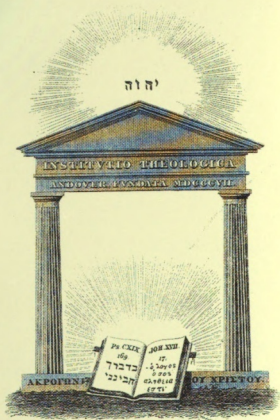


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155.49

DELIGHTS OF WISDOM

CONCERNING

CONJUGIAL LOVE;

AFTER WHICH FOLLOW

PLEASURES OF INSANITY

CONCERNING

SCORTATORY LOVE.

BY

EMANUEL SWEDENBORG,

A SWEDE.

[ORIGINALLY PUBLISHED IN LATIN IN]

AMSTERDAM, MDCCLXVIII.

BOSTON:

Stereotype Edition.

JOHN ALLEN, 11 SCHOOL STREET.

1833.

DELIGHTS OF WISDOM

BY

CONJUGIAL LOVE;

WITH

PLEASURES OF INSANITY

BY

SCORATORY LOVE.

BY

EMANUEL WUNDERLICH,

A POET.

[ORIGINALLY PUBLISHED IN GERMANY]

TRANSLATED BY

BOSTON:

AT THE

OFFICE OF THE

1852.

ADVERTISEMENT.

THE desire to have a *literal* translation of this work, expressed by many, was believed to be general, if not universal, in the New Church; and there was much reason for supposing the meaning to be, that each Latin word should, as far as possible, be represented by its correspondent English word; so that the English reader might stand on the same ground with him who reads the work in the original Latin. This cannot be perfectly accomplished; and the effort to do it has introduced some literalisms not perfectly agreeable to an English ear.

It is not uncommon, in Latin books, to meet with adjectives without substantives; but they are much more frequently found in the writings of Swedenborg than in the Latin classics. Many of these which occur in this book are translated by an English adjective made into a noun, as, *conjugiale*, 'the conjugal;' some by an English noun, as, *bonum*, 'good,' *verum*, 'truth;' and some, which cannot be correctly and intelligibly translated by a noun or adjective alone, have generally been rendered by the correspondent English adjective, with the addition of the word *thing* or *things*. The word *principle* has been avoided, as often tending to confusion or misconception; and though instances may possibly exist, no one is recollected, where it is found in the translation without the word *principium* in the Latin as a voucher for its use. There is a difficulty in the translation of adjectives thus used as nouns. If we call *in suo pleno*, 'in its full,' the expression is unusual, and the idea confused; if we call it 'in its fulness,' we confound *plenum* with *plenitas*, or with *plenitudo*. With *proprium* and *jucundum*, however, the greatest difficulty has been found; as great, perhaps, when occurring with their nouns as without them. The former adjective, in its different genders and cases, has been sometimes translated 'his, or her, or its own,' which confounds it with *suus*; sometimes it is called 'proper,' which is not entirely clear, because 'proper,' in English, has at least two different meanings; and sometimes, by the compulsion of necessity, it is called *proprium*. *Jucundum* has been variously translated, no one word being found to express it with sufficient nearness in all cases, because, perhaps, no one word has been found which means precisely what *jucundum* means. Its meaning, when used as a noun, may be obtained from the RELATION, n. 461. It has heretofore generally been translated 'delight;' but in this work, *delitium* and *delitiæ* frequently occur, which must be called 'delight' and 'delights;' indeed, *delitiæ* is on every leaf of the first part. It could not be called 'pleasure,' without confounding it with *volupe* and *voluptas*, which also frequently occur; *voluptates* is on every leaf of the second part. An effort was made to distinguish it from these, by calling

it 'enjoyment;' and, accordingly, it was so translated in most cases, until towards the latter part of the book, it was found in such connexion, that 'enjoyment' would be in danger of being understood the 'act of enjoying,' which is a common meaning of the word. It was afterwards called 'delight,' and frequently with *jucundum* attached to it, to distinguish it from *delitium* and *delitia*.

In the original, there are instances of ill-constructed sentences, which indicate rapidity in writing them. On page 343, in the fifth line from the end of n. 438, if the word 'unless' were expunged, the sense would be complete; but if it stands as it does in the Latin, more words are wanted to finish the sentence. There are instances, too, of a sudden change of person in narration, where the person spoken of is suddenly made to speak; one of this kind occurs on page 304, line 34: also of a verb in the singular being used when there are two or more nouns signifying distinct things standing as its nominatives, which is as great a violation of Latin grammar as of English. Of the latter, several are translated literally, where the things signified by the two nouns, although distinct, in union make a one, as on page 103, lines 15 and 17. There are other faults of construction, most of which appear in the translation, because to remove them would require a change too great to be consistent with the plan of being *literal*. One of these, now recollected, is on page 241, line 32, where the words 'it is because with' seem to be needed instead of 'and to.' It is therefore desired, that, where a sentence appears obscure or awkward, the Latin may be referred to, as, by this course, any injustice done to the author by the translator may be detected and corrected in a subsequent edition.

There are some doubtful sentences. On page 118, line 23, the Latin is, *et quod accipiat, apparet illi sicut a se*. This is translated as if *quod* were used for *ut*, though no other instance of such use is recollected. It may mean, 'what he receives appears,' &c., or 'that he receives appears,' &c. On page 125, lines 11 and 12 of n. 144, it is doubtful whether the translation should not have been, 'and to the question whether there were also ultimate delights,' meaning, whether the angels enjoyed ultimate delights also. On page 136, line 8 of n. 155, it is also uncertain whether the translation should not have been, 'for the sound, separate (or separated) from the discourse of one speaking, is from the affection of love, which gives life to speech.' On page 211, line 17 of n. 262, it is probable that the words 'to rule' being inserted between 'is' and 'from' would convey the idea more correctly. As they were not in the Latin, and as there was some doubt, they were omitted.

There are, besides, some obscure passages, where the only safe course seemed to be, to translate them literally. The aim has been to make these as intelligible in English as they are to a Latin reader in the Latin. An instance of this kind is on page 97, line 5 of n. 106.

It may be added, that, in all the chapters from n. 116 to the end of the book, the heads at the beginning of the paragraphs where they are explained always agree with the heads in the list at the beginning of the chapters, when the Latin heads thus agree, and they are different, when the Latin are different.

Boston, 1833.

THE
DELIGHTS OF WISDOM
CONCERNING
CONJUGIAL LOVE.

PRELIMINARIES CONCERNING THE JOYS OF HEAVEN, AND
CONCERNING NUPTIALS THERE.

1. "I FORESEE that many who read the relations immediately following, and those annexed to the chapters, will believe that they are inventions of the imagination; but I assert, in truth, that they were not invented, but truly done and seen; nor seen in any state of the sleeping mind, but in full wakefulness. For it has pleased the Lord to manifest himself to me, and to send me to teach those things which will belong to the New Church, which is meant by the NEW JERUSALEM in the Apocalypse; for which purpose he has opened the interiors of my mind and spirit; whereby it has been given me to be in the spiritual world with angels, and at the same time in the natural world with men, and this now for twenty-five years."

