exhibitions of the stage, jesting loosely on love topics, with other similar practices; and yet the angels accounted those things as evils of sin to some, and not to others, declaring the latter guiltless, and the former guilty. Being questioned why they did so, when all had done alike, they replied that they regard all from their purpose, intention, or end, and distinguish accordingly; and that therefore they excuse or condemn those whom the end either excuses or condemns, since an end of good influences all in heaven, and an end of evil all in hell.

528. To the above I will add the following observation: it is said in the church that no one can fulfil the law, and the less so, because he that offends against one precept of the decalogue, offends against all: but this form of speaking is not such as it sounds; for it is to be understood thus, that he who, from purpose or confirmation, acts against one precept, acts against the rest; since to act so from purpose or confirmation is to deny that it is a sin; and he who denies that it is a sin, makes nothing of acting against the rest of the precepts. Who does not know, that he that is an adulterer is not on that account a murderer, a thief, and a false witness, or wishes to be so? But he that is a determined and confirmed adulterer makes no account of anything respecting religion, thus neither does he make any account of murder, theft, and false witness; and he abstains from these evils, not because they are sins, but because he is afraid of the law and of the loss of reputation. That determined and confirmed adulterers make no account of the holy things of the church and religion, may be seen above, n. 490-493, and in the two MEMORABLE RELATIONS, n. 500, 521, 522: it is a similar case, if any one, from purpose or confirmation, acts against any other precept of the decalogue; he also acts against the rest because he does not regard anything as sin.

529. The case is similar with those who are principled in good from the Lord: if these from will and understanding, or from purpose and confirmation, abstain from any one evil because it is a sin, they abstain from all evil, and the more so still if they abstain from several; for as soon as any one, from purpose or confirmation, abstains from any evil because it is a sin, he is kept by the Lord in the purpose of abstaining from the rest: wherefore, if unwittingly, or from any prevailing bodily concupiscence, he does evil, still this is not imputed to him, because he did not purpose it to himself, and does not confirm it with himself. A man comes into this purpose, if once or twice in a year he examines himself, and repents of the evils which he discovers in himself: it is otherwise with him who never examines himself. From these considerations it evidently appears to whom sin is not imputed, and to whom it is.

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530. V. THUS ADULTEROUS LOVE IS IMPUTED TO EVERY ONE;—not according to his deeds, such as they appear externally before men, nor either such as they appear before a judge, but such as they appear internally before the Lord, and from him before the angels, which is according to the quality of a man's will and of his understanding therein. Various circumstances exist in the world which mitigate and excuse crimes, also which aggravate and charge them upon the perpetrator: nevertheless, imputations after death take place, not according to the external circumstances of the deed, but according to the internal circumstances of the mind; and these are viewed according to the state of the church with every one: as for example, a man impious in will and understanding, that is, who has no fear of God or love of his neighbour, and consequently no reverence for any sanctity of the church,—he, after death, becomes guilty of all the crimes which he did in the body; nor is there any remembrance of his good actions, since his heart, from whence as from a fountain those things flowed, was averse from heaven, and turned to hell; and deeds flow from the place of the habitation of every one's heart. In order that this may be understood, I will mention an arcanum: Heaven is distinguished into innumerable societies, and so is hell, from an opposite principle; and the mind of every man, according to his will and consequent understanding, actually dwells in one society, and intends and thinks like those who compose the society. If the mind be in any society of heaven, it then intends and thinks like those who compose that society; if it be in any society of hell, it intends and thinks like those who are in the same society; but so long as a man lives in the world, so long he wanders from one society to another, according to the changes of the affections of his will and of the consequent thoughts of his mind: but after death his wanderings are collected into one, and a place is accordingly allotted him, in hell if he is evil, in heaven if he is good. Now since all in hell are influenced by a will of evil, all there are viewed from that will; and since all in heaven are influenced by will of good, all there are viewed from that will; wherefore imputations after death take place according to the quality of every one's will and understanding. The case is similar with adulteries, whether they be fornications, whoredoms, concubinages, or adulteries; for those things are imputed to every one, not according to the deeds themselves, but according to the state of the mind in the deeds; for deeds follow the body into the tomb, whereas the mind rises again.

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531. VI. THUS CONJUGIAL LOVE IS IMPUTED TO EVERY ONE. There are marriages in which conjugal love does not appear, and yet is: and there are marriages in which conjugal love appears and yet is not: there are several causes in both cases, which may be known in part from what was related concerning love truly conjugal, n. 57-73; concerning the cause of colds and separations, n. 234-260; and concerning the causes of apparent love and friendship in marriages, n. 271-292: but external appearances decide nothing concerning imputation; the only thing which decides is the conjugal principle, which abides in every one's will, and is guarded, in whatever state of marriage a man is. The conjugal principle is like a scale, in which that love is weighed; for the conjugal principle of one man with one wife is the storehouse of human life, and the reservoir of the Christian religion, as was shewn above, n. 457, 458; and this being the case, it is possible that that love may exist with one married partner, and not at the same time with the other; and that it may lie deeper hid than that the man (*homo*) himself can observe any thing concerning it; and also it may be inscribed in a successive progress of the life. The reason of this is, because that love in its progress accompanies religion, and religion, as it is the marriage of the Lord and the church, is the beginning and inoculation of that love; wherefore conjugal love is imputed to every one after death according to his spiritual rational life; and for him to whom that love is imputed, a marriage in heaven is provided after his decease, whatever has been his marriage in the world. From these considerations then results this short concluding observation, that no inference is to be drawn concerning any one, from appearances of marriages or of adulteries, whereby to decide that he has conjugal love, or not; wherefore *Judge not, lest ye be condemned.* Matt. vii. 1.

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532. To the above I will add the following MEMORABLE RELATION. I was once raised, as to my spirit, into one of the societies of the angelic heaven; and instantly some of the wise men of the society came to me, and said, "What news from the earth?" I replied, "This is new; the Lord has revealed arcana which in point of excellence surpass all the arcana heretofore revealed since the beginning of the church." They asked, "What are they?" I said, "The following: 1. That in every part of the Word there is a spiritual sense corresponding to the natural sense; and that by means of the former sense the men of the church have conjunction with the Lord and consociation with angels; and that the sanctity of the Word resides therein. 2. That the correspondences are discovered of which the spiritual sense of the Word consists." The angels asked, "Have the inhabitants of the earth had no previous knowledge respecting correspondences?" I said, "None at all;" and that the doctrine

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of correspondences had been concealed for some thousands of years, ever since the time of Job; and that with those who lived at that time, and before it, the science of correspondences was their chief science, whence they derived wisdom, because they derived knowledge respecting the spiritual things of heaven and the church; but that this science, on account of its being made idolatrous, was so extirpated and destroyed by the divine providence of the Lord that no visible traces of it were left remaining; that nevertheless at this time it has been again discovered by the Lord, in order that the men of the church may have conjunction with him, and consociation with the angels; which purposes are effected by the Word, in which all things are correspondences. The angels rejoiced exceedingly to hear that it has pleased the Lord to reveal this great arcanum, which had lain so deeply hid for some thousands of years; and they said it was done in order that the Christian church, which is founded on the Word, and is now at its end, may again revive and draw breath through heaven from the Lord. They inquired whether by that science it is at this day discovered what are signified by baptism and the holy supper, which have heretofore given birth to so many various conjectures about their true meaning. I replied, that it is. 3. I said further, that a revelation has been made at this day by the Lord concerning the life of man after death? The angels said, "What concerning the life after death? Who does not know that a man lives after death?" I replied, "They know it, and they do not know it: they say that it is not the man that lives after death, but his soul, and that this lives a spirit; and the idea they have of a spirit is as of wind or ether, and that it does not live a man till after the day of the last judgement, at which time the corporeal parts, which had been left in the world, will be recollected and again fitted together into a body, notwithstanding their having been eaten by worms, mice, and fish; and that thus men will rise again." The angels said, "What a notion is this! Who does not know that a man lives a man after death, with this difference alone, that he then lives a spiritual man, and that a spiritual man sees a spiritual man, as a material man sees a material man, and that they know no distinction, except that they are in a more perfect state?" 4. The angels inquired, "What do they know concerning our world, and concerning heaven and hell?" I said, "Nothing at all; but at this day it has been revealed by the Lord, what is the nature and quality of the world in which angels and spirits live, thus what is the quality of heaven and of hell; and further, that angels and spirits are in conjunction with men; besides many wonderful things respecting them." The angels were glad to hear that it has pleased the Lord to reveal such things, that men may no longer be in doubt through ignorance respecting their immortality. 5. I further said, that at this day it has been

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revealed from the Lord, that in your world there is a sun, different from that of our world, and that the sun of your world is pure love, and the sun of our world is pure fire; and that on this account, whatever proceeds from your sun, since it is pure love, partakes of life, and whatever proceeds from our sun, since it is pure fire, does not partake of life; and that hence is the difference between spiritual and natural, which difference, heretofore unknown, has been also revealed: hereby also is made known the source of the light which enlightens the human understanding with wisdom, and the source of the heat which kindles the human will with heat. 6. It has been further discovered, that there are three degrees of life, and that hence there are three heavens; and that the human mind is distinguished into those degrees, and that hence man (*homo*) corresponds to the three heavens. The angels said, "Did not they know this heretofore?" I answered, "They were acquainted with a distinction of degrees in relation to greater and less, but not in relation to prior and posterior." 7. The angels inquired whether any other things have been revealed? I replied "Several; namely, concerning the last judgement: concerning the Lord, that he is God of heaven and earth; that God is one both in person and essence, in whom there is a divine trinity; and that he is the Lord: also concerning the new church to be established by him, and concerning the doctrine of that church; concerning the sanctity of the sacred scripture; that the Apocalypse also has been revealed, which could not be revealed even as to a single verse except by the Lord; moreover concerning the inhabitants of the planets, and the earths in the universe; besides several memorable and wonderful relations from the spiritual world, whereby several things relating to wisdom have been revealed from heaven."

533. The angels were exceedingly rejoiced at this information; but they perceived that I was sorrowful, and asked the cause of my sorrow. I said, because the above arcana, at this day revealed by the Lord, although in excellence and worth exceeding all the knowledges heretofore published, are yet considered on earth as of no value. The angels wondered at this, and besought the Lord that they might be allowed to look down into the world: they did so, and lo! mere darkness was therein: and they were told, that those arcana should be written on a paper, which should be let down to the earth, and they would see a prodigy: and it was done so; and lo! the paper on which those arcana were written, was let down from heaven, and in its progress, while it was in the world of spirits, it shone as a bright star; but when it descended into the natural world, the light disappeared, and it was darkened in the degree to which it fell: and while it was let down by the angels in companies consisting of men of learning and erudition, both clergy and laity, there was heard a murmur from many, in which were these expressions,

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“What have we here? Is it any thing or nothing? What matters it whether we know these things or not? Are they not mere creatures of the brain?” And it appeared as if some of them took the paper and folded it, rolling and unrolling it with their fingers, that they might deface the writing; and it appeared as if some tore it in pieces, and some were desirous to trample it under their feet: but they were prevented by the Lord from proceeding to such enormity, and charge was given to the angels to draw it back and secure it: and as the angels were affected with sadness, and thought with themselves how long this was to be the case, it was said, *For a time, and times, and half a time*, Rev. xii. 14.

534. After this I conversed with the angels, informing them that somewhat further is revealed in the world by the Lord. They asked, “What?” I said, “Concerning love truly conjugal and its heavenly delights.” The angels said, “Who does not know that the delights of conjugal love exceed those of all other loves? and who cannot see, that into some love are collected all the blessednesses, satisfactions, and delights, which can possibly be conferred by the Lord, and that the receptacle thereof is love truly conjugal, which is capable of receiving and perceiving them fully and sensibly?” I replied, “They do not know this, because they have not come to the Lord, and lived according to his precepts, by shunning evils as sins and doing goods; and love truly conjugal with its delights is solely from the Lord, and is given to those who live according to his precepts; thus it is given to those who are received into the Lord’s new church, which is meant in the Apocalypse by the New Jerusalem.” To this I added, “I am in doubt whether in the world at this day they are willing to believe that this love in itself is a spiritual love, and hence grounded in religion, because they entertain only a corporeal idea respecting it.” Then they said to me, “Write respecting it, and follow revelation; and afterwards the book written respecting it shall be sent down from us out of heaven, and we shall see whether the things contained in it are received; and at the same time whether they are willing to acknowledge, that that love is according to the state of religion with man, spiritual with the spiritual, natural with the natural, and merely carnal with adulterers.”

535. After this I heard an outrageous murmur from below, and at the same time these words, “Do miracles; and we will believe you.” And I asked, “Are not the things above-mentioned miracles?” Answer was made, “They are not.” I again asked, “What miracles then do you mean?” And it was said, “Disclose and reveal things to come; and we will have faith.” But I replied, “Such disclosures and revelation are not granted from heaven; since in proportion as a man knows things to come, in the same proportion his reason and understanding, together with his wisdom and prudence, fall into an indolence of inaction,

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grow torpid, and decay." Again I asked, "What other miracles shall I do?" And a cry was made, "Do such miracles as Moses did in Egypt." To this I answered, "Possibly you may harden your hearts against them as Pharaoh and the Egyptians did." And reply was made, "We will not." But again I said, "Assure me of a certainty, that you will not dance about a golden calf and adore it, as the posterity of Jacob did within a month after they had seen the whole Mount Sinai on fire, and heard Jehovah himself speaking out of the fire, thus after the greatest of all miracles;" (a golden calf in the spiritual sense denotes the pleasure of the flesh;) and reply was made from below, "We will not be like the posterity of Jacob." But at that instant I heard it said to them from heaven, "If ye believe not Moses and the prophets,—that is, the Word of the Lord, ye will not believe from miracles, any more than the sons of Jacob did in the wilderness, nor any more than they believed when they saw with their own eyes the miracles done by the Lord himself, while he was in the world."

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propagations of the soul of the husband, with the delight arising from her desire to be the love of her husband's wisdom, n. 198. Thus a maiden is formed into a wife, and a youth into a husband, n. 199. In the marriage of one man with one wife, between whom there exists love truly conjugal, the wife becomes more and more a wife, and the husband more and more a husband, n. 200. Thus also their forms are successively perfected and ennobled from within, n. 201. Children born of parents who are principled in love truly conjugal, derive from them the conjugal principle of good and truth, whence they have an inclination and faculty, if sons, to perceive the things relating to wisdom; and if daughters, to love those things which wisdom teaches, n. 202-205. The reason of this is, because the soul of the offspring is from the father, and its clothing from the mother, n. 206.

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The sense proper to conjugal love is the sense of touch, n. 210. With those who are in love truly conjugal, the faculty of growing wise increases; but with those who are not, it decreases, n. 211, 212. With those who are in love truly conjugal, the happiness of dwelling together increases; but with those who are not, it decreases, n. 213. With those who are in love truly conjugal, conjunction of minds increases, and therewith friendship; but with those who are not, they both decrease, n. 214. Those who are in love truly conjugal, continually desire to be one man; but those who are not in conjugal love, desire to be two, n. 215. Those who are in love truly conjugal, in marriage have respect to what is eternal; but with those who are not, the case is reversed, n. 216. Conjugal love resides with chaste wives; but still their love depends on the husbands, n. 216*. Wives love the bonds of marriage, if the men do, n. 217. The intelligence of women is in itself modest, elegant, pacific, yielding, soft, tender; but the intelligence of men is in itself grave, harsh, hard, daring, fond of licentiousness, n. 218. Wives are in no excitation as men are; but they have a state of preparation for reception, n. 219. Men have abundant store according to the love of propagating the truths of wisdom, and to the love of doing uses, n. 220. Determination is in the good pleasure of the husband, n. 221. The conjugal sphere flows from the Lord through heaven into everything in the universe, even to its ultimates, n. 222. This sphere is received by the female sex, and through that is transferred to the male sex, n. 223. Where there is love truly conjugal, this sphere is received by the wife, and only through her by the husband, n. 224. Where there is love not conjugal, this sphere is received indeed by the wife, but not by the husband through her, n. 225. Love truly conjugal may exist with one of the married partners, and not at the same time with the other, n. 226. There are various similitudes and dissimilitudes, both internal and external, with married partners, n. 227. Various similitudes can be conjoined, but not with dissimilitudes, n. 228. The Lord provides similitudes for those who desire love truly conjugal, and if not on earth he yet provides them in heaven, n. 229. A man, according to the deficiency and loss of conjugal love, approaches to the nature of a beast, n. 230.

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ON THE CAUSES OF COLDNESS, SEPARATION, AND DIVORCE IN MARRIAGES, n. 234-260.

There are spiritual heat and spiritual cold; and spiritual heat is love, and spiritual cold is the privation thereof, n. 235. Spiritual cold in marriages is a disunion of souls and a disjunction of minds, whence come indifference, discord, contempt, disdain, and aversion; from which, in several cases, at length comes separation as to bed, chamber, and house, n. 236. There are several successive causes of cold, some internal, some external, and some accidental, n. 237. Internal causes of cold are from religion, n. 238, 239. Of internal causes of cold the first is the rejection of religion by each of the parties, n. 240. Of internal causes of cold the second is that one of the parties has religion and not the other, n. 241. Of internal causes of cold the third is, that one of the parties is of one religion and the other of another, n. 242. Of internal causes of cold the fourth is, the falsity of the religion, n. 243. With many, the above-mentioned are causes of internal cold, but not at the same time of external, n. 244, 245. There are also several external causes of cold, the first of which is dissimilitude of minds and manner, n. 246. Of external causes of cold the second is, that conjugal love is believed to be the same as adulterous love, only that the latter is not allowed by law, but the former is, n. 247. Of external causes of cold the third is, a striving for preeminence between married partners, n. 248. Of external causes of cold the fourth is, a want of determination to any employment or business, whence comes wandering passion, n. 249. Of external causes of cold the fifth is, inequality of external rank and condition, n. 250. There are also causes of separation, n. 251. The first cause of legitimate separation is a vitiated state of mind, n. 252. The second cause of legitimate separation is a vitiated state of body, n. 253. The third cause of legitimate separation is impotence before marriage, n. 254. Adultery is the cause of divorce, n. 255. There are also several accidental causes of cold; the first of which is, that enjoyment is common (or cheap), because continually allowed, n. 256. Of accidental causes of cold the second is, that living with a married partner, from a covenant and contract, seems forced and not free, n. 257. Of accidental causes of cold the third is, affirmation on the part of the wife, and her talking incessantly about love, n. 258. Of accidental causes of cold the fourth is, the man's continually thinking that his wife is willing, and on the other hand, the wife's thinking that the man is not willing, n. 259. As cold is in the mind, it is also in the body; and according to the increase of that cold, the externals also of the body are closed, n. 260.

ON THE CAUSES OF APPARENT LOVE, FRIENDSHIP, AND FAVOR IN MARRIAGES, n. 271-292.

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In the natural world almost all are capable of being joined together as to external, but not as to internal affections, if these disagree and are apparent, n. 272. In the spiritual world all are conjoined according to internal, but not according to external affections, unless these act in unity with the internal, n. 273. It is the external affections, according to which matrimony is generally contracted in the world, n. 274. But in case they are not influenced by internal affections which conjoin minds, the bonds of matrimony are loosed in the house, n. 275. Nevertheless those bonds must continue in the world till the decease of one of the parties, n. 276. In cases of matrimony, in which the internal affections do not conjoin, there are external affections, which assume a semblance of the internal, and tend to consociate, n. 277. Thence come apparent love, friendship, and favor between married partners, n. 278. These appearances are assumed conjugal semblances, and they are commendable, because useful and necessary, n. 279. These assumed conjugal semblances, in the case of a spiritual man conjoined to a natural, are founded in justice and judgement, n. 280. For various reasons, these assumed conjugal semblances with natural men are founded in prudence, n. 281. They are for the sake of amendment and accommodation, n. 282. They are for the sake of preserving order in domestic affairs, and for the sake of mutual aid, n. 283. They are for the sake of unanimity in the care of infants and the education of children, n. 284. They are for the sake of peace in the house, n. 285. They are for the sake of reputation out of the house, n. 286. They are for the sake of various favors expected from the married partner, or from his or her relations, and thus from the fear of losing such favors, n. 287. They are for the sake of having blemishes excused, and thereby of avoiding disgrace, n. 288. They are for the sake of reconciliations, n. 289. In case favor does not cease with the wife, when faculty ceases with the man, there may exist a friendship resembling conjugal friendship when the parties grow old, n. 290. There are various species of apparent love and friendship between married partners, one of whom is brought under the yoke, and therefore is subject to the other, n. 291. In the world there are infernal marriages between persons who interiorly are the most inveterate enemies, and exteriorly are as the closest friends, n. 292.

ON BETROTHINGS AND NUPTIALS, n. 295-314.

The right of choice belongs to the man, and not to the woman, n. 296. The man ought to court and intreat the woman respecting marriage with him, and not the woman the man, n. 297. The woman ought to consult her parents, or those who are in the place of parents, and then deliberate with herself before she consents, n. 298, 299. After a declaration of consent, pledges are to be given, n. 300. Consent is to be secured and established by solemn

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betrothing, n. 301. By betrothing, each party is prepared for conjugal love, n. 302. By betrothing, the mind of the one is united to the mind of the other, so as to effect a marriage of the spirit previous to a marriage of the body, n. 303. This is the case with those who think chastely of marriages; but it is otherwise with those who think unchastely of them, n. 304. Within the time of betrothing it is not allowable to be connected corporeally, n. 305. When the time of betrothing is completed, the nuptials ought to take place, n. 306. Previous to the celebration of the nuptials, the conjugal covenant is to be ratified in the presence of witnesses, n. 307. Marriage is to be consecrated by a priest, n. 308. The nuptials are to be celebrated with festivity, n. 309. After the nuptials, the marriage of the spirit is made also the marriage of the body, and thereby a full marriage, n. 310. Such is the order of conjugal love with its modes, from its first heat to its first torch, n. 311. Conjugal love precipitated without order and the modes thereof, burns up the marrows, and is consumed, n. 312. The states of the minds of each of the parties proceeding in successive order, flow into the state of marriage; nevertheless in one manner with the spiritual and in another with the natural, n. 313. There are successive and simultaneous order, and the latter is from the former and according to it, n. 314.

ON REPEATED MARRIAGES, n. 317-355.

After the death of a married partner, again to contract wedlock, depends on the preceding conjugal love, n. 318. After the death of a married partner, again to contract wedlock, depends also on the state of marriage in which the parties had lived, n. 319. With those who have not been in love truly conjugal, there is no obstacle or hindrance to their again contracting wedlock, n. 320. Those who had lived together in love truly conjugal, are unwilling to marry again, except for reasons separate from conjugal love, n. 321. The state of a marriage of a youth with a maiden differs from that of a youth with a widow, n. 322. Also the state of marriage of a widower with a maiden differs from that of a widower with a widow, n. 323. The varieties and diversities of these marriages, as to love and its attributes, are innumerable, n. 324. The state of a widow is more grievous than that of a widower n. 325.

ON POLYGAMY, n. 332-352.

Love truly conjugal can only exist with one wife, consequently neither can friendship, confidence, ability truly conjugal, and such a conjunction of minds that two may be one flesh, n. 333, 334. Thus celestial blessedness, spiritual satisfactions, and natural delights, which from the beginning were provided for those who are in love truly conjugal, can only exist with one wife, n. 335. All those things can only exist from the Lord alone; and they do not exist with any but those who come to him alone, and live according to his commandments, n. 336. Consequently love

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truly conjugal with its felicities can only exist with those who are of the Christian church, n. 337. Therefore a Christian is not allowed to marry more than one wife, n. 338. If a Christian marries several wives, he commits not only natural but also spiritual adultery, n. 339. The Israelitish nation was permitted to marry several wives, because they had not the Christian church, and consequently love truly conjugal could not exist with them, n. 340. At this day the Mahometans are permitted to marry several wives, because they do not acknowledge the Lord Jesus Christ to be one with Jehovah the Father, and thereby to be the God of heaven and earth, and hence cannot receive love truly conjugal, n. 341. The Mahometan heaven is out of the Christian heaven, and is divided into two heavens, the inferior and the superior; and only those are elevated into their superior heaven, who renounce concubines, and live with one wife, and acknowledge our Lord as equal to God the Father, to whom is given dominion over heaven and earth, n. 342-344. Polygamy is lasciviousness, n. 345. Conjugal chastity, purity, and sanctity, cannot exist with polygamists, n. 346. A polygamist, so long as he remains such, cannot become spiritual, n. 347. Polygamy is not sin with those who live in it from a religious notion, n. 348. Polygamy is not sin with those who are in ignorance respecting the Lord, n. 349, 350. Of these, although polygamists, such are saved as acknowledge a God, and from a religious notion live according to the civil laws of justice, n. 351. But none either of the latter or of the former can be associated with the angels in the Christian heavens, n. 352.

ON JEALOUSY, n. 357-379.

Zeal considered in itself is like the ardent fire of love, n. 358. The burning or flame of that love, which is zeal, is a spiritual burning or flame, arising from an infestation and assault of the love, n. 356-361. The quality of a man's zeal is according to the quality of his love; thus it differs according as the love is good or evil, n. 362. The zeal of a good love and the zeal of an evil love, are alike in externals, but altogether different in internals, n. 363, 364. The zeal of a good love in its internals contains a hidden store of love and friendship: but the zeal of an evil love in its internals contains a hidden store of hatred and revenge, n. 365, 366. The zeal of conjugal love is called jealousy, n. 367. Jealousy is like an ardent fire against those who infest love exercised towards a married partner, and like a terrible fear for the loss of that love, n. 368. There is spiritual jealousy with monogamists, and natural with polygamists, n. 369, 370. Jealousy with those married partners who tenderly love each other, is a just grief grounded in sound reason, lest conjugal love should be divided, and should thereby perish, n. 371, 372. Jealousy, with married partners who do not love each other, is grounded in several causes; arising in some instances from various mental weaknesses, n. 373-375. In some instances there is not any jealousy; and this also from various causes, n. 376. There is a jealousy also in regard to concubines, but not such as in regard to wives, n. 377. Jealousy likewise exists among beasts and birds, n. 378. The jealousy of men and husbands is different from that of women and wives, n. 379.

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ON THE CONJUNCTION OF CONJUGIAL LOVE WITH THE LOVE OF INFANTS, n. 385-414.

Two universal spheres proceed from the Lord to preserve the universe in its created state; of which the one is the sphere of procreating, and the other the sphere of protecting the things procreated, n. 386. These two universal spheres make a one with the sphere of conjugal love and the sphere of the love of infants, n. 387. These two spheres universally and singularly flow into all things of heaven and all things of the world, from first to last, n. 388-390. The sphere of the love of infants is a sphere of protection and support of those who cannot protect and support themselves, n. 391. This sphere affects both the evil and the good, and disposes every one to love, protect, and support his offspring from his own love, n. 392. This sphere principally affects the female sex, thus mothers; and the male sex, or fathers, by derivation from them, n. 393. This sphere is also a sphere of innocence and peace (from the Lord,) n. 394. The sphere of innocence flows into infants, and through them into the parents, and affects them, n. 395. It also flows into the souls of the parents, and unites with the same sphere with the infants; and it is principally insinuated by means of the touch, n. 396, 397. In the degree in which innocence retires from infants, affection and conjunction also abate, and this successively, even to separation, n. 398. A state of rational innocence and peace with parents towards infants, is grounded in the circumstance, that they know nothing and can do nothing from themselves, but from others, especially from the father and mother; and this state successively retires, in proportion as they know and have ability from themselves, and not from others, n. 399. The sphere of the love of procreating advances in order from the end through causes into effects, and makes periods; whereby creation is preserved in the state foreseen and provided for, n. 400, 401. The love of infants descends, and does not ascend, n. 402. Wives have one state of love before conception, and another state after, even to the birth, n. 403. With parents conjugal love is conjoined with the love of infants by spiritual causes, and thence by natural, n. 404. The love of infants and children is different with spiritual married partners from what it is with natural, n. 405-407. With the spiritual, that love is from what is interior or prior, but with the natural, from what is exterior or posterior, n. 408. In consequence hereof that love prevails with married partners who mutually love each other, and also with those who do not at all love each other, n. 409. The love of infants remains after death, especially with women, n. 410. Infants are educated under the Lord's auspices by such women, and grow in stature and intelligence as in the world, n. 411, 412. It is there provided by the Lord, that with those infants the innocence of infancy becomes the innocence of wisdom, (and thus they become angels) n. 413, 414.

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PART THE SECOND.

PRELIMINARY NOTE BY THE EDITOR.

ON THE OPPOSITION OF ADULTEROUS LOVE AND CONJUGIAL LOVE, n. 423-443.

It is not known what adulterous love is, unless it be known what conjugal love is, n. 424. Adulterous love is opposed to conjugal love, n. 425. Adulterous love is opposed to conjugal love, as the natural man viewed in himself is opposed to the spiritual man, n. 426. Adulterous love is opposed to conjugal love, as the connubial connection of what is evil and false is opposed to the marriage of good and truth, n. 427, 428. Hence adulterous love is opposed to conjugal love as hell is to heaven, n. 429. The impurity of hell is from adulterous love, and the purity of heaven from conjugal love, n. 430. In the church, the impurity and the purity are similarly circumstanced, n. 431. Adulterous love more and more makes a man (*homo*) not a man (*homo*), and a man (*vir*) not a man (*vir*); and conjugal love makes a man (*homo*) more and more a man (*homo*) and a man (*vir*), n. 432, 433. There are a sphere of adulterous love and a sphere of conjugal love, n. 434. The sphere of adulterous love ascends from hell, and the sphere of conjugal love descends from heaven, n. 435. In each world those two spheres meet, but do not unite, n. 436. Between those two spheres there is an equilibrium, and man is in it, n. 437. A man can turn himself to whichever sphere he pleases; but so far as he turns himself to the one, so far he turns himself from the other, n. 438. Each sphere brings with it delights, n. 439. The delights of adulterous love commence from the flesh, and are of the flesh even in the spirit; but the delights of conjugal love commence in the spirit, and are of the spirit even in the flesh, n. 440, 441. The delights of adulterous love are the pleasures of insanity; but the delights of conjugal love are the delights of wisdom, n. 442, 443.

ON FORNICATION, n. 444*-460.