2. An angel was once seen by me, flying beneath the eastern heaven, who held a trumpet in his hand and to his mouth, and sounded towards the north, towards the west, and towards the south. He was clad in a robe, which flowed backwards as he flew, and was girded with a belt of carbuncles and sapphires, which, as it were, flamed and shone; he flew downwards, and alighted gently upon the earth which extended to where I was; as soon as he touched the earth, he stood erect upon his feet, and walked hither and thither, and then, seeing me, he came towards me. I was in the spirit, and was therein standing on a rising ground in the southern quarter; and when he was near, I addressed him, asking, What is about to happen? I heard the sound of your trumpet, and saw your descent through the air. The angel replied, I am sent to convoke the most celebrated for erudition, most acute in understanding, and most eminent in reputation for wisdom, amongst

those who, from the kingdoms of Christendom, are upon this earth, that they may convene upon this rising ground where you now are, and from their hearts declare, what they had, in the world, thought, understood and known concerning **HEAVENLY JOY** and **ETERNAL HAPPINESS**. I am thus commissioned, because some who have lately come out of the world into our heavenly society, which is in the east, and were admitted, have told that no one in all Christendom knows what Heavenly Joy is, and what Eternal Happiness is, and thus what is Heaven. My brethren and companions truly wondered at this; and they said to me, Descend, make proclamation, and convoke the wisest in the world of spirits, into which all mortals are first gathered after their departure out of the natural world, that, from the mouth of many, we may be made sure whether such darkness and gloomy ignorance concerning a future life be upon Christians. And he said, Wait a little, and you will see companies of the wise flowing hither, and the Lord will prepare for them a house of assembly. I waited, and behold, after half an hour, I saw two troops from the north, two from the west, and two from the south; and as they came, they were introduced by the angel of the trumpet into the house of assembly prepared for them, and there occupied places appointed to them according to the quarter whence they came. There were six troops or companies, and a seventh from the east, which, because of its light, was not seen by the rest. When they were assembled, the angel opened to them the cause of the convocation, and requested that the companies in their order would declare what they understood by **HEAVENLY JOY** and **ETERNAL HAPPINESS**. Then each company gathered itself into a circle, with their faces turned to the faces of each other, that they might recall the ideas they had conceived concerning this matter in the former world, and review them, and, after review and consultation, declare them.

3. After consultation, the **FIRST COMPANY**, which was from the north, said, that heavenly joy and eternal happiness are one with the very life of heaven; wherefore, whosoever enters into heaven enters, as to life, into its festivities, just as he who enters into nuptials enters into all their festivities. Is not heaven before our eyes, above us, and thus in a place? and there, and not elsewhere, all things are fortunate, and there are pleasures upon pleasures? When a man is admitted into heaven, he is admitted also into these pleasures as to every perception of the mind, and every sensation of the body, from the fullness of the joys of that place. Wherefore heavenly happiness, which is also eternal, is nothing else than an introduction into heaven, and an introduction there from Divine mercy.—They having ended, the **OTHER COMPANY** from the north, according to their wisdom, expressed this opinion: Heavenly joy and eternal happiness are nothing else than the most joyful consociation with angels, and the most

delightful conversations with them, whereby the countenance is continually expanded with joy, and the faces of all wear smiles of mirth and pleasure, arising from the pleasant and entertaining discourse: what else are heavenly joys but the variations of such pleasures to eternity?—The **THIRD COMPANY**, which was the first of the wise from the western quarter, from the thoughts of their affections declared as follows: What are heavenly joy and eternal happiness but feasts with Abraham, Isaac, and Jacob, at whose tables there will be rich and delicate food with generous and noble wines, and the feasts will be succeeded by sports and dances of virgins and young men, to the music of various instruments, with the singing of sweet songs; and finally, in the evening, there will be dramatic exhibitions representative of characters, and again feasts, and thus every day to eternity?—When they had ended, the **FOURTH COMPANY**, which was the second from the western quarter, declared their sentiments: We have entertained, said they, many ideas concerning heavenly joy and eternal happiness, and we have examined various joys, and compared one with another, and have come to this conclusion, that heavenly joys are paradisaic joys; for what is heaven but a paradise extended from the east to the west, and from the south to the north, wherein are fruit trees and delightful flowers, and in the midst whereof is the magnificent tree of life, around which the blessed will sit, and feed on delicious fruits, adorned with garlands of sweet flowers? And these will be daily born and born again with infinite variety, in a perpetual and breathing spring, and by their continual growth and flower, and the constant vernal temperature, their minds, continually renewed, cannot but daily imbibe and respire new joys, and thence be restored to the flower of their age, and to the primitive state in which Adam and his wife were created, and thus be remitted to their paradise, which was transferred from earth to heaven.—The **FIFTH COMPANY**, which was the first of the ingenious from the southern quarter, delivered this opinion: Heavenly joys and eternal happiness are nothing else than supereminence and vast wealth, and thence more than royal magnificence and splendor: that the joys of heaven, and their continual fruition, which is eternal happiness, are these things, we have seen plainly from those in the former world who possessed them; and also from this, that the blessed in heaven are to reign with the Lord, and to be kings and princes, because they are the sons of him, who is King of kings, and Lord of lords, and that they are to sit on thrones, and be ministered unto by the angels: we conceive the magnificence of heaven from this, that the New Jerusalem, by which is described the glory of heaven, is to have gates each of which will be a single pearl, and streets of pure gold, and a wall with foundations of precious stones; consequently, every one who is received into heaven has a palace of

his own, glittering with gold and precious stones, and dominion, passing in order from one rank to another: and because we know that joys and happiness are inherent in these things, and that the promises of God cannot fail, therefore we conclude that the most happy state of heavenly life can be no other than this.—After this, the **SIXTH COMPANY**, which was the second from the southern quarter, with a loud voice said: The joy of heaven and its eternal happiness are nothing else than the perpetual glorification of God; a never-ceasing festival of praise, and the blessedness of divine worship with songs and jubilee; and thus a constant elevation of the heart to God, with full confidence of his acceptance of prayers and praises, on account of the divine munificence in their blessedness. Some of the company added, that this glorification would be attended with magnificent illuminations, and with most fragrant incense, and with processions of great pomp, preceded by a high priest with a great trumpet, who would be followed by primates and officers of various orders, with men carrying palms, and women with golden images in their hands.

4. The **SEVENTH COMPANY**, which was not seen by the rest because of its light, came from the east of heaven; they were angels of the same society as the angel of the trumpet: they, when they heard in their heaven, that not a single person throughout Christendom knew what heavenly joy and eternal happiness were, said, one to another, Surely this cannot be true; it is impossible that such thick darkness and stupor of mind should be among Christians; let us go down and hear whether it be true, for if it be so, it is indeed a prodigy. Then those angels said to the angel of the trumpet, Thou knowest that every man (*homo*) who had desired heaven, and had distinctly thought any thing about its joys, is introduced after death into the joys of his imagination; and when he has experienced what such joys are, that they are according to the vain ideas of his mind and his delirious phantasies, he is then led out of them, and instructed; this is done to most of those in the world of spirits, who in the former life have meditated about heaven, and have conceived any thing concerning the joys there, or even a desire for them. On hearing these words, the angel of the trumpet said to the six companies that were assembled of the wise from Christendom, Follow me, and I will introduce you into your joys, and thus into heaven.