Fornication is of the love of the sex, n. 445. The love of the sex, from which fornication is derived, commences when a youth begins to think and act from his own understanding, and his voice to be masculine, n. 446. Fornication is of the natural man, n. 447. Fornication is lust, but not the lust of adultery, n. 448, 449. With some men, the love of the sex cannot without hurt be totally checked from going forth into fornication, n. 450. Therefore in populous cities public stews are tolerated, n. 451. Fornication is light, so far as it looks to conjugal love, and gives this love the preference, n. 452. The lust of fornication is grievous, so far as it looks to adultery, n. 453. The lust of fornication is more grievous as it verges to the desire of varieties and of defloration, n. 454. The sphere of the lust of fornication, such as it is in the beginning, is a middle sphere between the sphere of adulterous love and the sphere of conjugal

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love, and makes an equilibrium, n. 455. Care is to be taken, lest by immoderate and inordinate fornications conjugal love be destroyed, n. 456. Inasmuch as the conjugal principle of one man with one wife is the jewel of human life, and the reservoir of the Christian religion, n. 457, 458. With those who, from various reasons, cannot as yet enter into marriage, and from their passion for the sex, cannot moderate their lusts, this conjugal principle may be preserved, if the vague love of the sex be confined to one mistress, n. 459. Keeping a mistress is preferable to vague amours, provided only one be kept, and she be neither a maiden nor a married woman, and the love of the mistress be kept separate from conjugal love, n. 460.

ON CONCUBINAGE, n. 462-476.

There are two kinds of concubinage, which differ exceedingly from each other, the one conjointly with a wife, the other apart from a wife, n. 463. Concubinage conjointly with a wife, is altogether unlawful for Christians, and detestable, n. 464. It is polygamy, which has been condemned, and is to be condemned by the Christian world, n. 465. It is an adultery whereby the conjugal principle, which is the most precious jewel of the Christian life, is destroyed, n. 466. Concubinage apart from a wife, when it is engaged in from causes legitimate, just, and truly excusatory, is not unlawful, n. 467. The legitimate causes of this concubinage are the legitimate causes of divorce, while the wife is nevertheless retained at home, n. 468, 469. The just causes of this concubinage are the just causes of separation from the bed, n. 470. Of the excusatory causes of this concubinage some are real and some not, n. 471. The really excusatory causes are such as are grounded in what is just, n. 472, 473. The excusatory causes which are not real are such as are not grounded in what is just, although in the appearance of what is just, n. 474. Those who, from causes legitimate, just, and really excusatory, are engaged in this concubinage, may at the same time be principled in conjugal love, n. 475. While this concubinage continues, actual connection with a wife is not allowable, n. 476.

ON ADULTERIES AND THEIR GENERA AND DEGREES, n. 478-499.

There are three genera of adulteries,—simple, duplicate, and triplicate, n. 479. Simple adultery is that of an unmarried man with another's wife, or of an unmarried woman with another's husband, n. 480, 481. Duplicate adultery is that of a husband with another's wife, or of a wife with another's husband, n. 482, 483. Triplicate adultery is with relations by blood, n. 484. There are four degrees of adulteries, according to which they have their predications, their charges of blame, and after death their imputation, n. 485. Adulteries of the first degree are adulteries of ignorance, which are committed by those who cannot as yet, or cannot at all, consult the understanding, and thence check them, n. 486. In such cases adulteries

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are mild, n. 487. Adulteries of the second degree are adulteries of lust, which are committed by those who indeed are able to consult the understanding, but from accidental causes at the moment are not able, n. 488. Adulteries committed by such persons are imputatory, according as the understanding afterwards favors them or not, n. 489. Adulteries of the third degree are adulteries of the reason, which are committed by those who with the understanding confirm themselves in the persuasion that they are not evils of sin, n. 490. The adulteries committed by such persons are grievous, and are imputed to them according to confirmations, n. 491. Adulteries of the fourth degree are adulteries of the will, which are committed by those who make them lawful and pleasing, and who do not think them of importance enough to consult the understanding respecting them, n. 492. The adulteries committed by these persons are exceedingly grievous, and are imputed to them as evils of purpose, and remain in them as guilt, n. 493. Adulteries of the third and fourth degree are evils of sin, according to the quantity and quality of understanding and will in them, whether they are actually committed or not, n. 494. Adulteries grounded in purpose of the will, and adulteries grounded in confirmation of the understanding, render men natural, sensual, and corporeal, n. 495, 496. And this to such a degree, that at length they reject from themselves all things of the church and of religion, n. 497. Nevertheless they have the powers of human rationality like other men, n. 498. But they use that rationality while they are in externals, but abuse it while they are in externals, n. 499.

ON THE LUST OF DEFLORATION, n. 501-505.

The state of a virgin or undeflowered woman before and after marriage, n. 502. Virginité is the crown of chastity and the certificate of conjugal love, n. 503. Defloration, without a view to marriage as an end, is the villany of a robber, n. 504. The lot of those who have confirmed themselves in the persuasion that the lust of defloration is not an evil of sin, after death is grievous, n. 505.

ON THE LUST OF VARIETIES, n. 506-510.

By the lust of varieties is meant the entirely dissolute lust of adultery, n. 507. That lust is love, and at the same time loathing, in regard to the sex, n. 508. The lot of those (who have been addicted to that lust) after death is miserable, since they have not the inmost principle of life, n. 510.

ON THE LUST OF VIOLATION, n. 511, 512.

ON THE LUST OF SEDUCING INNOCENCIES, n. 513, 514.

ON THE CORRESPONDENCE OF ADULTERIES WITH THE VIOLATION OF
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MARRIAGE, n. 515-520.

ON THE IMPUTATION OF EACH LOVE, ADULTEROUS AND CONJUGIAL, n. 523-531.

The evil in which every one is principled, is imputed to him after death; and so also the good, n. 524. The transference of the good of one person into another is impossible, n. 525. Imputation, if by it is meant such transference, is a frivolous term, n. 526. Evil or good is imputed to every one according to the quality of his will and of his understanding, n. 527-529. Thus adulterous love is imputed to every one, n. 530. Thus also conjugal love is imputed to every one, n. 531.

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On the judges who were influenced by friendship, of whom it was exclaimed, O how just! n. 231.

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That all things which exist and take place in the natural world, are from the Lord through the spiritual world, n. 415-422.

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ACTIVITY is one of the moral virtues which respect life, and enter into it, 164. The activity of love makes a sense of delight, 461. The influx of Love and wisdom from the Lord is the essential activity from which comes all delight, 461. From conjugal love, as from a fountain, issue the activities and alacrities of life, 249.

ACTORS.—In heaven, out of the cities, are exhibited stage entertainments, wherein the actors represent the various virtues and graces of moral life, 17, 79.

ACTUALLY, 66, 98, 178, &c.

Obs.—This expression is used to distinguish *Actualiter* from *Realiter*, of which the author also makes use; thus between *actually* and *really*, there is the same distinction as between *actual* taken in a philosophical sense, and *real*.

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AFFECT.

Obs.—This word signifies to impress with affection either good or bad.

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more twain but one flesh," 50, 156*, 178, 321. By "all flesh," in the Word, is signified every man, 156*.

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GLORIFYING, by, God is meant the discharging of all the duties of our callings with faithfulness, sincerity, and diligence; hereby God is glorified, as well as by acts of worship at stated times, succeeding these duties, 9.

GLORY, the, of the love of self, elevates the understanding even into the light of heaven, 269. The glory of honor with men induces, exalts, and sharpens jealousy, 378.

GOD, the, of heaven is the Lord, 78. There is only one God, in whom there is a divine trinity, and He is the Lord Jesus Christ, 82, 532. God is love itself, and wisdom itself, 132. The *esse* of the substance of God is divine good, and the *existere* of His substance is divine truth, 115. See *Lord, obs.*

GOOD and TRUTH.—What the will loves and does is called good, and what the understanding perceives and thinks is called true, 490. All those things which pertain to the love are called good, and all those things which pertain to wisdom are called truths, 60. All things in the universe have relation to good and truth, 60. Good and truth are the universals of creation, and thence are in all created things, 84. Good has relation to love, and truth to wisdom, 84. By truths, man has understanding, perception, and all thought; and by goods, love, charity, and all affection, 121. Man receives truth as his own, and appropriates it as his own, for he thinks what is true as from himself, 122; but he cannot take good as of himself, it being no object of his sight, 123. The truth of faith constitutes the Lord's presence, and the good of life according to the truths of faith constitutes conjunction with Him, 72. The truth of faith constitutes the Lord's presence, because it relates to light; and the good of life constitutes conjunction, because it relates to heat, 72. In all things in the universe, good is conjoined with truth, and truth with good, 60. There is not any truth without good, nor good without truth, 87. Good is not good, only so far as it is united with truth; and truth is not truth, only so far as it is united with good, 87. Relations of good and truth to their objects, and their conjunction with them, 87. The good which joins itself with the truth belonging to the man is from the Lord immediately, but the good of the wife, which joins itself with the truth belonging to

the man, is from the Lord mediately through the wife, 100. See *Marriage of Good and Truth*.

GOVERNMENT.—In heaven there are governments and forms of government, 7.

GOVERNMENTS.—There are in heaven, as on the earths, distinctions of dignity and governments, 7.

GRAPES, good, and bad grapes, what they represent in the spiritual world, 294, 76.

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GROUND.—Man at his first birth is as a ground in which no seeds are implanted, but which nevertheless is capable of receiving all seeds, and of bringing them forth and fructifying them, 134.

GROVES, 76, 132, 183, 316.

GUILT, *Reatus*, is principally predicated of the will, 493.

GYMNASIA in the spiritual world, 151*, 207, 315, 380.

GYMNASIA, Olympic, in the spiritual world, where the ancient *sophi* and many of their disciples met together, 151*.

HABITATIONS.—How men have ceased to be habitations of God, 153*.

HAND.—In heaven the right hand is the good of man's ability, and the left the truth thereof, 316. If, in the Word, mention is made of a thing's being inscribed on the hands, it is because the hands are the ultimates of man, wherein the deliberations and conclusions of his mind terminate, and there constitute what is simultaneous, 314. The angels can see in a man's hand all the thoughts and intentions of his mind, 314. Whatever a man examines intellectually, appears to the angels as if inscribed on his hands, 261.

HAPPINESS, concerning eternal, 2 and following. Happiness ought to be within external joys, and to flow from them, 6. This happiness abiding in external joys, makes them joys, and to flow from them, 6. This happiness abiding in external joys, makes them joys, it enriches them, and prevents their becoming loathsome and disgusting; and this happiness is derived to every angel from the use he performs in his function, 6. From the reception of the love of uses, springs heavenly happiness, which is the life of joys, 6. Heavenly happiness results from the eternal enjoyment of different states derived from conjugal love, 180. The delights of the soul, with the thoughts of the mind and the sensations of the body, constitute heavenly happiness, 16. The happiness which results from the sensations of the body alone, is not eternal, but soon passes away, and in some cases becomes unhappiness, 16. Eternal happiness does not arise from the place, but from the state of the life of man (*homo*) 16.

HAPPINESS, the, of cohabitation increases with those who are principled in love truly conjugal, 213.

HEALING of the sick by the touch, 396.

HEARING, natural, is grounded in spiritual hearing, which is attention of the understanding, and at the same time accommodation of the will, 220. The love of hearing grounded in the love of hearkening to and obeying has the sense of hearing, and the gratifications proper to it are the various kinds of harmony, 210. The perception

of a thing imbibed by hearing only flows in indeed, but does not remain unless the hearer also thinks of it from himself, and asks questions concerning it, 183.

HEART, the, signifies love, 75. The heart has relation to good, 87. The heart rules by the blood in every part of the body, 179.

HEAT, spiritual, is love, 235. This heat is from no other source than the sun of the spiritual world, 235. Heat is felt, and not seen, 123. When the heat of conjugal love removes and rejects the heat of adulterous love, conjugal love begins to acquire a pleasant warmth, 147. The quality of the heat of conjugal love with polygamists, 344.

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HEAT and LIGHT.—In heaven heat is love, and the light with which heat is united, is wisdom, 137. Natural heat corresponds to spiritual heat, which is love, and natural light corresponds to spiritual light, which is wisdom, 145. Heavenly light acts in unity with wisdom, and heavenly heat with love, 145. Those things which have relation to light are seen, and those which have relation to heat are felt, 168. The delight of spiritual heat with spiritual light is perceivable in human forms, in which this heat is conjugal love, and this light is wisdom, 189.

HEAVEN.—The angelic heaven is formed from the human race, 156. There are three heavens, the first or ultimate heaven, the second or middle heaven, and the third or highest heaven, 42. The universal heaven is arranged in order according to the varieties of the affections of the love of good, 36. In heaven human forms are altogether similar to those in the natural world. Nothing is wanting in the male, and nothing in the female, 44. The heaven of infants, its situation, 410. Heaven of innocence, 444. Heaven of Mahometans, 342-344.

HELICON, 151*, 182.

HELICONIDES, sports of the, in the spiritual world, 207. These sports were spiritual exercises and trials of skill, 207.

HELL.—The universal hell is arranged in order according to the affections of the love of evil, 36. Those who are in evil from the understanding dwell there in front and are called satans, but those who are in evil from the will dwell to the back and are called devils, 492. Hell of the deceitful, 514.

HERACLITUS, 182.

HEREDITARY evil is not from Adam, but from a man's parents, 525. Whence it springs, 245.

HETEROGENEITES in the spiritual world are not only felt, but also appear in the face, the discourse, and the gesture, 273.

HETEROGENEOUS or DISCORDANT, what is, causes disjunction and absence in the spiritual world, 171.

HIEROGLYPHICS, the, of the Egyptians derive their origin from the science of correspondences and representations, 76, 342.

HISTORY is one of the sciences by which an entrance is made into things rational, which are the ground of rational wisdom, 163.

HOGS.—In hell, the forms of beasts under which the lascivious delights of adulterous love are presented to the view are hogs, &c., 430. Companions of Ulysses changed into hogs, 521.

HOLLAND, 380.

HOLLANDERS or Dutchmen, 103, 105.

HOMOGENEITES, in the spiritual world, are not only felt, but also appear in the face, language, and gesture, 273.

HOMOGENEOUS or CONCORDANT, what is, causes conjunction and presence, 171.

HONORS.—In heaven the angels feel that the honors of the dignities are out of themselves, and are as the garments with which they are clothed, 266.

HOOF, by the, of the horse Pegasus is understood experiences whereby comes natural intelligence, 182.



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HOUSE, the, signifies the understanding of truths, 76. See *Pegasus*.

HOUSE.—In heaven no one can dwell but in his own house, which is provided for him, and assigned to him, according to the quality of his love, 50.

HUMAN PRINCIPLE, the, consists in desiring to grow wise, and in loving whatever appertains to wisdom, 52.

HUNCH-BACKED.—When the love of the world constitutes the head, a man is not a man otherwise than as hunch-backed, 269.

HUSBAND.—How with young men the youthful principle is changed into that of a husband, 199.

HUSBAND, the, does not represent the Lord, and the wife the church, because both together, the husband and the wife, constitute the church, 125. The husband represents wisdom, and the wife represents the love of the wisdom of the husband, 21. The husband is truth, and the wife the good thereof, 76. A state receptive of love, and perceptible of wisdom, makes a youth into a husband, 321. See *Wife*.

HYPOCRITE.—Every man who is not interiorly led by the Lord is a hypocrite, and thereby an apparent man, and yet not a man, 267.

IDEA, every, of man's, however sublimated, is substantial—that is, affixed to substances, 66. To every idea of natural thought there adheres something derived from space and time, which is not the case with any spiritual idea, 328. Spiritual ideas, compared with natural, are ideas of ideas, 326. There is not any idea of natural thought adequate to any idea of spiritual thought, 326. Spiritual ideas are supernatural, inexpressible, ineffable, and incomprehensible to the natural man, 326. One natural idea contains innumerable spiritual ideas, and one spiritual idea contains innumerable celestial ideas, 329.

IDENTITY.—No absolute identity of two things exist, still less of several, 186.

IDOLATERS, ancient, in the spiritual world, 78.

IDOLATRY.—Its origin, 78, 342.

IJIM, the, in hell represent the images of the phantasies of the infernals, 264. See *Phantasy*.

ILLUSTRATE, to, 42, 48*, 130, 134, &c.

Obs.—In the writings of the Author, to illustrate is generally used in the sense of to enlighten.



ILLUSTRATION.—In the Word there is illustration concerning eternal life, 28.

Obs.—Illustration is an actual opening of the interiors which pertain to the mind, and also an elevation into the light of heaven, *H.D.*, 256.

IMAGE.—What are the image and likeness of God into which man was created, 182, 134. Image of the husband in the wife, 173.

IMAGINATION, 4, 7. See *Phantasy*.

IMMODESTY, 252, 472. All in hell are in the immodesty of adulterous love, 429.

IMMORTALITY.—Man may no longer be in doubt through ignorance respecting his immortality, after the discoveries which it has pleased the Lord to make, 532.

IMPLANT, to.—That which is implanted in souls by creation, and respects propagation, is indelible, and not to be extirpated, 409. Good cannot be implanted, only so far as evil is removed, 525.

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IMPLETION.—The soul is a spiritual substance, which is not a subject of extension, but of impletion, 220.

IMPOSITION OF HANDS.—Whence it has originated, 396.

IMPURE.—To the impure every thing is impure, 140.

IMPURITY, the, of hell is from adulterous love, 480, 495. In like manner the impurity in the church, 431, 495. There are innumerable varieties of impurities; all hell overflows with impurities, 430.

IMPUTATION, the, of evil in the other life is not accusation, incusation, inculpation, and judication, as in the world, 524; evil is there made sensible as in its odor; it is this which accuses, incuses, fixes blame, and judges, not before any judge, but before every one who is principled in good, and this is what is meant by imputation, 524. Imputation of adulterous love, and imputation of conjugal love, 523-531. Imputation of adulteries after death, how effected, 485, 489, 493; these imputations take place after death, not according to circumstances, which are external of the deed, but according to internal circumstances of the mind, 530. Imputation of good, how it is effected, 524. If by imputation is meant the transcription of good into any one who is in evil, it is a frivolous term, 526.

IMPUTE, to.—The evil in which every one is, is imputed to him after death; in like manner the good, 524, 530, 531. Evil or good is imputed to every one after death, according to the quality of his will and or his understanding, 527. Who it is to whom sin is not imputed, and who to whom it is imputed, 529, 527.

INACTIVITY or SLOTH occasions a universal languor, dulness, stupor, and drowsiness of the mind, and thence of the body, 207. In consequence of sloth the mind grows stupid and the body torpid, and the whole man becomes insensible to every vital love, especially to conjugal love, 249.

INCLINATION.—In the truth of good, and in the good of truth, there is implanted from creation an inclination to join themselves together into one, 88, 100; the reason why, 89. The conjunctive inclination, which is conjugal love, is in the same degree with the conjunction of good and truth, which is the church, 63. Every one derives from his parents his peculiar temper, which is his inclination, 525. Children are born with inclinations to such things as their parents were inclined to, 202; but it is of the Divine Providence that perverse inclinations may be rectified, 202. Inclinations of married partners towards each other, 171. Husbands know nothing at all of the inclinations and affections of their own love, but wives are well acquainted with those principles in their husbands, 208. Inclination of the wife towards the husband, 160. Dissimilitude of internal inclinations is the origin and cause of cold, 275. External inclinations, whence they arise, 246.

INDIFFERENCE with married partners comes from a disunion of souls and disjunction of minds, 236, 256.

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INDUSTRY is one of the moral virtues which have respect to life, and enter into it, 164.

INEQUALITY of external rank and condition is one of the external causes of cold, 250. There are many inequalities of rank and condition which put an end to the conjugal love commenced before marriage, 250.

INFANCY is the appearance of innocence, 75.

INFLUX.—What is meant by influx, 313. There is an immediate influx from the Lord into the souls of men, a mediate influx into the souls of animals, and an influx still more mediate into the inmost principles of vegetables, 183. Every subject receives influx according to its form, 86. The subject does not perceive the influx, 392. The influx is alike into all; but the reception, which is according to the form, causes every species to continue a particular species, 86. The influx of love and wisdom from the Lord is the essential activity from which comes all delight, 461. Influx of conjugal love, 183, 208, 355.

INHERENT, 23, 217, 410, 422.

Obs.—That is called inherent which proceeds from a common influx, *A.E.*, 955. Common influx is a continual effort proceeding from the Lord through all heaven, into each of the things which pertain to the life of man. See *A.E.*, 6214. What is inherent is as a graft.

INHERENT, to be, 32, 51, 98, 221, 422, 426.

INMOST principles of the mind, and inmost principles of the body, 68. The highest things of successive order become the inmost of simultaneous order, 314. The inmost principle of man is his soul, 183.

INNOCENCE is the *esse* of every good; good is only so far good as innocence is in it, 394, 414. The Lord is innocence itself, 394. Innocence is to be led by the Lord, 414. The innocence of infants flows in from the Lord, 395. The sphere of innocence flows into infants, and through them into parents, and affects them, 395, 396. What is the innocence of infants which flows into parents, 395. The innocence of infancy is the cause of the love called *storge*, 395. Innocence corresponds to infancy, and also to nakedness, 413. The innocence of childhood is external innocence, and the innocence of wisdom internal innocence, 413. The innocence of wisdom is the end of all instruction and progression with infants in the spiritual world, 413. When they come to the innocence of wisdom, the innocence of infancy is adjoined to them, which in the mean time had served them as a plane, 413. Innocence is in conjugal love, and pertains to the soul, 180. Innocence is one of the spiritual virtues which flow from love to God and love towards the neighbor, 164.



INSANITY, 212.—Insanity, a vitiated state of the mind, is a legitimate cause of separation, 252, 470.

INSCRIBED ON THE HANDS.—Why this form of expression is used in the Word, 314. See *Hand*.

INSTRUCTION of children in heaven, 411-413. Places of instruction in the spiritual world, 261.

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INTEGRITY, state of, 135, 155.

INTELLECTUAL, the, principle is nothing but truth, 220. Man's intellectual principle is the inmost principle of the woman, 195.

INTELLIGENCE is a principle of reason, 130. There is no end to intelligence, 185. Every one is in intelligence, not by birth, but exteriorly by education, 267. The intelligence of women is in itself modest, elegant, pacific, yielding, soft, tender; and the intelligence of men in itself is grave, harsh, hard, daring, fond of licentiousness, 218. Circles around the head represent intelligence, 269.

INTEMPERANCE, 252, 472.

INTENTION.—That which flows forth from the form of a man's life, thus from the understanding and its thought, is called intention; but that which flows forth from the essence of a man's life, thus that which flows forth from his will or his love, is principally called purpose, 493. The intention which pertains to the will is principally regarded by the Lord, 71, 146. Intention is as an act before determination; hence it is that, by a wise man and also by the Lord, intention is accepted as an act, 400, 452. Intention is the soul of all actions, and causes blamableness and unblamableness in the world, and after death imputation, 452.

INTERCOURSE.—In heaven there are frequent occasions of cheerful intercourse and conversation, whereby the internal minds (*mentes*) of the angels are exhilarated, their external minds (*animi*) entertained, their bosoms delighted, and their bodies refreshed, but such occasions do not occur till they have fulfilled their appointed uses in the discharge of their respective business and functions, 5.

INTERIORS, the, form the exteriors to their own likeness, 33. The opening of the interiors cannot be fully effected except with those who have been prepared by the Lord to receive the things which are of spiritual wisdom, 39. These interiors, which in themselves are spiritual, are opened by the Lord alone, 340, 341.

INTERNAL PRINCIPLES, man's, by which are meant the things appertaining to his mind or spirit, are elevated in a superior degree above his external principles, 185.

INTREPIDITY is one of the moral virtues which have respect to life, and enter into it, 164.

IRON.—Age of iron, 78.

ISRAELITISH NATION.—Why it was permitted to the Israelitish nation to marry a plurality of wives, 340.

ITALIANS, 103, 106. Italian eunuchs, 156.

JAMES, the Apostle, represented charity, 119.

JEALOUSY, concerning, 357-379. The zeal of conjugal love is called jealousy, 367. Jealousy is like a burning fire against those who infest love exercised towards a married partner, and it is a horrid fear for the loss of that love, 368. There is a spiritual jealousy with monogamists, and natural with polygamists, 369, 370. Jealousy with those married partners who tenderly love each other is a just grief grounded

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in sound reason lest conjugal love should be divided, and should thereby perish, 371, 372. Jealousy with married partners who do not love each other is grounded in several causes, proceeding in some instances from various mental sickness, 373, 375. Jealousy with men resides in the understanding, 372. In some instances there is not any jealousy, and this also from various causes, 376. There is a jealousy also in regard to concubines, but not such as in regard to wives, 377. Jealousy likewise exists among beasts and birds, 378. The jealousy prevalent with men and husbands is different from what is prevalent with women and wives, 379.

JEHOVAH.—The Lord is Jehovah from eternity, 29. Why Jehovah is said to be jealous, 366.

JERUSALEM, the New, signifies the new church of the Lord, 43, 534.

JESUIT, 499.

JESUS CHRIST.—The divine trinity is in Jesus Christ, in whom Dwells all the fulness of the Godhead bodily, 24. See *God, Lord*.

JEW, a, may be recognized by his look, 202.

JOB.—The doctrine of correspondences, of which the spiritual sense of the Word is composed, has been concealed now for some thousands of years, namely, since the time of Job, 532.

JOHN, the Apostle, represented the works of charity, 119. He represented the church as to the goods of charity, John xix. 26, 27, 119.

JOY, heavenly, 2, and following. Heavenly joy consists in the delight of doing something that is useful to ourselves and others, which delight derives its essence from love, and its existence from wisdom, 5. The delight of being useful, originating in love and operating by wisdom, is the very soul and life of all heavenly joys, 5.

JUDGE, a, gives sentence according to actions done, but every one after death is judged according to the intentions; thus a judge may absolve a person, who after death is condemned, and *vice versa*, 485, 527. Unjust judges, their fate in the other life, 231.

JUDGE, to.—It is permitted to every one to judge of the moral and civil life of another in the world, but to judge what is the quality of his interior mind or soul, thus what is the quality of any one's spiritual state, and thence what is his lot after death, is not allowed, 523. No one is to be judged of from the wisdom of his conversation, but of his life in union therewith, 499. After death every one is judged according to the intentions of the

will, and thence of the understanding; and according to the confirmations of the understanding, and thence of the will, 485.

JUDGMENT.—Difference between corporeal judgment, and judgment of the mind, 57. By corporeal judgment is meant the judgment of the mind according to the external senses, which judgment is gross and dull, 57. See *Justice and Judgment*.

JUDICIAL PROCEEDINGS.—In heaven there are judicial proceedings, 207, 231.

JURISPRUDENCE is one of the sciences by which, as by doors, an entrance is made into things rational, which are the ground of rational wisdom, 164.



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JUSTICE, Divine.—It is contrary to Divine justice to condemn those who acknowledge a God and from a principle of religion practise the laws of justice, which consist in shunning evils because they are contrary to God, and doing what is good because it is agreeable to God, 351.

JUSTICE and JUDGMENT.—Justice has relation to moral wisdom, and judgment to rational wisdom, 164. The spiritual man in all he does acts from justice and judgment, 280.

KIDS.—In heaven, the forms of animals under which the chaste delights of conjugal love are presented to view are kids &c., 430.

KINGDOM, the, of Christ, which is heaven, is a kingdom of uses, 7.

LABYRINTH, paradisiacal, 8.

LAKES signify falsifications of truth, 80. Lakes of fire and brimstone, 79, 80.

LAMBS in the spiritual world are representative forms of the state of innocence and peace of the inhabitants, 75. The forms of animals under which the chaste delights of conjugal love are there presented to the view, are lambs, &c., 430. The Lord from innocence is called a lamb, 394.

LAMPS signify truth, 44.

LANGUAGE.—All in the spiritual world have the spiritual language, which has in it nothing common to any natural language, 326. Every man comes of himself into the use of that language after his decease, 326. Every spirit and angel, when conversing with a man, speaks his proper language, 326. The sound of spiritual language differs so far from the sound of natural language, that a spiritual sound, though loud, could not at all be heard by a natural man, nor a natural sound by a spiritual man, 326.

LASCIVIOUS.—Angels discern in the extremes what is lascivious from what is not lascivious, 439. The external principle separated from the internal, is lascivious in the whole and in every part, 148. The lascivious mind acts lasciviously, and the chaste mind chastely; and the latter arranges the body, whereas the former is arranged by the body, 191.

LASCIVIOUSNESS, in its spiritual origin, is insanity, 212. In the lowest region of the mind, which is called the natural, reside all the concupiscences of lasciviousness, but in the superior region, which is called the spiritual, there are not any concupiscences, 305. All in hell are in lasciviousness, 429. A sphere of lasciviousness issues forth from the unchaste, 140.



LATITUDE.—All goods and evils partake of latitude and altitude, and according to latitude have their genera, and according to altitude their degrees, 478.

LAW.—Divine law and rational are one law, 276. How the declaration, that no one can fulfil the law, is to be understood, 528.

LEAVE his father and mother, to, Gen. ii. 4; Matt. xix. 45, signifies to divest himself of the proprium of the will and of the understanding, 194.

LEFT, the, signifies truth, 316.

LEOPARDS in the spiritual world represent the falsities and depraved inclinations of the inhabitants to those things which pertain to idolatrous worship, 79. Those who only read the Word, and imbibe thence nothing of doctrine, but confirm false principles, appear like leopards, 78.



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LEPROSY, 258, 470.

LIBERALITY is one of those virtues which have respect to life, and enter into it, 164.

LIBERTY.—See *Rationality* and *Liberty*.

LIBRARIES in the spiritual world, 207.

LIFE.—The life of man essentially is his will, and formally is his understanding, 493. Every one has excellence of life according to his conjugal love, 510.

LIGHT.—In heaven, the light with which warmth is united is wisdom, 137. In heaven there is perpetual light, and on no occasion do the shades of evening prevail; still less is there darkness, because the sun does not set, 137. Heavenly light is above the rational principle with man, and rational light is below it, 233. If heavenly light does not flow into natural light, a man does not see whether any thing true is true, and neither does he see that any thing false is false, 233. False and delusive lights, 77. See *Heat* and *Light*.

LIGHTNING.—In the spiritual world, the vibration of light, like lightning, is a correspondence and consequent appearance of the conflict of arguments, 415.

LIKE.—There is not one angel of heaven absolutely like another, nor any spirit of hell, neither can there be to eternity, 362. There are not two human faces exactly alike, 186.

LIKENESS or SIMILITUDE.—The likeness of children to their parents, 525. Man is a likeness of God from this circumstance, that he feels in himself that the things which are of God are in him as his, 132, 134. Similitudes and dissimilitudes between married partners in general originate from connate inclinations, varied by education, connections, and imbibed persuasions, 227. There are both internal and external similitudes and dissimilitudes; the internal derive their origin from religion, and the external from education, 246. The varieties of similitudes are very numerous, and differ more or less from each other, 228. Various similitudes can be conjoined, but not with dissimilitudes, 228. The Lord provides similitudes for those who desire love truly conjugal; and if they are not given in the earths, he provides them in the heavens, 229. In the spiritual world, similitudes are joined, and dissimilitudes separated, 273.