5. When the angel had thus spoken, he went out before them, and was first attended by the company who had persuaded themselves that the joys of heaven were only pleasant consociations, and entertaining discourse; these the angel introduced to an assembly in the northern quarter, who, during their abode in the former world, had entertained the same ideas of the joys of heaven. There was in that place a

spacious house, wherein all such were gathered; in the house were more than fifty apartments, allotted to different kinds and subjects of conversation; in these apartments they conversed about such matters as they had heard, or observed, in the public places of resort, and in the streets; in some the discourse turned upon the various loveliness of the fair sex, with much pleasantry, until the countenances of all present were expanded with a smile of mirth; in other apartments they spoke of the news, relating to the court, to public ministers, to state-policy, and to various secrets which had transpired from privy councils, with conjectures and reasonings of their own concerning events; in other apartments they conversed about commerce; in others about subjects of literature; in others about points of civil prudence and the economy of human life; in others about affairs relating to the church, its sects, &c. It was given me to look into the house, and I saw people running from one apartment to another, seeking out such companions as were most suited to their own tempers and inclinations; and in the different parties I could distinguish three different kinds of persons, some panting as it were to converse, some eager to ask questions, and some greedy to hear. The house had four doors, on every side one, and I observed many leaving their respective companies with a great desire to get out of the house; I followed some of them to the east door, where I saw several sitting with sad faces, and on my inquiring into the cause of their sadness, they replied, The doors of this house are kept shut against all who would go out, and this is the third day since we entered in, and we have exhausted the very life of our desire with company and conversation, and now we are grown so weary with continual discoursing, that we can scarce bear to hear the sound of their murmuring; wherefore, through mere irksomeness, we have come hither to the door, but on our knocking, we were told, that the doors of this house were not opened to let any out, but to let them in, and that we must stay here and enjoy the delights of heaven; from which we conclude that we are to remain here to eternity, and this is the cause of our sorrow and anxiety. Then the angel addressed them and said, This state is the death of those joys, which alone you thought heavenly, whereas they are nothing more than the accessories of heavenly joys. And they asked the angel, What then is heavenly joy? The angel replied briefly, It is the delight of doing something useful to ourselves and others, and the delight of use derives its essence from love, and its existence from wisdom; the delight of use arising from love, through wisdom, is the life and soul of all heavenly joys. In the heavens there are most joyful consociations, which exhilarate the minds (*mentes*) of the angels, delight their minds (*animi*), fill their bosoms with pleasure, and recreate their bodies; but not until they have performed uses in

their functions and employments; from these uses is the soul or life of all their joys and delights; and if this soul or life be taken away, accessory joys gradually become no joys, exciting first of all indifference, then disgust, and lastly sorrow and anxiety.—As the angel ended, the door was thrown open, and they who sat near leaped out, and fled home, each to his own function and employment, and were comforted.

6. After this the angel addressed those who had induced upon themselves, in regard to the joys of heaven and eternal happiness, the idea that they would be feasts with Abraham, Isaac, and Jacob, followed by sports and exhibitions, and these in continual succession, forever; and he said to them, Follow me, and I will introduce you into your enjoyments: and he led them through a grove into a plain covered with planks, on which were set tables, fifteen on one side, and fifteen on the other; and they asked, Why so many tables? and the angel replied, The first table is for Abraham, the second for Isaac, and the third for Jacob, and these next in order are for the twelve apostles; on the other side are the same number of tables for their wives; the three first tables are for Sarah the wife of Abraham, for Rebecca the wife of Isaac, and for Leah and Rachel the wives of Jacob, and the other twelve are for the wives of the twelve apostles. They had not waited long before the tables appeared covered with dishes, the spaces between which were ornamented with small pyramids laden with sweetmeats. The guests stood around the tables in expectation of seeing their respective presidents, who soon were seen to enter, in procession, from Abraham to the last of the apostles; and presently, each president, taking his place at the head of his own table, reclined on a couch, and then invited the bystanders to take their places also each on his couch; accordingly the men sat down with these patriarchs, and the women with their wives, and they ate and drank with joy and with veneration. When the repast was ended, the patriarchs retired, and then were introduced sports and dances of virgins and young men, succeeded by spectacles: at the conclusion of these they were again invited to feasting, but with this restriction, that on the first day they should eat with Abraham, on the second with Isaac, on the third with Jacob, on the fourth with Peter, on the fifth with James, on the sixth with John, on the seventh with Paul, and with the rest in order, till the fifteenth day, when their festivities should be renewed again in like order, changing their seats thus to all eternity. After this the angel called together the men of the company (which had attended him,) and said to them, All those whom you saw at the tables, were in a similar imaginary thought, concerning the joys of heaven, and eternal happiness therefrom, as yourselves, and, to the end that they might see the vanity of their

ideas, and be led out of them, these mimic feasts were appointed and permitted by the Lord. Those whom you saw at the heads of the tables, who personated old men, were most of them rustics, who had beards, and were very proud because they had some wealth, and in whom was induced the phantasy that they were these ancient patriarchs. But follow me to the ways that lead from this place of discipline; and they followed, and observed to the number of fifty or more, here and there, surfeited with meat even to nausea, and wishing earnestly to return to their domestic employments, their professions, trades, and labors; but many of them were detained by the keepers of the grove, who interrogated them concerning the days they had feasted, and whether they had as yet eaten at the tables with Peter and Paul, representing to them the shame and indecency of departing before they had done so; but the general reply was, We are surfeited with our enjoyments; food has become insipid to us; we have lost all relish for it; the very sight of it is loathsome, and we cannot bear to taste it; we have spent many days and nights in such luxury, and we earnestly request leave to depart. Then the keepers dismissed them, and they made all possible haste to their respective homes. After this the angel called together the men of the company, and as they went along, taught them these things respecting heaven: There are in heaven, as in the world, both meats and drinks, both feasts and repasts, and at the tables of the principal persons there is a variety of the most exquisite food, wherewith their minds (*animi*) are exhilarated and refreshed; there are, besides, sports and exhibitions, concerts of music, vocal and instrumental, and all these in the highest perfection; these things are even joys to them, but not happiness; for happiness is within joys, and thence from joys; happiness within joys makes them joys, gives them value, and sustains them, and prevents their growing vile and loathsome; and this happiness each one has, from use in his function. There is a certain latent vein in the affection of the will of every angel, which draws his mind to the doing of something, and by this the mind is tranquillized and made satisfied with itself; this tranquillity and satisfaction form a state of mind capable of receiving the love of uses from the Lord; from the reception of this love is heavenly happiness, which is the life of the joys mentioned above. Heavenly food in its essence is nothing else but love, wisdom, and use together, that is, use by wisdom, from love; wherefore food for the body is given to every one in heaven according to the use which he performs; magnificent to those who are in eminent uses; moderate, but of exquisite relish, to those who are in uses of a middle degree; and ordinary to such as are in ordinary uses; but none to the indolent.

7. After this the angel called to him the company of those called

wise, who had placed heavenly joys, and eternal happiness therefrom, in exalted dominion, with abundant treasures, attended with more than royal splendor and magnificence, because it is said in the Word, that they should be kings and princes, and should reign for ever with Christ, and should be ministered unto by the angels, with many other things. Follow me, said the angel to them, and I will introduce you into your joys. Then he led them into a portico constructed of columns and pyramids; to the front there was a low porch, through which lay the entrance into the portico; through this porch he introduced them, and they saw some twenty people here and there; and immediately some one who personated an angel was present, and said to them, The way to heaven is through this portico; wait awhile and prepare yourselves, for the seniors among you are to be kings, and the minors, princes. As he spake, there appeared near each column a throne, and on each throne a silken robe, and on each robe a sceptre and crown; and near each pyramid there appeared a seat raised three cubits from the ground, and upon each seat a chain with links of gold, and the ensigns of the order of knighthood bound together at each end with rings of diamonds. And it was then announced, Go now and put on your robes, be seated, and wait: and instantly the seniors ran to the thrones, and the minors to the seats, and put on their robes, and were seated; and then appeared a cloud rising from below, which, being drawn to them who sat upon the thrones, and on the seats, caused them instantly to swell in the face, and elevate their breasts, and be full of confidence that they were now kings and princes; that cloud was an aura from the phantasy with which they were inspired; and suddenly young men flew to them as if from heaven, and stood two behind each throne and one behind each seat, to minister; and then proclamation was made by a herald to the kings and princes, Wait yet a little while; your palaces in heaven are making ready for you; your courtiers and guards will soon attend to introduce you. Then they waited, and waited until their spirits were exhausted, and they grew weary with desire. After the space of three hours, the heaven was opened over their heads, and the angels looked down, and pitied them, and said, Why sit you in this infatuation, assuming characters which do not belong to you? they have made a mock of you, and have changed you from men into idols, because you have induced upon your hearts a belief that ye should reign with Christ as kings and princes, and that angels should then minister unto you: have you forgotten the Lord's words, that whosoever would be great in heaven, let him be a servant? Learn then what is meant by kings and princes, and reigning with Christ; that it is to know and do uses; for the kingdom of Christ, which is heaven, is a kingdom of uses; for the Lord loves all, and thence wills good to all; but good is use, and

because the Lord does good or uses mediately by the angels, and in the world by men, so, to them who faithfully do uses, he gives the love of use, and its reward, which is internal blessedness, and this is eternal happiness. There are in the heavens, as in the earths, supereminent dominions, and the richest treasures; for there are governments and forms of government, and thus there are greater and less powers and dignities; for them of the highest rank, are palaces and courts, which exceed in magnificence and splendor those of emperors and kings on earth, and honor and glory flow around them from the number of their attendants, ministers and guards, and from their magnificent vestures. But they who have the highest rank are selected out of them whose hearts are in the public welfare, and who are only as to the senses of the body in the fullness of magnificence, for the sake of obedience; and because it is of the public welfare that every one should be of some use in society, as in a common body, and because all use is from the Lord, and is done through angels and through men as if by them, it is plain that this is to reign with the Lord. These things being heard from heaven, the mock kings and princes descended from their thrones, and from their seats, and cast away their sceptres, crowns, and robes; and the cloud in which was the *aura* of phantasy, receded from them, and a bright cloud veiled them round about, in which was the *aura* of wisdom, and from which sanity returned into their minds.

8. After this the angel returned to the house of assembly of the wise from Christendom, and called to him those who had induced upon themselves a belief that the joys of heaven and eternal happiness are paradisaical delights: Follow me, said he to them, and I will introduce you into paradise, your heaven, that you may enter upon the beatitudes of your eternal happiness: and he introduced them through a lofty gate, formed of the interwoven boughs and shoots of noble trees; after their admission, he conducted them through winding paths from quarter to quarter. It was actually a paradise at the entrance of heaven, into which they are sent who in the world believed the whole heaven to be one paradise, because it is so called, and had impressed upon themselves the idea that after death there would be a perfect rest from labor, which rest would be nothing else than to inhale the essence of delights, and walk on roses, and be made joyful with delicate wines, and celebrate festive repasts; which kind of life they supposed to be given only in a heavenly paradise. As they followed the angel, they saw a great number of old and young, of both sexes, sitting by threes and by tens on beds of roses, wreathing garlands, with which they adorned the heads of the old men and the arms of the young, and encircled the bosoms of the children; others were picking fruits from the trees, and bearing them in osier baskets to the company;

others were pressing the juice of grapes, cherries, and mulberries, into cups, and gaily drinking; others were breathing the fragrance exhaled far and wide from flowers and fruits and odoriferous leaves; others were singing melodious songs, to the delight of the hearers; others were sitting by fountains and directing into various forms the waters of the gushing stream; others were walking, and pleasantly conversing; others were amusing themselves with various sports, and others retiring into arbors to repose on couches; besides many other paradisaical pleasures. After observing these things, the angel led his companions through winding paths, till he brought them at length to some who were sitting on a most beautiful bed of roses, surrounded with olive, orange, and citron trees, who were sitting with their heads upon their hands, grieving and weeping. The companions of the angel accosted them, and said, Why sit you thus? They replied, This is the seventh day since we came into this paradise; when we entered, our minds seemed to be as if elevated into heaven; and introduced into the inmost happiness of its joys; but after three days these pleasures began to pall, and the relish thereof was lost, till we became insensible to them, and they were annihilated; and when our imaginarij joys thus expired, we were afraid of losing with them all the pleasure of our life, and began to doubt about eternal happiness, whether there be any such thing: after this we wandered through paths and courts in search of the gate through which we entered; but, wandering about, and inquiring the way thereto of some whom we met, they said to us, It is impossible to find the gate, because this paradisaical garden is a spacious labyrinth of such a nature, that whosoever wishes to get out, enters still further into it; wherefore you must of necessity remain here to eternity; you are now in the middle of the garden, where all delights are in their centre. They further said to the companions of the angel, We have now sat in this place for a day and a half; and because we now despair of finding the way out, we have sat down to rest on this bed of roses, and look around us upon olive trees, vines, orange and citron trees in abundance; but the longer we look, the more our eyes are wearied with seeing, our noses with smelling, and our palates with tasting: this is the cause of the sadness and sorrow and weeping in which you behold us. On hearing these things, the angel said to them, This paradisaical labyrinth is truly an entrance into heaven; I know the way out, and will lead you forth. He had no sooner uttered these words than they rose from the ground, and embraced the angel, and attended him together with his companions; and the angel, as they went along, instructed them concerning the true nature of heavenly joy, and eternal happiness thence; that they are not external paradisaical delights, unless these are attended with internal paradisaical delights: external paradisaical de-

lights are only of the senses of the body, but internal paradisaical delights are delights of the affections of the soul ; and if the former be without the latter, there is in them no heavenly life, because there is no soul in them ; and every delight without its corresponding soul continually grows more languid and faint, fatiguing the mind more than labor. There are every where in heaven paradisaical gardens, from which the angels derive joy, and so far as within it is delight of the soul, so far the joy is to them joy. On hearing this they all asked, What is the delight of the soul, and whence ? The angel replied, The delight of the soul is from love and wisdom from the Lord ; and because love is effective, and is effective through wisdom, therefore they are both fixed in the effect, and the effect is use : this delight from the Lord flows into the soul and descends through the superiors and inferiors of the mind into all the senses of the body, and fulfils itself in them, and thence joy becomes joy, and becomes eternal from the Eternal from Which (*Æterno a Quo*). You have seen things paradisaical, and I do assert to you that there is not any thing therein, not even a small leaf, which is not from the marriage of love and wisdom in use : wherefore, if man be in this marriage, he is in a heavenly paradise, and thus in heaven.

9. After this, the conducting angel returned to the house (of assembly), to those who had firmly persuaded themselves that heavenly joy and eternal happiness are a perpetual glorification of God, and a continued festival of worship to eternity, in consequence of a belief they had held in the world that they should then see God, and because the life of heaven from the worship of God is called a perpetual sabbath. Follow me, said the angel to them, and I will introduce you into your joy ; and he introduced them into a small city, in the midst of which was a temple, and all the houses were called holy. In that city they saw a great concourse of people flowing in from all parts of the surrounding earth, and amongst them a number of priests, who received and saluted them on their arrival, and led them by the hand to the gates of the temple, and thence into some consecrated buildings about the temple, and initiated them into the perpetual worship of God ; telling them that that city was a place of entrance into heaven, and that the temple therein was an entrance into the most spacious and magnificent temple in heaven, where God is glorified by the angels with prayers and praises to eternity. It is ordained, said they, both here and in heaven, that persons are first to enter into the temple, and remain there for three days and three nights, and after this initiation are to go into the houses of the city, which are so many buildings consecrated by us, and in every house join in a communion of prayers, acclamations, and repetitions of holy things, with those there assembled : you are to take particular care that only pious,