LIPOTHAMIA, 253, 470.

LIVE, to, for others is to perform uses, 18.

LOINS, the, with men correspond to conjugal love, 510.

LOOK, to.—The Lord looks at every man in the fore front of his head, and this aspect passes into the hinder part of his head, 444. In heaven it is impossible to look at the wife of another from an unchaste principle, 75.



LORD, the, is the God of heaven and earth, 129. The Lord is essential good and essential truth; and these in Him are not two, but one, 121. The Lord loves every one, and desires to do good to every one, 7. He promotes good or use by the mediation of angels in heaven, and of men on earth, 7. From the Lord, the creator and conservator of the universe, there continually proceed love, wisdom, and use, and these three as one, 400.

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Obs.—in all the writings of the Author, by the *Lord*, is signified the Saviour of the world, Jesus Christ, who is the One only God, because in Him dwelleth the Trinity of Father, Son, and Holy Spirit.

LOT.—Such as a man's life has been in the world, such is his lot after death, 46. Lot of those who have abandoned themselves to various lusts, 505, 510, 512, 514. Happy lot of those who wished for dominion from the love of uses, 266.

LOVE, to.—Whether it be possible for a woman to love her husband, who constantly loves her own beauty, 380. Whether a man who loves himself from his intelligence can love a wife, 381.

LOVE is the *esse* or essence of a man's life, 36, 46, 358. It is the man himself, 36. It is the best of the life of man, or his vital heat, 34, 359. Love is the essential active principle of life, 183; it is kept alive by delight, 18. Each love has its delight, 18. All love is of such a nature that it bursts out into indignation and anger, yea, into fury, whenever it is disturbed in its delights, 358. Love, without its delights, is not any thing, 427. Love is spiritual heat, 235. Love is spiritual heat originating in the fire of the angelic sun, which is pure love, 358. Spiritual heat living in subjects is felt as love, 235. Love resides in man's will; in the will it is like fire, and in the understanding like flame, 360. Love cannot do otherwise than love, and unite itself, in order that it may be loved in return, 160. It is such, that it desires to communicate with another whom it loves from the heart, yea, to confer joys upon him, and thence to derive its own joys, 180. The love of man is his very life, not only the common life of his whole body, and the common life of all his thoughts, but also the life of all the particulars thereof, 34. A man is such as his love is, and not such as his understanding is, since the love easily draws over the understanding to its side, and enslaves it, 269. It is not possible that any love should become perfect either with men or with angels, 71, 146.

LOVE, conjugal, is the foundation love of all celestial and spiritual loves, and thence of all natural loves, 65, 143, 240. It is as a parent, and all other loves are as the offspring, 65. Conjugal love essentially consists in the desire of two to become one, that is, their desire that two lives may become one life, 215, 37. It is the conjunction of love and wisdom, 65. The very origin of this love resides in the inmost principles appertaining to man, that is, in his soul, 238, 466. This origin springs from the marriage of good and truth, 60, 83-102, 103, 143. This love is celestial, spiritual, and holy, because derived from a celestial, spiritual, and holy origin, 61. The love of the sex with man is not the origin of conjugal love, but is its first rudiment, 98. Conjugal love in its origin is the sport of wisdom and love, 75. It is called celestial, as appertaining to the angels of the highest heaven,

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who have given themselves up to their phantasy, 268, 514. Errors which phantasy has introduced through ignorance of the spiritual world and of its sun, 422.

Obs.—Phantasy is an appearance of perception: it consists in seeing what is true as false, and what is good as evil and what is evil as good, and what is false as true, A.C.. 7680.

PHANTOMS.—Who those are who in the other life appear as phantoms, 514.

PHILOSOPHERS, difference between, and *Sophi*, 130. The ancient people, who acknowledged the wisdom of reason as wisdom, were called philosophers, 180. See *Sophi*.

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PHILOSOPHICAL considerations concerning the abstract substance, form, subject. &c., 66, 186.

PHILOSOPHY is one of those sciences by which an entrance is made into things rational, which are the grounds of rational wisdom, 163.

PHYSICS is one of the sciences by which an entrance is made into things rational, which are the ground of rational wisdom, 163.

PLACE.—In the spiritual world there are places as in the natural world, otherwise there could be no habitations and distinct abodes, 10. Nevertheless place is not place, but an appearance of place, according to the state of love and wisdom. 10. Places of instruction in the spiritual world, 261.

PLACES, public, in the spiritual world, 17, 79.

PLANES successive, formed in man, on which superior principles may rest and find support, 447. The ultimate plane in which the sphere of conjugal love and its opposite terminate is the same, 439. The rational plane, with man, is the medium between heaven and hell; the marriage of good and truth flows into this plane from above, and the marriage of evil and false flows into it from beneath, 436.

PLANETS.—Revelations made at the present day concerning the inhabitants of the planets, 532. See Treatise by the Author on *The Earths in the Universe*.

PLASTIC force in animals and vegetables, whence it proceeds, 238.

PLATO, 151*.

PLATONIST.—Arcana unfolded by a Platonist, 153*.

PLEASURES.—Sensations, with the pleasures thence derived, appertain to the body, 273. The delights of adulterous love are the pleasures of insanity, 442, 497.

PLEDGES.—After a declaration of consent, pledges are to be given, 300. These pledges are continual visible witnesses of mutual love, hence also they are memorials thereof, 300.

POLAND, 521.

POLES, 103, 108.

POLITICAL SELF-LOVE, its nature and quality, 264. It would make its votaries desirous of being emperors if left without restraint, 264.



POLITICS is one of those sciences by which an entrance is made into things rational, which are the ground of rational wisdom, 163.

POLYGAMICAL love is the love of the external, or natural man, 345. In this love there is neither chastity, purity, nor sanctify, 346.

POLYGAMIST, no, so long as he remain such, is capable of being made spiritual, 347. Conjugal chastity, purity, and sanctity cannot exist with polygamists, 346.

POLYGAMY, of, 332-352. Whence it originates, 349. Polygamy is lasciviousness, 345. Polygamy is not a sin with those who live in it from a religious principle, as did the Israelites, 348. Why polygamy was permitted to the Israelitish nation, 340.

POPES.—Dreadful fate of two popes who had compelled emperors to resign their dominions, and had behaved ill to them, both in word and deed, at Rome, whither they came to supplicate and adore them, 265.

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PORTICO of palm-trees and laurels, 56.

POSTERIOR, the, is derived from the prior, as the effect from its cause, 326. That which is posterior exists from what is prior, as it exists from what is prior, 330. Between prior and posterior there is no determinate proportion, 326.

POWER, active or living, and passive or dead, 480. Whence proceeds the propagative, or plastic force, in seeds of the vegetable kingdom, 238.

PRECEPT.—He who from purpose or confirmation acts against one precept, acts against the rest, 528. The precepts of regeneration are five, see n. 82: among which are these, that evils ought to be shunned, because they are of the devil, and from the devil; that goods are to be done, because they are of God, and from God; and that men ought to go to the Lord, in order that He may lead them to do the latter, 525.

PREDICATES.—A subject without predicates is also an entity which has no existence in reason (*ens nullius rationis*), 66.

PREDICATIONS are made by a man according to his rational light, 485. Predications of four degrees of adulteries, 485 and following. Difference between predications, charges of blame, and imputations, 485.

PRELATES, why the, of the church have given the pre-eminence to faith, which is of truth, above charity, which is of good, 126.

PREPARATION for heaven or for hell, in the world of spirits, has for its end that the internal and external may agree together and make one, and not disagree and make two, 48*.

PRESENCE.—The origin or cause of presence in the spiritual world, 171. Man is receptive of the Lord's presence, and of conjunction with Him. To come to Him, causes presence, and to live according to His commandments, causes conjunction, 341. His presence alone is without reception, but presence and conjunction together are with reception, 341. The truth of faith constitutes the Lord's presence, 72.

PRESERVATION is perpetual creation, 86. Whence arises perpetual preservation, 85.

PRETENDER.—Every man who is not interiorly led by the Lord is a pretender, a sycophant, a hypocrite, and thereby an apparent man, and yet not a man, 267.

PRIEST, chief, of a society in heaven, 266.

PRIMARY.—What is first in respect to end, is first in the mind and its intention, because it is regarded as primary, 98. Things primary exist, subsist, and persist, from things ultimate, 44.



PRIMEVAL.—In the world, at the present day, nothing is known of the primeval state of man, which is called a state of integrity, 355. What the primeval state of creation was, and how man is led back to it by the Lord, 355.

PRINCE of a society in heaven, 14 and following, 266.

PRINCIPLE, the primary, of the church is the good of charity, and not the truth of faith, 126.

PRINCIPLES and PRINCIPIATES, 328.

Obs.—Principiates derive their essence from principles, *T.C.R.*, 177. All things of the body are principiates, that is, are compositions of fibres, from principles which are receptacles of love and wisdom, *D.L. and W.*, 369.

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PROBITY is one of those virtues which have respect to life, and enter into it, 164.

PROBLEM concerning the soul, 315.

PROCEED, to.—All things which proceed from the Lord, are in an instant from first principles in last, 389.

PROCREATION, sphere of the love of, 400.

PROGRESSION.—There is no progression of good to evil, but a progression of good to a greater and less good, and evil to a greater and less evil, 444. A progression from ends through causes into effects is inscribed on every man in general, and in every particular, 400, 401. Decreasing progression of conjugal love, 78.

PROLIFICATION corresponds to the propagation of truth, 127. Spiritual proliferation is that of love and wisdom, 51, 52. Origin of natural proliferations, 115. The sphere of proliferation is the same as the universal sphere of the marriage of good and truth, which proceeds from the Lord, 92. All proliferation is originally derived from the influx of love, wisdom, and use from the Lord, from an immediate influx into the souls of men, from a mediate influx into the souls of animals, and from an influx still more mediate into the inmost principles of vegetables, 183. Proliferations are continuations of creation, 183. The principle of proliferation is derived from the intellect alone, 90. In the principle of proliferation of the husband is the soul, and also his mind as to its interiors, which are conjoined to the soul, 172. Its state with husbands, if married pairs were in the marriage of good and truth, 115.

PROMULGATION, cause of the, of the decalogue by Jehovah God upon Mount Sinai, 351.

PROPAGATE, to.—Love and wisdom, with use, not only constitute man (*homo*), but also are man, and propagate man, 183. A feminine principle is propagated from intellectual good, 220.

PROPAGATION, all, is originally derived from the influx of love, wisdom, and use from the Lord, from an immediate influx into the souls of men, from a mediate in flux into the souls of animals, and from an influx still more mediate into the inmost principles of vegetables, 183. Propagations are continuations of creation, 183. Propagation of the soul, 220, 236, 238, 245, 321. The propagation of the human race, and thence of the angelic heaven, was the chief end of creation. 68.

PROPAGATE, or plastic force of vegetables and animals, whence it originated, 138.

PROPRIUM, man's, from his birth is essentially evil, 262. The *proprium* of man's (*homo*) will, is to love himself, and the *proprium* of his understanding is to love his own wisdom, 194. These two propriums are deadly evils to man, if they remain with him,



194. The love of these two propriums is changed into conjugal love, so far as man cleaves to his wife, that is, receives her love, 194.

PROVIDENCE, the Divine, of the Lord extends to every thing, even to the minutest particulars concerning marriages, and in marriages, 229, 316. The operations of uses, by the Lord, by the spheres which proceed from Him, are the Divine Providence, 386, 391.



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Obs.—The Divine Providence is the same as the mediate and immediate influx from the Lord, A.C. 6480. See the *Treatise on the Divine Providence*, by the Author.

PRUDENCE is one of the moral virtues which have respect to life, and enter into it, 164. Nothing of prudence can possibly exist but from God, 354. Prudence of wives in concealing their love, 294. This prudence is innate, 187. It was implanted in women from creation, and consequently by birth, 194. Of self-derived prudence, 354.

PULPIT in a temple in the spiritual world, 23.

PU, or PAU, 28, 29, 182.

Obs.—This is the Greek word [Greek: pou], written in ordinary characters; the Author gives the Latin translation at n. 28. (In quodam pu seu ubi.) This word expresses the uncertainty in which philosophers and theologians are on the subject of the soul.

PURE.—It is not possible that any love should become absolutely pure, with men or with angels, 71, 146. To the pure all things are pure, but to them that are defiled, nothing is pure, 140.

PURIFICATION the spiritual, of conjugal love may be compared to the purification of natural spirits, as effected by the chemists, 145. Wisdom purified may be compared with alcohol, which is a spirit highly rectified, 145.

PURITY, the, of heaven is from conjugal love, 430. In like manner the purity of the church, 431.

PURPLE, the, color from its correspondence signifies the conjugal love of the wife, 76.

PURPOSE.—That which flows forth from the very essence of a man's life, thus which flows forth from his will or his love, is principally called purpose, 493. As soon as any one from purpose or confirmation abstains from any evil because it is sin, he is kept by the Lord in the purpose of abstaining from the rest, 529.

PUSTULES, 253, 470.

PUT AWAY, to.—Putting away on account of adultery is a plenary separation of minds, which is called divorce, 255. Other kinds of putting away, grounded in their particular causes, are separations, 255.

PUT OFF, to.—Man after death puts off every thing which does not agree with his love, 36. How a man after death puts off externals and puts on informals, 48*

PYTHAGORAS, 151*.

PYTHAGOREANS, 153*.

QUALITY of the love of the sex in heaven, 44. The quality of every deed, and in general the quality of every thing depends upon the circumstances which mitigate or aggravate it, 487.

RAINBOW painted on a wall in the spiritual world, 76.

RATIONAL principle, the, is the medium between heaven and the world, 145. Above the rational principle is heavenly light, and below the rational principle is natural light, 233. The rational principle is formed more and more to the reception of heaven or of hell, according as man turns himself towards good or evil, 436.

Obs.—The rational principle of man partakes of the spiritual and natural, or is a medium between them, A.C., 268.

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RATIONALITY, spiritual, comes by means of the Word, and of preachings derived therefrom, 293. Natural, sensual, and corporeal men enjoy, like other men, the powers of rationality, but they use it while they are in externals, and abuse it while in their internals, 498, 499. Rationality, with devils, proceeds from the glory of the love of self, 269, and also with atheists, who enjoy a more sublime rationality than many others, 269.

RATIONALITY and LIBERTY.—When man turns himself to the Lord, his rationality and liberty are led by the Lord; but if backwards, from the Lord, his rationality and liberty are led by hell, 437.

REACTION.—In all conjunction by love there must be action, reception, and reaction, 293.

READ, to.—While man reads the Word, and collects truths out of it, the Lord adjoins good, 128; but this takes place interiorly with those only who read the Word to the end that they may become wise, 128.

REAL.—Love and wisdom are collected together in use, and therein become one principle, which is called real, 183.

REASON, human, is such that it understands truths from the light thereof, as though was not heretofore distinguished them, 490.

REASONERS.—They are named such who never conclude any thing, and make whatever they hear a matter of argument and dispute whether it be so, with perpetual contradiction, 232. What their fate is in the other life, 232.

REASONINGS, the, of the generality commence merely from effects, and from effects proceed to some consequences thence resulting, and do not commence from causes, and from causes proceed analytically to effects, 385. Truth does not admit of reasonings, 481. They favor the delights of the flesh against those of the spirit, 481.

RECEPTION is according to religion, 352. Without conjunction there is no reception, 341. See *Reaction*.

RECIPIENT.—Man is a recipient of God, and consequently a recipient of love and wisdom from Him, 132. A recipient becomes an image of God according to reception, 132.