holy, and religious subjects enter into your thoughts or conversation. After this the angel introduced his companions into the temple, which was filled and crowded with a multitude who on earth had lived in exalted stations, and with many likewise of the common people; there were guards stationed at the doors to prevent any from departing until they had completed their stay of three days. Then said the angel, To-day is the second day since the present congregation entered into the temple; attend to them, and you will see their manner of glorifying God. And they observed them, and saw some fast asleep, and those who were awake, yawning listlessly; many of them, in consequence of the continual elevation of their thoughts to God, without any relapse into the concerns of the body, seemed like faces without any bodies, for they appeared thus to themselves, and thence so to others; and some had a raving look in their eyes, by reason of their long abstraction from visible objects; in a word, all were suffering a constriction of the breast and great weariness of spirits, and turned away from the pulpit, and cried out, End your discourses, for our ears are stunned, your words are no longer distinguished, and the very sound of your voices becomes painful: then instantly they all left their seats, and crowding in a body to the doors, they broke them down, and by violence made their way through the guards. The priests hereupon followed them, and clung close beside them, teaching and teaching, praying, sighing, and saying, Celebrate the solemn festival, and glorify God, and sanctify yourselves, and in this entrance hall of heaven we will initiate you into the eternal glorification of God in the most magnificent and spacious temple in heaven, and so into the enjoyment of eternal happiness. These words, however, were not understood, nor scarcely heard by them, by reason of the listlessness of their minds, arising from the suspension and detention of their thoughts from their ordinary labors and employments during two days. But when they attempted to disengage themselves from the priests, the priests caught hold of their arms and garments, urging them back again into the temple to a repetition of their worship; but all was in vain; Leave us, said they, we feel a faintness as unto death. At these words, there were seen four men in white garments, with mitres on their heads; one of them had been in the world an archbishop, and the three others bishops, and they had now become angels. They called the priests, and said to them, We have seen from heaven, how you feed these sheep, that you feed them even into insanity; you know not what is meant by glorifying God, which signifies to bring forth the fruits of love, that is, to discharge the duties of our calling with faithfulness, sincerity, and diligence; for this is of the love of God and of the love of the neighbor, and this is the bond of society and its good; by this God is glorified, and

then by worship at stated times. Have you not read these words of the Lord, *Herein is my Father glorified, that ye bring forth much fruit; so shall ye be my disciples?* John xv. 8. You priests, indeed, may be in the glorification of worship, because this is your office, and thence you derive honor, glory, and recompense; but it would be impossible for you, any more than others, to be in that glorification, unless honor, glory, and recompense were one with your office. Having said these words, the bishops charged the keepers of the door to give free ingress and egress to all; for there are very many who cannot think that there is any other heavenly joy, but the perpetual worship of God, because they know nothing of the state of heaven.

10. After this the angel returned with his companions to the place of assembly, from which the several companies of the wise had not yet departed, and there he called to him those, who believed that heavenly joy and eternal happiness are only an introduction into heaven, and an introduction out of divine mercy, and that the persons introduced there would immediately enter into joy, as persons introduced to a marriage, or to a court-festival in the world, enter into the enjoyment of such scenes. Wait here awhile, said the angel, and I will sound my trumpet, and hither will come those who have been most famous for their wisdom in regard to the spirituals of the church. After some hours, there were present nine men, each wearing a wreath of laurel as a mark of distinction; these the angel introduced into the house of assembly, where all those before collected were still waiting, and then in their presence he addressed the nine laureates, and said, I know that, in compliance with your wish, and according to your ideas, it has been given to you to ascend into heaven, and that you have returned to this inferior or sub-celestial earth, with a full knowledge of the state of heaven: relate, therefore, how heaven was seen by you. Then they replied in order, and the FIRST said, My idea of heaven, from my earliest infancy to the end of my life on earth, was, that it was the place of all blessings, pleasures, joys, and gratifications; and that if I was introduced therein, I should be encompassed with an atmosphere of such felicities, and should drink them in till my bosom were full, as when a bridegroom celebrates his nuptials, and enters into the bed-chamber with his bride. In this idea, I ascended into heaven, and passed the first guard, and also the second; but when I came to the third, the officer of the guard accosted me, and said, Who art thou, friend? I replied, Is not this heaven? hither, according to my desire and prayer, I have ascended; admit me, I entreat you; and he admitted me; and I saw angels in white garments, who came about me, and examined me, and murmured, Behold a new guest, who is not clothed with the raiment

of heaven. I heard their words, and thought, This seems to me to be as it was with him, concerning whom the Lord says, that, without a marriage garment, he came to nuptials; and I said, Give me such garments: at this they smiled, and then one came from the court with command to strip me naked, and to cast me out, and to throw my clothes after me: and thus I was cast out.—The **SECOND** in order then said, I also supposed, that if I was but admitted into heaven, which was over my head, joys would flow around me, and that I should live in them to eternity; I also obtained my wish; but the angels, on seeing me, fled away, and said one to another, What portent is this! how came this bird of night hither? And I actually felt changed from being a man, although I was not changed; this was so with me from inhaling the heavenly atmosphere: presently, however, there came one running from the court, with an order that two servants should lead me out again, and conduct me back by the way I ascended, till I reached my own home; and when I was come home, I appeared to others and to myself as a man.—The **THIRD** said, My only idea of heaven was of a place, and not of the love; wherefore, when I came into this world, I longed for heaven with ardent desire, and I saw some ascending, and followed them, and was admitted, but not beyond a few steps; and when I wished to delight my mind with the joys and blessedness there according to my idea, out of the light of heaven which was white as snow, and whose essence is said to be wisdom, a stupor seized my understanding, and thence darkness my eyes, and I began to be insane: and presently, from the influence of the heat of heaven which corresponds to the brightness of its light, and whose essence is said to be love, my heart palpitated, an universal anxiety seized me, and I was tormented with interior anguish, and threw myself prostrate upon the ground. While I lay there, an attendant came from the court, with an order to carry me gently into my own light and my own heat, into which when I came, my spirits and my heart returned to me.—The **FOURTH** said, that he had also been in the idea of a place, and not of the love, as being heaven. As soon therefore, said he, as I came into the spiritual world, I inquired of the wise whether it was permitted to ascend into heaven, and was informed that all might ascend, but that they must beware lest they were thrown down thence. At this I smiled, and ascended; believing, as others do, that all are able to receive the blessings of heaven in their fullness; but truly, no sooner was I within, than I became almost dead, and from anguish and torment I prostrated myself upon the ground, and writhed like a serpent placed near a fire, and I crawled away to the brink, and threw myself down from it; and being taken up by those who were standing beneath, and carried into an inn, there sanity re-

turned to me.—The other FIVE also related the strange circumstances which befell them in their ascents into heaven, and compared the changes of their states of life with the state of fishes when raised out of water into air, or that of birds in æther; and they declared, that after so much pain, they had no longer any desire for heaven, and only wished to live in consociation with their like in any place whatsoever; that they knew, that in the world of spirits, where we were, all undergo a previous preparation, the good for heaven, and the wicked for hell; and that, when prepared, they see ways open for them to societies of their like, with whom they are to remain eternally, and that they enter these ways with delight, because they are the ways of their love. When they of the first assembly heard these things, they all likewise acknowledged, that they had never entertained any other notion of heaven, than as of a place where they would drink in the circumfluent joys through eternity. Then the angel of the trumpet said to them, You see now that the joys of heaven and eternal happiness are not places, but states of the life of man (*homo*;) and a state of heavenly life is from love and wisdom; and because use is the continent of these two, therefore a state of heavenly life is from the conjunction of love and wisdom in use. It is the same thing if we say charity, faith, and good works, inasmuch as charity is love, faith is truth from which is wisdom, and good works are uses. Moreover in our spiritual world there are places as in the natural world, otherwise there would be no habitations and distinct abodes; nevertheless place here is not place, but an appearance of place according to the state of love and wisdom, or of charity and faith. Every one who becomes an angel carries his own heaven in himself, (because he carries within him the love of his own heaven; for man from creation is the least effigy, image and type of the great heaven; the human form is nothing else; wherefore every one comes into that society in heaven, of which he is individually a form in effigy; of consequence, when he enters into that society, he enters into a form corresponding to himself; thus he passes from himself into a self-society as it were, and from that society into that society in himself, and imbibes its life as his own, and his own life as the life of the society; for every society in heaven is as one common [body], and the angels there are as the similar parts, from which the common [body] coexists. From these things it follows, that they who are in evils, and therefore in falses, have formed in themselves an effigy of hell, which suffers torment in heaven from the influx and violence of one opposite activity upon another; for infernal love is opposite to heavenly love, and thence the pleasures of these two loves contend against each other like enemies, and destroy each other whenever they meet.

11. After this a voice was heard out of heaven, saying to the angel

of the trumpet, Select ten out of the whole assembly, and introduce them to us; we have heard from the Lord that he will prepare them, so that the heat and light, or the love and wisdom of our heaven, may be borne by them without injury during the space of three days. Then ten were selected, and followed the angel; and they ascended by a steep path up a certain hill, and from thence up a mountain, upon which was the heaven of those angels, which had before appeared to them at a distance like an expanse in the clouds; and the gates were opened for them, and after they had passed the third gate, the introducing angel hastened to the prince of that society, or heaven, and announced to him their arrival; and the prince said, Take some of my attendants, and carry them back word that their arrival is acceptable to me, and introduce them into my ante-court, and provide for each a separate apartment with a bed-chamber, and appoint some of my attendants and servants to wait upon them, and to obey their orders: and it was done. But when they were introduced by the angel, they asked whether it was permitted to go and see the prince; and the angel replied, It is now morning, and it is not permitted before noon; until that time every one is engaged in his own office and employment; but you are invited to dinner, and then you will sit at table with the prince: in the mean time, I will introduce you into his palace, where you will see magnificent and splendid things.

12. When they were come to the palace, they first viewed it from without; it was spacious, built of porphyry, with a foundation of jasper, and before the gate were six high pillars of lapis lazuli; the roof was of plates of gold; the windows high, of the most transparent crystal, and of these the frames also were of gold. After viewing the outside, they were introduced within, and were conducted from one apartment to another, and saw ornaments of inexpressible beauty, the ceilings being decorated with inimitable sculptures; near the walls were tables of silver overlaid with gold, on which were various utensils made of precious stones, and of entire gems in heavenly forms, with many things besides, which no eye on earth had ever seen, and consequently such as no one could believe existed in heaven. Whilst they were struck with astonishment at these magnificent sights, the angel said, Be not surprised; these things which you behold are not the production and workmanship of any angelic hand, but were framed by the Builder of the universe, and presented as a gift to our prince; wherefore the architectural art is here in its essential perfection, from which are all the rules of that art in the world. The angel added further, You may possibly conceive that such things fascinate and infatuate our eyes, until we believe them the joys of our heaven; but because our hearts are not in them, they are only

accessory to the joys of our hearts ; and therefore, so far as we contemplate them as accessory, and as the workmanship of God, so far we contemplate in them the divine omnipotence and clemency.

13. After this the angel said to them, It is not yet noon ; come with me to the garden of our prince, contiguous to this palace : they went with him, and as they were entering he said, Behold here the most magnificent of the gardens in this heavenly society ! But they replied, What do you say ! there is no garden here ; we see only one tree, and on its branches and its top as it were fruits of gold and leaves of silver, with their edges adorned with emeralds, and underneath the tree infants with their nurses. To this the angel, with an inspired voice, replied, This tree is in the midst of the garden, and is called by us the tree of our heaven, and by some the tree of life. But advance, and draw nearer, and your eyes will be opened, and you will see a garden ; and they did so, and their eyes were opened, and they saw trees laden with most delicious fruits, entwined with branching vines, whose tops with their fruits inclined towards the tree of life in the midst. These trees were planted in a continued series, which came out and went on into endless orbs or circles as of a perpetual spiral, and was a perfect spiral of trees, wherein one species succeeded another continually, according to the excellence of their fruits : the beginning of the circumgyration was at some distance from the tree in the midst, and the intervening space coruscated with a blaze of light, from which the trees in the orb shone with a splendor that penetrated successively from the first to the last : the first trees were the most excellent of all, luxuriant with the richest fruits, and were called trees of paradise, being never seen on any earth of the natural world, because none such were ever given, or could be given, there ; these were succeeded by olive-trees, the olives by vines, the vines by sweet-scented shrubs, and the sweet-scented shrubs by timber trees whose wood was useful for building. At stated intervals in this spiral or gyration of trees, were interspersed seats, formed of the young shoots of the trees behind, brought forward and entwined in each other, whilst the fruits of the trees enriched and adorned them. In this perpetual winding orb of trees were passages, which opened into flower-gardens, and from them into lawns laid out in areas and beds. At the sight of all these things the companions of the angel exclaimed, Behold heaven in form ! wheresoever we turn our eyes, something of heaven and paradise flows in, which is inexpressible. At this the angel rejoiced, and said, All the gardens of our heaven are representative forms or types of heavenly beatitudes in their origins ; and because the influx of these beatitudes elevated your minds, you exclaimed, Behold heaven in form ! but they who do not receive that influx, regard these paradisaical gardens only as forests ; and all they

who are in the love of use receive the influx, but they do not receive it, who are in the love of glory, not from use. Afterwards he explained and taught the particular things represented and signified in the garden.

14. While they were thus employed, there came a messenger from the prince, who invited them to eat bread with him; and at the same time two attendants brought garments of fine linen, and said, Put on these, because no one is admitted to the prince's table unless he be clothed in the garments of heaven: then they put them on, and accompanied their angel, and were shown into an open hall of the palace, where they waited for the prince; and there the angel introduced them to the company and conversation of persons of high rank, who were also waiting for the prince: and behold! in about an hour, the doors were opened, and through one wider than the rest, on the western side, they saw his entrance in the order and pomp of procession: his counsellors of the first rank (*a latere*) went before him, after them counsellors of inferior orders, and next to them came the chief officers of the court: in the midst of these was the prince, and after him courtiers of various distinctions, and lastly the guards; in all they amounted to a hundred and twenty. Then the angel, advancing before the ten strangers, who by their dress appeared now like inmates of the place, approached with them to the prince, and reverently presented them; and the prince, without stopping the procession, said to them, Come with me to eat bread. And they followed him into the dining-room, where they saw a table magnificently prepared, having in the middle a lofty pyramid of gold, with a hundred baskets in triple order upon its branches, which contained cakes, with other delicacies made of bread and wine; and through the middle of the pyramid there streamed forth as it were a leaping fountain of nectareous wine, which, falling from the summit of the pyramid, dispersed itself and filled the cups. By the sides of this high pyramid were various heavenly forms of gold, on which were dishes and plates filled with all kinds of food: the heavenly forms containing the dishes and plates were forms of art from wisdom, which, in the world, no art could form, nor words describe; the dishes and plates were of silver, and were engraven in forms similar to those of their supports; the cups were of transparent gems. Such was the apparatus of the table.

15. The dress of the prince and his ministers was this: the prince was clad in an upper garment of purple, marked with stars of silver wrought in needle-work; under this garment he had a tunic of shining silk of a blue color; this was open about the breast, where was seen the front-part of a zone, with the ensign of his society; the ensign was an eagle brooding her young at the top of a tree; this was

wrought of shining gold set round with diamonds. The counsellors of the highest rank were dressed nearly after the same manner, but without that ensign; in its place were sculptured sapphires hanging from the neck by a chain of gold. The courtiers wore coats of a brown color, wrought with flowers encompassing young eagles; their waistcoats were of silk of the color of an opal, as were their breeches and stockings. Thus were they clad.