RECIPROCAL principle, the, of conjunction with God, is, that a man should love God, and relish the things which are of God, as from himself, and yet believe that they are of God, 132, 122. Without such a reciprocal principle conjunction is impossible, 132.

RECTIFICATION.—The purification of conjugal love may be compared to the purification of natural spirits, effected by chemists, and called rectification, 145.

REFORMED, to be.—Man is reformed by the understanding, and this is effected by the knowledges of good and truth, and by a rational intuition grounded therein, 495.

REGENERATION is a successive separation from the evils to which man is naturally inclined, 146. Regeneration is purification from evils, and thereby renovation of life, 525. The precepts of regeneration are five, 525. See *Precepts*. By regeneration a man is made altogether new as to his spirit, and this is effected by a life according to the Lord's precepts, 525.

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REGIONS of the mind.—In human minds there are three regions, of which the highest is called the celestial, the middle the spiritual, and the lowest the natural, 305. In the lowest man is born; he ascends into the next above it by a life according to the truths of religion, and into the highest by the marriage of love and wisdom, 305. In the lowest region dwells natural love, in the superior spiritual love, and in the supreme celestial love, 270. In each region there is a marriage of love and wisdom, 270. The pleasantnesses of conjugal love in the highest region are perceived as blessednesses, in the middle region as satisfactions, and in the lowest region as delights, 335. In the lowest region reside all the concupiscences of evil and of lasciviousness; in the superior region there are not any concupiscences of evil and of lasciviousness, for man is introduced into this region by the Lord when he is reborn; in the supreme region is conjugal chastity in its love, into this region man is elevated by the love of uses, 305.

REIGN, to, with Christ is to be wise, and perform uses, 7.

RELATION, there is no, of good to evil, but a relation of good to a greater and less good, and of evil to a greater and less evil, 444. What is signified by the expression, for the sake of relatives, 17.

RELATIVES subsist between the greatest and the least of the same thing, 425, 17.

RELIGION constitutes the state of the church with man, 238. Religion is implanted in souls, and by souls is transmitted from parents to their offspring, as the supreme inclination, 246. With Christians it is formed by the good of life, agreeable to the truth of doctrine, 115. Conjugal love is grounded in religion, 238. Where there is not religion, neither is there conjugal love, 239. There is no religion without the truths of religion; what is religion without truths, 239. Religion, as it is the marriage of the Lord and the church, is the initialement and inoculation of conjugal love, 531. That love in its progress accompanies religion, 531. The first internal cause of cold in marriages is the rejection of religion by each of the parties, 240. The second cause is, that one has religion and not the other, 241. The third is, that one of the parties is of one religion, and the other of another, 242. The fourth is the falsity of religion, 243.

Obs.—There is a difference which it is important to bear in mind, between religion and the church; the church of the Lord, it is true, is universal, and is with all those who acknowledge a Divine Being, and live in charity whatever else may be their creed; but the church is especially where the Word is, and where by means of the Word the Lord is known. In the countries where the Word does not exist, or is withdrawn from the people and replaced by human decisions, as among the Roman Catholics, there is religion alone, but there is, to speak correctly, no church. Among Protestants, there is both religion and a church, but this church has come to an end, because it has perverted the Word.



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RENEW, to.—Every part of man, both interior and exterior, renews itself, and this is effected by solutions and reparations, 171.

RENUNCIATION of whoredoms, whence exists the chastity of marriage, how it is effected, 148.

REPASTS.—In heaven, as in the world, there are repasts, 6.

REPRESENTATIONS.—Among the ancients the study of their bodily senses consisted in representations of truths in forms, 76.

REPRESENTATIVE.—To those who are in the third heaven, every representative of love and wisdom becomes real, 270.

RESPIRATION OF THE LUNGS, the, has relation to truth, 87.

REST.—What is the meaning of eternal rest, 207.

RETAIN, to—In whatever state man is he retains the faculty of elevating the understanding, 495.

REVELATIONS made at the present day by the Lord, 532.

RIB, by a, of the breast is signified, in the spiritual sense, natural truth, 193.

RIGHT, the, signifies good, 316. It also signifies power, 21.

rites, customary.—There are customary rites which are merely formal, and there are others which, at the same time, are also essential, 306.

RIVALSHIP or emulation between married parties respecting right and power, 291. Emulation of prominence between married partners is one of the external causes of cold, 248.

RULES of life concerning marriages, 77. Universal rule, 147, 313.

SABBATH, the.—The life of heaven from the worship of God, is called a perpetual Sabbath, 9. Celebration of the Sabbath in a heavenly society, 23, 24.

SACRILEGE.—See *Sacrimony*.

SACRIMONY.—In heaven, marriage with one wife is called sacrimony, but if it took place with more than one it would be called sacrilege, 76.

SAGACITY is one of the principles constituent of natural wisdom, 163.

SANCTITIES.—The marriage of the Lord and the church, and the marriage of good and truth, are essential sanctities, 64. Sanctity of the Holy Scriptures, 24.

SANCTUARY of the tabernacle of worship amongst the most ancient in heaven, 75.

SATANS.—They are called satans who have confirmed themselves in favor of nature to the denial of God, 380. Those who are evil from the understanding dwell in the front in hell, and are called satans, but those who are in evil from the will, dwell to the back and are called devils, 492. See *Devils*. Satan wishing to demonstrate that nature is God, 415.

Obs.—In the Word, by the devil is understood that hell which is to the back, and in which are the most wicked, called evil genii; and by satan, that hell in which dwell those who are not so wicked, who are called evil spirits, *H. and H.*, 544.

SATISFACTION.—In love truly conjugal exists a state of satisfaction, 180.

SATURNINE or golden age, 153*.

SATYRS.—In the spiritual world the satyr-like form is the form of dissolute adultery, 521.

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SAVED, to be.—All in the universe who acknowledge a God, and, from a religious principle, shun evil as sins against Him, are saved, 343.

SCIENCE is a principle of knowledges, 130. There is no end to science, 185. Man is not born into the science of any love, but beasts and birds are born into the science of all their loves, 133. Man is born without sciences, to the end that he may receive them all; whereas, supposing him to be born into sciences, he could not receive any but those into which he was born, 134. Science and love are undivided companions, 134.

SCIENCE OF CORRESPONDENCES, the, was among the ancients the science of sciences, 532. It was the knowledge concerning the spiritual things of heaven and the church, and thence they derived wisdom, 532. It conjoined the sensual things of their bodies with the perceptions of their minds, and procured to them intelligence, 76. This science having been turned into idolatrous science, was so obliterated and destroyed by the divine providence of the Lord, that no visible traces of it were left remaining, 532. Nevertheless, it has been again discovered by the Lord, in order that the men of the church may again have conjunction with Him, and consociation with the angels; which purposes are effected by the Word, in which all things are correspondences, 532. See *Correspondences*.

SCORBUTIC PHTHISIC, 253, 470.

SCRIPTURE, the sacred, which proceeded immediately from the Lord, is, in general and in particular, a marriage of good and truth, 115.

SEAT, the, of jealousy is in the understanding of the husband, 372.

SEDUCERS.—Their sad lot after death, 514.

SEE, to, that what is true is true, and that what is false is false, is to see from heavenly light in natural light, 233.

SEEDS spiritually understood are truths, 220. By the seed of man, whereby iron shall be mixed with clay, and still they shall not cohere, is meant the truth of the Word falsified, 79. Formation of seed, 220, 245, 183.

SELF-CONCEIT, or SELF-DERIVED INTELLIGENCE.—The love of wisdom, if it remains with man, and is not transcribed into the woman, is an evil love, and is called self-conceit, or the love of his own intelligence, 88, 353. The wife continually attracts to herself her husband's conceit of his own intelligence, and extinguishes it in him, and verifies it in herself, 353. He who, from a principle of self-love, is vain of his own intelligence, cannot possibly love his wife with true conjugal love, 193.

SEMBLANCES, conjugal, 279-289.

SEMINATION corresponds to the potency of truth, 127. It has a spiritual origin, and proceeds from the truths of which the understanding consists, 220.

SENSATIONS with the pleasures thence derived appertain to the body, and affections with the thoughts thence derived appertain to the mind, 273.

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SENSE.—Every love has its own proper sense, 210. Spiritual origin of the natural senses, 220. See *Taste, Smell, Hearing, Touch, Sight*. Each of these senses has its delights, with variations according to the specific uses of each, 68. The sense proper to conjugal love is the sense of touch, 210. The use of this sense is the complex of all other uses, 68. Wives have a sixth sense, and which is a sense of all the delights of the conjugal love of the husband, and this sense they have in the palms of their hands, 155*.

SENSUAL.—Natural men who love only the delights of the senses, placing their heart in every kind of luxury and pleasure, are properly meant by the sensual, 496. The sensual immerse all things of the will, and consequently of the understanding, in the allurements and fallacies of the senses, indulging in these alone, 496.

SEPARATIONS of married partners. Legitimate causes thereof, 251-254.

SERENE, principle of peace, 155*.

SERIES.—All those things which precede in minds form series, which collect themselves together, one near another, and one after another, and these together, compose a last or ultimate, in which they co-exist, 313. The series of the love of infants, from its greatest to its least, thus to the boundary in which it subsists or ceases, is retrograde, the reason why, 401.

SERPENT, the, signifies the love of self-intelligence, 353. By the serpent, Gen. iii. is meant the devil, as to the conceit of self-love and self-intelligence, 135. In hell, the forms of beasts, under which the lascivious delights of adulterous love are presented to the sight, are serpents, &c., 430.

SEX.—The love of the male sex differs from that of the female sex, 382. Origin of the beauty of the female sex, 381-384. Cause of the beauty of the female sex, 56.

SHEEP, in the spiritual world, are the representative forms of the state of innocence and peace of the inhabitants, 75.

SHEEPFOLD signifies the church, 129.

SHOWER, golden, 155*, 208.

SIGHT.—There is in man an internal and an external sight, 477. Natural sight is grounded in spiritual sight, which is that of the understanding, 220. The love of seeing, grounded in the love of understanding, has the sense of seeing; and the gratifications proper to it are the various kinds of symmetry and beauty, 210. How gross the sight of the eye is, 416.



SILVER signifies intelligence in spiritual truths, and thence in natural truths, 76. The silver age, 76.

SIMPLE.—Every thing divided is more and more multiple, and not more and more simple, 329.

SIMULTANEOUS.—There is simultaneous order and successive order, 314. That simultaneous order is grounded in successive, and is according to it, is not known, 314.

SIN.—All that which is contrary to religion is believed to be sin, because it is contrary to God; and, on the other hand, all that which agrees with religion is believed not to be sin, because it agrees with God, 348.



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SINCERITY is one of those virtues which have respect to life, and enter into it, 164.

SINGING in heaven, 55, 155*.

SIRENS, fantastic beauty of, in the spiritual world, 505.

SISTERS.—The Lord calls those brethren and sisters who are of his church, 120.

SIX.—The number six signifies all and what is complete, 21.

SLEEP, the, into which Adam fell, when the woman was created, signifies man's entire ignorance that the wife is formed, and, as it were, created from him, 194.

SLEEP, to, Gen. ii. 21, signifies to be in ignorance, 194. Sleep in heaven, 19.

SLOTHFUL, to the, in the spiritual world, food is not given, 6.

SMALL-POX, 253, 470.

SMELLING, natural, is grounded in spiritual smelling, which is perception, 220. The love of knowing those things which float about in the air, grounded in the love of perceiving, is the sense of smelling; and the gratifications proper to it are the various kinds of fragrance, 210.

SOBRIETY is one of those virtues which have respect to life, and enter into it, 164.

SOCIETY, every, in heaven may be considered as one common body, and the constituent angels as the similar parts thereof, from which the common body exists, 10.

SOCRATES, 151*.

SOCRATICS, 153*.

SOLITARY, there is neither good nor solitary truth, but in all cases they are conjoined, 87.

SOLUTIONS and reparations by which every part of man, both interior and exterior, renews itself, 171.

SOMNAMBULISTS act from the impulse of a blind science, the understanding being asleep, 134.

SONS in the Word signify truths conceived in the spiritual man, and born in the natural, 120, 220. Those who are regenerated by the Lord are called in the Word sons of God, sons of the kingdom, 120.

SONS-IN-LAW, what, and daughters-in-law signify in the Word, 120.

SONGS in heaven, 17, 19. Heavenly songs are in reality sonorous affections, or affections expressed and modified by sounds, 55. Singing in heaven is an affection of the mind, which is let forth through the mouth as a tune, 155*. Affections are expressed by songs, as thoughts are by discourse, 55.

SOPHI.—The most ancient people did not acknowledge any other wisdom than the wisdom of life, and this was the wisdom of those who were formerly called *sophi*, 130.

SOUL, the, is the inmost principle of man, 101, 158, 206. It is not life, but the proximate receptacle of life from God, and thereby the habitation of God, 315. It is a form of all things relating to love, and of all things relating to wisdom, 315. It is a form from which the smallest thing cannot be taken away, and to which the smallest thing cannot be added, and it is the inmost of all the forms of the whole body, 315. Propagation of the soul, 220, 245. The soul of the offspring is from the father, and its clothing from the mother, 206, 288.

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The principle of truth in the soul is the origin of seed, in which is the soul of man, 220, 483. It is in a perfect human form, covered with substances from the purest principles of nature, whereof a body is formed in the womb of the mother, 183. The soul of man, and of every animal, from an implanted tendency to self-propagation, forms itself, clothes itself, and becomes seed, 220; because the soul is a spiritual substance, which is not a subject of extension but of impletion, and from which no part can be taken away, but the whole may be produced without any loss thereof, hence it is that it is as fully present in the smallest receptacles, which are seeds, as in its greatest receptacle, the body, 220. The soul of every man, by its origin, is celestial, wherefore it receives influx immediately from the Lord, 482. The soul and the mind are the man, since both constitute the spirit which lives after death, and which is in a perfect human form, 260. The soul constitutes the inmost principles not only of the head, but also of the body, 178. The soul and mind adjoin themselves closely to the flesh of the body, to operate and produce their effects, 178. A masculine soul, 220. How a feminine principle is produced from a male soul, 220. How a union of the souls of married partners is effected, 172. See *Mind, obs.*

SPACE.—Those things which, from their origin, are celestial and spiritual, are not in space, but in the appearances of space, 158. The soul of man being celestial, and his mind spiritual, are not in space, 158.

SPANIARDS, 103, 104.

SPECIES.—Why the Creator has distinguished all things into genera, species, and discriminations, 479.

SPEECH, the, of wisdom is to speak from causes, 75. From the thought, which also is spiritual, speech flows, 220.