16. The counsellors, of different ranks, with the principal persons, stood round about the table, and at the order of the prince folded their hands, and uttered together in a low voice a prayer of praise to the Lord; and after this the prince bowed to them, and they seated themselves at the table: and the prince said to the ten strangers, You, also, sit down with me; there are your seats; and they sat down, and the attendants, who were before sent by the prince to wait upon them, stood behind them. Then said the prince to them, Take each of you a plate from its stand, and afterwards a basket from the pyramid; and they did so, and behold! instantly new plates and baskets appeared in the place of those taken away; and their cups were filled with wine from the fountain that streamed out of the great pyramid; and they eat and drank. When dinner was about half ended, the prince addressed the ten new guests, and said, I have heard that on the earth which is under this heaven, you were called together to disclose your thoughts concerning the joys of heaven and the eternal happiness thence, and that you professed different opinions, each according to the pleasures of the senses of his body; but what are the pleasures of the bodily senses without the pleasures of the soul? It is the soul which makes them pleasant; the pleasures of the soul in themselves are imperceptible beatitudes, but they become more and more perceptible as they descend into the thoughts of the mind, and from these into the sensations of the body: in the thoughts of the mind they are perceived as happinesses, in the sensations of the body as gladnesses, and in the body itself as pleasures; eternal happiness is from the latter and the former when they are simultaneous; but from the latter alone the happiness is not eternal, but temporal, which terminates and passes away, and sometimes becomes unhappiness. You have seen now that all your joys are joys of heaven, but that these are more excellent than you could ever have conceived; yet such joys do not affect our minds interiorly. There are three [things] which as one flow from the Lord into our minds; these three as one, or this trine, are love, wisdom and use; but love and wisdom do not exist unless ideally, when only in the affections and thoughts of the mind, but they exist in use really, because they are simultaneously in act and bodily work; and where they exist really, there they also subsist; and because love and wisdom exist and subsist in use, it is use which affects

us ; and use is faithfully, sincerely, and diligently to perform the works of one's function. The love of use, and therefrom a fixed attention to use, hold together the mind, so that it may not flow forth and dissipate itself, and wander about, and drink in all the lusts which flow in from the body and the world through the senses, with their allurements, by which the truths of religion and morality, with all their goods, are scattered to the winds ; but a studious fixing of the mind upon use holds and binds them together in use, and disposes the mind into a form receptive of wisdom from those truths, and then it exterminates the sports and mockeries of falsities and vanities. But you will hear more on this subject from the wise of our society, whom I will send to you in the afternoon. So saying, the prince arose, and the new guests with him, and he bade them farewell, and gave a charge to the conducting angel to lead them back to their own apartments, and there to show them every token of civility and respect, and also to invite some courteous and affable persons to entertain them with discourse on the various joys of this society.

17. This was accordingly done, and when they were come back to their own apartments, those who were invited from the city to entertain them with discourse on the various joys of the society, arrived, and after mutual salutation, conversed with them as they walked about, very pleasingly. But the conducting angel said, These ten men were invited into this heaven to see its joys, and to receive therefrom a new idea concerning eternal happiness : relate therefore some of its joys, such as affect the bodily senses, and presently, when the wise arrive, they will declare what renders those joys satisfactory and happy. Then the company who were invited from the city, related the following particulars. 1. There are here days of festivity appointed by the prince, in order that the mind, by relaxation, may recover from the weariness which the zeal of emulation may have brought on ; on such days we have concerts of music and singing in the public buildings of the city, and out of the city are exhibited games and shows ; in the forums at such times are orchestras raised, surrounded with lattices formed of vines planted thick together, from which hang clusters of grapes ; within them, on three elevations, sit the musicians, with their wind and string instruments, of tones both high and low, loud and soft, and beside them sit singers of both sexes, who delight the citizens with the sweetest anthems and songs, in chorus and in solo, varied at intervals in their kinds ; these concerts continue, on those days of festivity, from morning till noon, and afterwards till evening. 2. Moreover, every morning, from the houses around the forums, are heard the sweet songs of virgins and young girls, which penetrate through the whole city ; it is some affection of spiritual love which is sung every morning, that is, is sounded

by modifications or modulations of a musical voice, and that affection in the song is perceived as it is in itself; it flows into the souls of the hearers, and excites them to a correspondence with it. Such is heavenly singing: the virgin-singers say, that the sound of their singing as it were inspires and animates itself from within, and is exalted with delight according to the reception of it by the hearers. This ended, the windows of the houses of the forum, and of the houses of the streets, are shut, and the doors, and then the whole city is silent, and no noise heard any where, nor are any loiterers seen, but all are engaged in their respective employments. 3. At noon the doors are opened, and in the afternoon the windows in some places, and boys and girls are seen playing in the streets, whilst their masters and nurses sit in the porches of the houses, keeping them in order. 4. At the extreme parts of the city are various sports of boys and young men, as running, hand-ball, rackets, &c.; there are trials of skill amongst the boys, to discover their readiness in speaking, acting and perceiving; and to those who excel are given some leaves of laurel as a reward; and there are other things designed to call forth the latent abilities of the young. 5. Moreover out of the city are exhibited dramatic entertainments, representing various graces and virtues of moral life, amongst whom are inferior characters for the sake of relation. And one of the ten asked, Why for the sake of relation? And they replied, No one virtue with its graces and charms can be represented to the life, unless by means of relatives, representing all its graces and charms, from the greatest to the least; and the actors represent the least, even till they become none; but it is decreed by law, that nothing of the opposite, which is called indecent and dishonorable, should be exhibited, except figuratively and as it were remotely: and it is so decreed, because nothing that is honorable and good in any virtue can by successive progressions pass into what is dishonorable and evil, but to its least, until it perishes; and when it perishes, the opposite commences: wherefore heaven, where all things are honorable and good, has nothing in common with hell, where all things are dishonorable and evil.

18. During this discourse, a servant came in and brought word, that the eight wise invited by the prince's order were arrived, and wished to be admitted; whereupon the angel went out to receive and introduce them; and presently the wise, after the customary ceremonies of introduction, began to discourse with them on the beginnings and increments of wisdom, with which they intermixed various remarks upon its progress, showing, that with the angels it never ceases or comes to a period, but advances and increases to eternity. Hereupon the attendant angel said to them, Our prince at table spoke with these men concerning the seat of wisdom, that it is in use; discourse

with them, on this subject also, if you please. And they said, Man, when first created, was imbued with wisdom and its love, not for the sake of himself, but for the sake of its communication with others from himself; hence it is inscribed on the wisdom of the wise, that no one is wise, or lives for himself alone, but for others at the same time; thence is society, which otherwise could not be; to live for others is to perform uses; uses are the bonds of society, which are just as many as there are good uses, and the number of uses is infinite; there are spiritual uses, which are of love to God, and of love towards our neighbor; there are moral and civil uses, which are of the love of the society and state in which a man is, and of his fellow-citizens with whom he lives; there are natural uses, which are of the love of the world and its necessities; and there are bodily uses, which are of the love of self-preservation for the sake of superior uses. All these uses are inscribed on man, and follow in order one after another; and when they are together, one is in the other: they who are in the first uses, which are spiritual, are in the succeeding ones also, and are wise; but they who are not in the first, and yet are in the second, and thereby in the succeeding ones, are not thus wise, but only appear to be so from external morality and civility; they who are neither in the first nor second, but only in the third and fourth, are not in the least wise, for they are satans, for they love only the world, and themselves from the world; but they who are only in the fourth, are of all least wise, for they are devils, because they live for themselves alone, and if for others, it is only for the sake of themselves. Moreover every love has its own pleasure, for by this love lives, and the pleasure of the love of uses is heavenly pleasure, which enters succeeding pleasures in order, and according to the order of succession exalts them and makes them eternal. After this they enumerated the heavenly delights proceeding from the love of use, and said that they are myriads of myriads, and that they who are in heaven enter into them: and with further discourses of wisdom on the love of uses, they passed the day with them until evening.