SPHERE.—All that which flows from a subject, and encompasses and surrounds it, is named a sphere, 386. From the Lord, by the spiritual sun, proceeds a sphere of heat and light, or of love and wisdom, to operate ends which are uses, 386. The universal sphere of generating and propagating the celestial things, which are of love; and the spiritual things, which are of wisdom, and thence the natural things, which are of offspring, proceeds from the Lord, and fills the universal heaven and the universal world, 355. The divine sphere which looks to the preservation of the universe in its created state by successive generations, is called the sphere of procreating, 386. The divine sphere which looks to the preservation of generations in their beginnings, and afterwards in their progressions, is called the sphere of protecting the things created, 386. There are several other divine spheres, which are named according to uses, as the sphere of defence of good and truth against evil and false, the sphere of reformation

and regeneration, the sphere of innocence and peace, the sphere of mercy and grace, &c., 222, 386. But the universal of

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all is the conjugal sphere, because this is the supereminent sphere of conservation of the created universe, 222. This sphere fills the universe, and pervades all things from first to last, 222; thus from angels even to worms, 92. Why it is more universal than the sphere of heat and light which proceed from the sun, 222. In its origin, the conjugal sphere, flowing into the universe, is divine; in its progress in heaven with the angels, it is celestial and spiritual; with men it is natural; with beasts and birds, animal; with worms merely corporeal; with vegetables, it is void of life; and, moreover, in all its subjects it is varied according to their forms, 225. This sphere is received immediately by the female sex, and mediately by the male, 225. The sphere of conjugal love is the very essential sphere of heaven, because it descends from the heavenly marriage of the Lord and the church, 54. Whereas there is a sphere of conjugal love, there is also a sphere opposite to it, which is called a sphere of adulterous love, 434. This sphere ascends from hell, and the sphere of conjugal love descends from heaven, 435, 455. These spheres meet each other in each world, but do not conjoin, 436, 455. Between these two spheres there is equilibrium, and man is in it, 437, 455. Man can turn himself to whichever sphere he pleases; but so far as he turns himself to the one, so far he turns himself from the other, 438, 455. A sphere of love from the wife, and of understanding from the man, is continually flowing forth, and unites them, 321. A natural sphere is continually flowing forth, not only from man, but also from beasts—yea, from trees, fruits, flowers, and also from metals, 171. There flows forth—yea, overflows from every man (*homo*)—a spiritual sphere, derived from the affections of his love, which encompasses him, and infuses itself into the natural sphere derived from the body, so that these two spheres are conjoined, 171. Every one, both man and woman, is encompassed by his own sphere of life, densely on the breast, and less densely on the back, 224.

SPIRE.—With whom the mind is closed from beneath, and sometimes twisted as a spire into the adverse principle, 203.

SPIRIT, the.—There are two principles which, in the beginning, with every man who from natural is made spiritual, are at strife together, which are commonly called the spirit and the flesh, 488. The love of marriage is of the spirit, and the love of adultery is of the flesh, 488. See *Flesh*.

SPIRITS.—See *Mind, obs*. By novitiate spirits are meant men newly deceased, who are called spirits because they are then spiritual men, 461. Who those are, who, after death, become corporeal spirits, 495.

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SPIRITUAL—The difference between what is spiritual and natural is like that between prior and posterior, which bear no determinate proportion to each other, 326. Spiritual principles without natural, which are their constituent have no consistence, 52. Spiritual principles considered in themselves have relation to love and wisdom, 52. The things relating to the church, which are called spiritual things, reside in the inmost principles with man, 130. By the spiritual is meant he who loves spiritual things, and thereby is wise from the Lord, 281. A man (*homo*) without religion is not spiritual, but remains natural, 149. To become spiritual is to be elevated out of the natural principle, that is, out of the light and heat of the world into the light and heat of heaven, 347. Man becomes spiritual in proportion as his rational principle begins to derive a soul from influx out of heaven, which is the case so far as it is affected and delighted with wisdom, 145.

SPIRITUALLY, to think, is to think abstractedly from space and time, 328.

SPORTS of wisdom in the, heavens, 132. Literary sports, 207. Conjugal love in its origin is the sport of wisdom and love, 75, 183. Games and shows in the heavens, 17. The sixth sense in the female sex is called in the heavens the sport of wisdom with its love, and of love with its wisdom, 155*.

SPRING.—In heaven the heat and light proceeding from the sun cause perpetual spring, 137. In heaven, with conjugal partners, there is spring in its perpetual conatus, 355. All who come into heaven return into their vernal youth, and into the powers appertaining to that age, 44.

STABLES signify instructions, 76.

STAGE entertainments. See *Actors*.

STATES.—The state of a man's life is his quality as to the understanding and the will, 184. The state of a man's life from infancy, even to the end of life, is continually changing, 185. The common states of a man's life are called infancy, childhood, youth, manhood, and old age, 185. No subsequent state of life is the same as a preceding one, 186. The last state is such as the successive order is, from which it is formed and exists, 313. What was the primeval state, which is called a state of integrity, 355. Of the state of married partners after death, 45-54. There are two states into which a man enters after death—an external and an internal state; he comes first into his external state, and afterwards into his internal, 47*.

STATUE, the, which Nebuchadnezzar saw in a dream represented the ages of gold, silver, copper, and iron, 78.

STONES signify natural truths, and precious stones spiritual truths, 76.



STORE, abundant, 220, 221.

STOREHOUSE.—The conjugal principle of one man with one wife is the storehouse of human life, 457.

STORGE.—The love called *storge* is the love of infants, 392. This love prevails equally with the evil and the good, and, in like manner, with tame and wild beasts; it is even in some cases stronger and more ardent with evil men, and also with wild beasts, 392. The innocence of infancy is the cause of the love called *storge*, 395. Spiritual *storge*, 211.

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STUDY, what was the, of the men who lived in the silver age, 76. Study of sciences in the spiritual world, 207.

STUPIDITY of the age, 481.

SUBLIMATION.—The purification of conjugal love may be compared to the purification of natural spirits, as effected by chemists, and called sublimation, 145.

SUBJECT, every, receives influx according to its form, 86. All a man's affections and thoughts are in forms, and thence from forms, for forms are their subjects, 186. A subject without predicates is an entity which has no existence in reason, 66. See *Substance*.

SUBSISTENCE is perpetual existence, 86.

SUBSTANCE.—There is no substance without a form, an unformed substance not being any thing, 66. There is not any good or truth which is not in a substance as in its subject, 66. Every idea of man's, however sublimated, is substantial, that is, affixed to substance, 66. Material things derive their origin from things substantial, 207. In man, all the affections of love, and all the perceptions of wisdom, are rendered substantial, for substances are their subjects, 361. See *Form*.

SUBSTANTIAL.—The difference between what is substantial and what is material is like the difference between what is prior and what is posterior, 31. Spiritual things are substantial, 328. Spirits and angels are in substantial and not in materials, 328. Man after death is a substantial man, because this substantial man lay inwardly concealed in the natural or material man, 31. The substantial man sees the substantial man, as the material man sees the material man, 31. All things in the spiritual world are substantial and not material, whence it is that there are in their perfection in that world, all things which are in the natural world, and many things besides, 207. Every idea of man's, however sublimated, is substantial, that is, attached to substances, 66.

SUCCESSIVE.—There is a successive order and a simultaneous order, and there is an influx of successive order into simultaneous order, 314. See *Order*.

SUMMARY of the Lord's commandments, 340, 82.

SUN.—There is a sun of the spiritual world as there is a sun of the natural world, 380. The sun of the spiritual world proceeds immediately from the Lord, who is in the midst of it, 235. That sun is pure love 235, 380, 532. It appears fiery before the angels, altogether as the sun of our world appears before men, 235. It does not set nor rise, but stands constantly between the zenith and the horizon, that is, at the elevation of 45 degrees, 137. The spiritual sun is pure love, and the natural sun is pure fire, 182, 532. Whatever proceeds from the spiritual sun partakes of life, since it is pure love; whatever

proceeds from the natural sun partakes nothing of life, since it is pure fire, 532. The spiritual sun is in the centre of the universe, and its operation, being without space and time, is instant and present from first principles in last, 391. For what end the sun of the natural world was created, 235. The fire of the natural sun exists from no other source than from the fire of the spiritual sun, which is divine love, 380.

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SUPPERS.—In heaven, as in the world, there are suppers, 19.

SURVIVOR, 321.—See *Deceased*.

SWAMMERDAM, 416.

SWANS, in the spiritual world, signify conjugal love in the lowest region of the mind, 270.

SWEDENBORG.—He protests in truth that the memorable relations annexed to the chapters in this work are not fictions, but were truly done and seen; not seen in any state of the mind asleep, but in a state of full wakefulness, 1. That it had pleased the Lord to manifest Himself unto him, and send him to teach the things relating to the New Church, 1. That the interiors of his mind and spirit were opened by the Lord, and that thence it was granted him to be in the spiritual world with angels, and at the same time in the natural world with men, 1, 39, 326. State of anxiety into which he fell when once he thought of the essence and omnipresence of God from eternity, that is, of God before the creation of the world, 328. The angels, as well as himself, did not know the differences between spiritual and natural, because there had never before been an opportunity of comparing them together by any person's existing at the same time in both worlds; and without such comparison and reference those differences were not ascertainable, 327. On a certain time, as he was wandering through the streets of a great city inquiring for a lodging, he entered a house inhabited by married partners of a different religion; the angels instantly accosted him, and told him they could not on that account remain with him there, 242. He had observed for twenty-five years continually, from an influx perceptible and sensible, that it is impossible to think analytically concerning any form of government, civil law, moral virtue, or any spiritual truth, unless the divine principle flows in from the Lord's wisdom through the spiritual world, 419. He declares, that having related a thousand particulars respecting departed spirits, he has never heard any one object, how can such be their lot when they are not yet risen from their sepulchres, the last judgment not being yet accomplished? 28.

SWEDES, 103, 112.

SWEETNESS.—In heaven, the chaste love of the sex is called heavenly sweetness, 55.

SYMPATHIES.—In the spiritual world sympathies are not only felt, but also appear in the face, the discourse, and gesture, 273. With some married partners in the natural world, there is antipathy in internals, combined with apparent sympathy in their externals, 292. Sympathy derives its origin from the concordance of spiritual spheres, which emanate from subjects, 171.

TABERNACLE.—In heaven, the most ancient people dwell in tabernacles, because, whilst in the world, they lived in tabernacles, 75. Tabernacle of their worship exactly similar to the tabernacle of which the form was showed to Moses on Mount Sinai, 75.

TABLES of wood and stone on which were the writings of the most ancient people, 77. Tablet with this inscription, “The covenant between Jehovah and the Heavens,” 75.

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TARTARUS, 75.—Shades of Tartarus, 75.

TARTARY.—The ante-Mosaic Word, at this day lost, is reserved only in Great Tartary, 77.

TASTE, sense of.—The love of self-nourishment, grounded in the love of imbibing goods, is the sense of tasting, and the delights proper to it are the various kinds of delicate foods, 210.

TEMPERANCE is one of those moral virtues which have respect to life and enter into it, 164.

TEMPLE, description of a, in heaven, 23. Temple of wisdom, where the causes of the beauty of the female sex were discussed, 56.

TEMPORAL.—Idea of what is temporal in regard to marriages, effect that it produced on two married partners from heaven present with Swedenborg, 216.

THEATRES in the heavens, 17.—See *Actors*.

THING, every, created by the Lord is representative, 294.

THINK, to, spiritually is to think abstractedly from space and time, and to think naturally is to think in conjunction with space and time, 328. To think and conclude from an interior and prior principle is to think and conclude from ends and causes to effects, but to think and conclude from an exterior or posterior principle, is to think and conclude from effects to causes and ends, 408. The spiritual man thinks of things incomprehensible and ineffable to the natural man, 326.

THOUGHT is the *existere*, or existence of a man's life, from the *esse* or essence, which is love, 36. Spiritual thoughts, compared with natural, are thoughts of thoughts, 326. Spiritual thoughts are the beginnings and origins of natural thoughts, 320. Spiritual thought so far exceeds natural thought as to be respectively ineffable, 326.

THUNDER.—Clapping of the air like thunder is a correspondence and consequent appearance of the conflict and collision of arguments amongst spirits, 415.

TONES, discordant, brought into harmony, 243.

TOUCH, to.—This sense is common to all the other senses, and hence borrows somewhat from them, 210. It is the sense proper to conjugal love, 210. The love of knowing objects, grounded on the love of circumspection and self-preservation, is the sense of touching, and the gratifications proper to it are the various kinds of titillation, 210. The innocence of parents and the innocence of children meet each other by the touch, especially of the hands, 396. See *Sense*.

TRADES.—In the spiritual world there are trades, 207.

TRANQUILLITY is in conjugal love, and relates to the mind, 180.

TRANSCRIBED, to be.—Whereas every man (*homo*) by birth inclined to love himself, it was provided from creation, to prevent man's perishing by self-love, and the conceit of his own intelligence, that that love of the man (*vir*) should be transcribed into the wife, 353, 88, 193, 293.

TRANSCRIPTION, the, of the good of one person into another is impossible, 525.

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TREE, a, signifies man, 135. The tree of life signifies man living from God, or God living in man, 135. To eat of this tree signifies to receive eternal life, 135. The tree of the knowledge of good and evil, signifies the belief that life for man is not God, but self, 135. By eating thereof signifies damnation, 135.

TRINITY, the Divine, is in Jesus Christ, in whom dwells all the fulness of the Godhead bodily, 24.

TRUTH.—What the understanding perceives and thinks is called truth, 490. Truth is the form of good, 198, 493. There is the truth of good, and from this the good of truth, or truth grounded in good, and good grounded in that truth; and in these two principles is implanted from creation an inclination to join themselves together into one, 88. The truth of good, or truth grounded in good, is male (or masculine), and the good of truth, or good grounded in truth, is female (or feminine), 61, 88. See *Good and Truth*.

TRUTH does not admit of reasonings, 481.

TRUTHS pertain to the understanding, 128.

TWO.—In every part of the body where there are not two, they are divided into two, 316.

TZIIM.—In hell, the forms of birds, and under which the lascivious delights of adulterous love are presented to the view, are birds called tziim, 430.

ULCERS, 253.

ULTIMATE.—It is a universal law that things primary exist, subsist, and persist from things ultimate, 44. That the ultimate state is such as the successive order is, from which it is formed and exists, is a canon which, from its truth, must be acknowledged in the learned world, 313.

ULYSSES, companions of, changed into hogs, 521.

UNCHASTITY, difference between, and what is not chaste, 139. Unchastity is entirely opposed to chastity, 139. There is a conjugal love which is not chaste, and yet is not unchastity, 139. The love opposite to conjugal love is essential unchastity, 139. If the renunciations of whoredoms be not made from a principle of religion, unchastity lies inwardly concealed like corrupt matter in a wound only outwardly healed, 149.

UNCLEAN or FILTHY, every, principle of hell is from adulterers, 500.

UNCLEANNES, 252, 472.

UNDERSTANDING, the.—Man has understanding from heavenly light, 233. The understanding considered in itself is merely the ministering and serving principle of the will, 196. It is only the form of the will, 493. Man is capable of elevating his intellect above his natural loves, 96. See *Will and Understanding*.

UNION.—Spiritual union of two married partners is the actual adjunction of the soul and mind of the one to the soul and mind of the other, 321. Conjugial love is the union of souls, 179, 480, 482. Union between two married partners in heaven is like that of the two tents in the breast, which are called the heart and the lungs, 75.

UNITY, the, of souls between two married partners in heaven is seen in their faces; the life of the husband is in the wife, and the life of the wife is in the husband—they are two bodies but one soul, 75.

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UNIVERSALS.—Whoever knows universals may afterwards comprehend particulars, because the latter are in the former as parts in a whole, 261. Good and truth are the universals of creation, 84, 92. There are three universals of heaven and three universals of hell, 261. A universal principle exists from, and consists of singulars, 388. If we take away singulars, a universal is a mere name, and is like somewhat superficial, which has no contents within, 388. A universal truth is acknowledged by every intelligent man, 60. Every universal truth is acknowledged as soon as it is heard, in consequence of the Lord's influx and at the same time of the confirmation of heaven, 62.

UNIVERSE.—The universe, with all its created subjects, is from the divine love, by the divine wisdom, or what is the same thing, from the divine good, by the divine truth, 87. All things which proceed from the Lord, or from the sun, which is from him, and in which he is, pervade the created universe, even to the last of all its principles, 389. All thing in the universe have relation to good and truth, 60. In every thing in the universe good is conjoined with truth, and truth with good, 60.

USE is essential good, 183, 77. Use is doing good from love by wisdom, 183. Creation can only be from divine love by divine wisdom, in divine use, 183. All things in the universe are procreated and formed from use, in use, and for use, 183. All use is from the Lord, and is effected by angels and men, as of themselves, 7. Uses are the bonds of society; there are as many bonds as there are uses, and the number of uses is infinite, 18. There are spiritual uses, such as regard love towards God, and love towards our neighbor, 18. There are moral and civil uses, such as regard the love of the society and state to which a man belongs, and of his fellow-citizens among whom he lives, 18. There are natural uses, which regard the love of the world and its necessities, 18: and there are corporeal uses, such as regard the love of self-preservation with a view to superior uses, 18. The delight of the love of uses is a heavenly delight, which enters into succeeding delights in their order, and according to the order of succession exalts them and makes them eternal, 18. Delights follow use, and are also communicated to man according to the love thereof, 68. The delight of being useful derives its essence from love, and its existence from wisdom, 5. This delight, originating in love and operating by wisdom, is the very soul and life of all heavenly joys, 5. Those who are only in natural and corporeal uses are satans, loving only the world and themselves, for the sake of the world; and those who are only in corporeal uses are devils, because they live to themselves alone, and to others only for the sake of themselves, 18. Happiness is derived to every angel from the use he performs in his function, 6. The public good requires that every individual, being a member of the common



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body, should be an instrument of use in the society to which he belongs, 7. To such as faithfully perform uses, the Lord gives the love thereof, 7. So far as uses are done from the love thereof, so far that love increases, 266. The use of conjugal love is the most excellent of all uses, 183, 305. Conjugal love is according to the love of growing wise, for the sake of uses from the Lord, 183. How can any one know whether he performs uses from self-love, or from the love of uses? 266. Every one who believes in the Lord, and shuns evils as sins, performs uses from the Lord; but every one who neither believes in the Lord, nor shuns evils as sins, does uses from self, and for the sake of self, 266. All good uses in the heavens are splendid and refulgent, 266. Blessed lot of those who are desirous to have dominion from the love of uses, 266.

Obs.—Use consists in fulfilling faithfully, sincerely, and carefully, the duties of our functions, *T.C.R.*, 744. Those things are called *uses* which, proceeding from the Lord, are by creation in order, *D.L. and W.*, 298.

USES of apparent love and friendship between married partners, for the sake of preserving order in domestic affairs, 271, and following, 283.

UTILITY of apparent love and apparent friendship between married partners, for the sake of preserving order in domestic affairs, 271, and following, 283.

VAPOR.—From reason it may be seen that the soul of man after death is not a mere vapor, 29.

VARIETY.—There is a perpetual variety, and there is not any thing the same with another thing, 524. Heaven consists of perpetual varieties, 524. Distinction between varieties and diversities, 324. See *Diversities*.

VEGETABLES.—Wonders in the productions of vegetables, 416.

VEIN.—There is a certain vein latent in the affection of the will of every angel which attracts his mind to the execution of some purpose, 6. Vein of conjugal love, 44, 68, 183, 293, 313, 433, 482.

VENTRICLES of the brain, 315.

VERNAL, the, principle exists only where warmth is equally united to light, 137. With men (*homines*) there is a perpetual influx of vernal warmth from the Lord, it is otherwise with animals, 137. In heaven, where there is vernal warmth, there is love truly conjugal, 137.

VIOLATION of spiritual marriage, 515-520. Violation of spiritual marriage is violation of the Word, 516. Violation of the Word is adulteration of good, and falsification of truth,

517. This violation of the Word corresponds to scortations and adulteries, 518. By whom, in the Christian church, violation of the Word is committed, 519.

VIRGINITY.—Fate of those who have vowed perpetual virginity, 155, 460, 503.

VIRGINS, 21, 22, 293, 321, 502, 511. The affection of truth is called a virgin, 293. The virgins (Matt. xxv. 1) signify the church, 21. Quality of the state of virgins before and after marriage in heaven, 502. Virgins of the fountain, 207, 293. The nine virgins, or muses, signify knowledge and science of every kind, 182. How a virgin is formed into a wife, 199.

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VIRTUES, moral, and spiritual virtues, 164. Various graces and virtues of moral life represented in theatres in heaven, 17. Manly virtue, 433, 355.

VISIBLE.—Every one may confirm himself in favor of a divine principle or being, from what is visible in nature, 416-421.

VISION, posterior, 233.

VITIATED states of mind and body which are legitimate causes of separation, 252, 253.

WARS, the, of Jehovah. The name of the historical books of the ante-Mosaic Word, 77.

WATER FROM THE FOUNTAIN, to drink, signifies to be instructed concerning truths, and by truths concerning goods, and thereby to grow wise, 182.

WEASELS.—Who they are who appear at a distance in the spiritual world like weasels, 514.

WHIRLPOOLS which are in the borders of the worlds, 339.

WHITE, the color, signifies intelligence, 76.

WHITE, what is, in heaven is truth, 316.

WHOREDOM, spiritual, is the falsification of truth, which acts in unity with that which is natural, because they cohere, 80. Whoredoms in the spiritual sense of the word signify the connubial connection of what is evil and false, 428. They signify the falsification of truth, 518. Whoredom is the destruction of society, 345. They are imputed to every one after death, not according to the deeds themselves, but according to the state of the minds in the deeds, 530.

WHOREDOMS in the spiritual sense signify the connection (*connubium*) of evil and false, 428. Toleration of such evils in populous cities, 451.

WIDOW.—Why the state of a widow is more grievous than that of a widower, 325.

WIFE, a, is the love of a wise man's wisdom, 56. She represents the love of her husband's wisdom, 21. The wife signifies the good of truth, 76. In heaven, the wife is the love of her husband's wisdom, and the husband is the wisdom of her love, 75. The wife perceives, sees, and is sensible of the things which are in her husband, in herself, and thence as it were herself in him, 173. There is with wives a sixth sense, which is the sense of all the delights of the conjugal love of the husband, and this sense is in the palms of the hands, 155*. Conjugal love resides with chaste wives, but still their love depends on the husband's, 216*. Wives love the bonds of marriage if the men do, 217. Wives seated on a bed of roses, 293. In a rosary, 294. Acts which certain wives

employ to subject their husbands to their own authority, 292. See *Woman, Married Partners*.

WILL, the, is the receptacle of love, for what a man loves that he wills, 347. Will principle, considered in itself, is nothing but an affect and effect of some love, 461. Whoever conjoins to himself the will of a man, conjoins to himself the whole man, 196. The will acts by the body, wherefore, if the will were to be taken away, action would be instantly at a stand, 494.

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WILL and UNDERSTANDING.—The will is the man himself, and the understanding is the man as grounded in the will, 490. The life of man essentially is his will, and formally is his understanding, 493. The will is the receptacle of good, and the understanding is the receptacle of truth, 121. Love, charity, and affection, belong to the will, and perception and thought to the understanding, 121. All things which are done by a man are done from his will and understanding, and without these acting principles a man would not have either action or speech, otherwise than as a machine, 527. Whoever conjoins to himself the will of another, conjoins also to himself his understanding, 196. The understanding is not so constant in its thoughts as the will is in its affections, 221. He that does not discriminate between will and understanding, cannot discriminate between evils and goods. 490. The will alone of itself acts nothing, but whatever it acts, it acts by the understanding, and the understanding alone of itself acts nothing, but whatever it acts, it acts from the will, 490. With every man the understanding is capable of being elevated according to knowledges, but the will only by a life according to the truths of the church, 269. The natural man can elevate his understanding into the light of heaven, and think and discourse spiritually, but if the will at the same time does not follow the understanding, he is still not elevated, for he does not remain in that elevation, but in a short time he lets himself down to his will, and there fixes his station, 347, 495. The will flows into the understanding, but not the understanding into the will, yet the understanding teaches what is good and evil, and consults with the will, that out of those two principles it may choose, and do what is agreeable to it, 490. The will of the wife conjoins itself with the understanding of the man, and thence the understanding of the man with the will of the wife, 159. In adultery of the reason, the understanding acts from within, and the will from without, but in adultery of the will, the will acts from within, and the understanding from without, 490.

WISDOM is nothing but a form of love, 493. It is a principle of life, 130. Wisdom, considered in its fulness, is a principle, at the same time, of knowledges, of reason, and of life, 130. What wisdom is as a principle of life, 130, 293. Wisdom consists of truths, 84. The understanding is the receptacle of wisdom, 400. The abode of wisdom is in use, 18. Wisdom cannot exist with a man but by means of the love of growing wise, 88. Wisdom with men is twofold, rational and moral; their rational wisdom is of the understanding alone, and their moral wisdom is of the understanding and life together, 163, 293. Rational wisdom regards the truths and goods which appear inwardly in man, not as its own, but as flowing in from the Lord, 102. Moral wisdom shuns evils and falses as leprosies, especially the evils of lasciviousness, which contaminate

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its conjugal love, 102. The things which relate to rational wisdom constitute man's understanding, and those which relate to moral wisdom constitute his will, 195. Wisdom of wives, 208. The perception, which is the wisdom of the wife, is not communicable to the man, neither is the rational wisdom of the man communicable to the wife, 168, 208. The moral wisdom of the man is not communicable to women, so far as it partakes of rational wisdom, 168. Wisdom and conjugal love are inseparable companions, 98. The Lord provides conjugal love for those who desire wisdom, and who consequently advance more and more into wisdom, 98. There is no end to wisdom, 185. Temple of wisdom, 56. Sports of wisdom, 182, 151*. See *Love and Wisdom*.

WISE.—A wise one is not a wise one without a woman, or without love, a wife being the love of a wise man's wisdom, 56.

WOMAN, the, was created and born to become the love of the understanding of a man, 55, 91. Woman was created out of the man, hence she has an inclination to unite, and, as it were, reunite herself with the man, 173. Conjugal love is implanted in every woman from creation, 409. Woman is actually formed into a wife, according to the description in the book of creation, 193. In the universe nothing was created more perfect than a woman of a beautiful countenance and becoming manners, 56. The woman receives from the man the truth of the church, 125. Woman, by a peculiar property with which she is gifted from her birth, draws back the internal affections into the inner recesses of her mind, 274. Affection, application, manners, and form of woman, 91, 218. Women were created by the Lord affections of the wisdom of men, 56. They are created forms of the love of the understanding of men, 187. Women have an interior perception of love, and men only an exterior, 47*. In assemblies where the conversation of the men turns on subjects proper to rational wisdom, women are silent, and listen only, the reason why, 165. Intelligence of wisdom, 218. Women cannot enter into the duties proper to men, 175. Difference between females, women, and wives, 199. See *Wife*.

WONDERS conspicuous in eggs, 416.

WOOD signifies natural good, 77. Woods of palm-trees, and of rose-trees, 77.

WORD, the ancient, at this day is lost, and is only reserved in Great Tartary, 77. The historical books of this Word are called the Wars of Jehovah, and the prophetic books The Enunciations, 77.

WORD, the, with the most ancient, and with the ancient people, 77.

WORD, the, is the Lord, 516. In every thing of the Word there is the marriage of good and truth, 516. The Word is the medium of conjunction of the Lord with man, and of

man with the Lord, 128. In its essence it is divine truth united to divine good, and divine good united to divine truth, 128. It is the perfect marriage of good and truth, 128. In every part of the Word there is a spiritual sense corresponding to the natural sense, and by means of the former sense the men of the church have conjunction with the Lord, and consociation with angels, 532. The sanctity of the Word resides in this sense, 5-32. While man reads the Word, and collects truths out of it, the Lord adjoins good, 128.

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WORKHOUSES, infernal, 264. See also 54, 80, 461.

WORKS are good or bad, according as they proceed from an upright will and thought, or from a depraved will and thought, whatever may be their appearance in externals, 527. Good works are uses, 10.

WORLD OF SPIRITS, the, is intermediate between heaven and hell, and there the good are prepared for heaven, and the wicked for hell, 48*, 436, 461, 477. It is in the world of spirits that all men are first collected after their departure out of the natural world, 2, 477. The good are there prepared for heaven, and the wicked for hell; and after such preparation, they discover ways open for them to societies of their like, with whom they are to live eternally, 10, 477.

WORLD, the natural, subsists from its sun, which is pure fire, 380. There is not anything in the natural world which is not also in the spiritual world, 182, 207. In the natural world, almost all are capable of being joined together as to external affections, but not as to internal affections, if these disagree and appear, 272.

WORLD, the spiritual, subsists from its sun, which is pure love, as the natural world subsists from its sun, 380. In the spiritual world there are not spaces, but appearances of spaces, and these appearances are according to the states of life of the inhabitants, 50. All things there appear according to correspondences, 76. All who, from the beginning of creation have departed by death out of the natural world, are in the spiritual world, and as to their loves, resemble what they were when alive in the natural world, and continue such to eternity, 73. In the spiritual world there are all such things there as there are on earth, and those things in the heavens are infinitely more perfect, 182.

Obs.—The spiritual world in general comprehends heaven, the world of spirits, and hell.

WORMS.—Wonders concerning them, 418. Silk-worms, 420.

WORSHIP, the, of God in heaven returns at stated periods, and lasts about two hours, 23.

WRATH.—If love, especially the ruling love, be touched, there ensues an emotion of the mind (*animus*); if the touch hurts, there ensues wrath, 358.

WRITERS.—The most ancient writers, whose works remain to us, do not go back beyond the iron age, 73. See *Writings*.

WRITINGS, the, of the most ancient and of the ancient people are not extant: the writings which exist are those of authors who lived after the ages of gold, silver, and iron, 73. Writings of some learned authoresses, examined in the spiritual world in the presence of those authoresses, 175. The writings, which proceed from ingenuity and wit, on account of the elegance and neatness of the style in which they are written, have

the appearance of sublimity and erudition, but only in the eyes of those who call all ingenuity by the name of wisdom, 175. Writing in the heavens, 182, 326.

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XENOPHON, 151*.

YOUTH.—In heaven, all are in the flower of youth, and continue therein to eternity, 250. All who come into heaven return into their vernal youth, and into the powers appertaining to that age, and thus continue to eternity, 44. Infants in heaven do not grow up beyond their first age, and there they stop, and remain therein to eternity, 411, 444; and that when they attain the stature which is common to youths of eighteen years old in the world, and to virgins of fifteen, 444.

YOUTH.—In heaven they remain forever in state of youth, 355. See *Age*.

YOUTH, A.—The state of marriage of a youth with a widow, 322. How a youth formed into a husband, 199.

YOUTHFUL.—With men, the youthful principle is changed into that of a husband, 199.

ZEAL is of love, 358. Zeal is a spiritual burning or flame, 359. Zeal is not the highest degree of love, but it is burning love, 358. The quality of a man's zeal is according to the quality of his love, 362. There are the zeal of a good love and the zeal of an evil love, 362. These two zeals are alike in externals, but altogether unlike in internals, 363. The zeal of a good love in its internals contains a hidden store of love and friendship; but the zeal of an evil love in its internals contains a hidden store of hatred and revenge, 365. The zeal of conjugal love is called jealousy, 367. Wives are, as it were, burning zeals for the preservation of friendship and conjugal confidence, 155*.

ZEALOUS (*Zelotes*).—Why Jehovah in the Word is called zealous, 366.