19. Towards evening there came a footman clothed in linen to the ten strangers who attended the angel, and invited them to nuptials to be celebrated the next day; and the strangers were much rejoiced that they were about to see nuptials in heaven. After this they were conducted to one of the chief counsellors, and supped with him, and after supper they returned, and retired each to his own bed-chamber, and slept till morning; and when they awoke, they heard the singing of the virgins and young girls from the houses round the places of public resort, mentioned above; the affection of conjugal love was sung at that time; by the sweetness of which being deeply affected and moved, they perceived a blessed gladness infused

into their joys, which exalted and renewed them. At the hour appointed, the angel said, Arise, and put on the garments of heaven which our prince has sent you; and they put them on, and behold! the garments shone as with flaming light; and they asked the angel, Whence is this? He replied, It is because you are going to nuptials, and then our garments always become luminous, and are nuptial garments.

20. After this the angel conducted them to the house of the nuptials, and the porter opened the door; and presently they were received within the threshold, and saluted by an angel sent from the bridegroom, and introduced and led to the seats appointed for them; and soon after they were invited into an ante-room of the marriage-chamber, where they saw in the middle a table, on which was placed a magnificent candlestick with seven branches and sconces of gold; and against the walls hung lamps of silver, which being lighted, the atmosphere appeared as if golden; and they observed on each side of the candlestick two tables, on which were loaves in triple order, and tables also at the four corners of the room, on which were cups of crystal. Whilst they were examining these things, a door opened from an apartment next the marriage-chamber, and they saw six virgins come out, and after them the bridegroom and bride, holding each other by the hand, and leading each other to a seat placed opposite to the candlestick, on which they placed themselves, the bridegroom on the left hand, and the bride on his right; and the six virgins stood at the side of the seat, near the bride. The bridegroom was clad in a robe of luminous purple, and a tunic of fine shining linen, with an ephod, upon which was a golden plate set round with diamonds, and on the plate was engraven a young eagle, the marriage ensign of that heavenly society; on his head he wore a mitre: but the bride was clad in a crimson robe, and beneath it a garment of fine needle-work, reaching from her neck to her feet, and beneath her bosom she wore a golden girdle, and on her head a crown of gold set with rubies. When they were thus seated, the bridegroom turned himself to the bride, and placed upon her finger a golden ring, and drew forth armlets and a collar of pearls, and tied the armlets about her arms, and the collar around her neck, and said, *Accept these pledges*; and as she accepted them, he kissed her, and said, Now thou art mine; and he called her his wife. When this was done, all the guests exclaimed, A blessing be upon you! This was first said by each separately, and then by all together; one sent from the prince, as his representative, joined in the acclaim, and at that instant that ante-room was filled with an aromatic smoke, which was a sign of blessing from heaven: and then the servants in waiting took loaves from the two tables near the candlestick, and cups, now filled with

wine, from the tables at the corners of the room, and gave to each of the guests his loaf and his cup, and they ate and drank. After these things the husband and his wife rose up, the six virgins attending them, with the silver lamps now lighted in their hands, as far as the threshold, and the consorts entered the bed-chamber; and the door was shut.

21. Afterwards the conducting angel spoke to the guests concerning his ten companions, saying that he, by command, had introduced them, and shown them the magnificent things in the prince's palace, and the wonders there, and that they had dined at table with him; and that afterwards they had conversed with the wise of the society; and he said, May they converse also with you? And they approached and addressed them; and one of the marriage-guests, who was wise, said, Do you understand what the things signify which you have seen? They replied, that they understood a little of them; and then they asked him, Why was the bridegroom, now the husband, clad in such vesture? He answered, that the bridegroom, now the husband, represented the Lord, and the bride, now the wife, represented the church, because nuptials in heaven represent the marriage of the Lord with the church; thence it is that upon his head there was a mitre, and that he was clad in a robe, a coat, and an ephod, like Aaron, and that the bride had a crown on her head, and was clad in a long robe like a queen; but to-morrow they will be clothed differently, because this representation lasts no longer than to-day. They asked further, Since he represented the Lord, and she the church, why did she sit on his right hand? The wise person replied, Because there are two which make the marriage of the Lord and the church, love and wisdom, and the Lord is love, and the church is wisdom, and wisdom is at the right hand of love, for the man of the church is wise as of himself, and as he grows wise he receives love from the Lord; the right hand also signifies power, and love has its power through wisdom: but, as was said before, after the nuptials the representation is changed, for then the husband represents wisdom, and the wife the love of his wisdom; this love, however, is not primary love, but secondary love, which is from the Lord to the wife through the wisdom of the husband: the love of the Lord, which is primary love, is the love of growing wise in the husband; wherefore, after the nuptials, both together, the husband and his wife, represent the church. They asked again, Why did not you men stand beside the bridegroom, now the husband, as the six virgins stood beside the bride, now the wife? The wise person answered, Because we to-day are numbered amongst virgins, and the number six signifies all and complete. But they said, How is this? He replied, Virgins signify the church, and the church is of both sexes; wherefore also we, as regards the church, are virgins; that this is so is evident from these words

in the Revelation; *These are they which were not defiled with women, for they are VIRGINS, and follow the Lamb wheresoever he goeth*, xiv. 4. And because virgins signify the church, therefore the Lord *likened it to ten VIRGINS invited to a marriage*, Matt. xxv. And because by Israel, Zion, and Jerusalem, is signified the church, therefore mention is so often made in the Word, of the VIRGIN AND DAUGHTER OF ISRAEL, OF ZION, AND OF JERUSALEM. The Lord also describes his marriage with the church in these words; *ON THY RIGHT HAND DID STAND THE QUEEN in fine gold of Ophir; her clothing is of gold; she shall be brought unto the king in RAIMENT OF NEEDLE-WORK; THE VIRGINS, her companions THAT FOLLOW HER, shall enter into the king's palace*, Psalm xlv. 9 to 16. Afterwards, they said, Is it not proper that a priest be present and minister at these things? The wise person answered, This is proper on the earths, but not in the heavens, on account of the representation of the Lord himself and the church; this they do not know on the earths; but still, with us, a priest ministers at the betrothments, and hears, receives, confirms, and consecrates the Consent; Consent is the essential of marriage, and all other succeeding ceremonies are its formalities.

22. After this the conducting angel went to the six virgins, and gave them also an account of his companions, and requested, that they would honor them with their company; and they approached; but when they were near, they suddenly retired, and entered the women's apartment, where were also the virgins their companions: on seeing this, the conducting angel followed them, and asked why they retired so suddenly, without speaking with them? They replied, We could not approach. And he said, Why is this? And they answered, We do not know, but we perceived something which repelled, and drove us back again: we hope they will excuse us. And the angel returned to his companions, and told them what the virgins had said, and added, I infer that your love of the sex is not chaste; in heaven we love virgins for their beauty and the elegance of their manners, and we love them intensely, but chastely. At this his companions smiled, and said, You conjecture rightly; who can behold such beauties near, and not feel some desire?

23. After this festive intercourse, all those who were invited to the nuptials departed, and also these ten men with their angel, and, the evening being far advanced, they retired to rest. At dawn, they heard a proclamation, *TO-DAY IS THE SABBATH*; and they arose, and asked the angel what that was? He replied, It is for the worship of God, which returns at stated periods, and is proclaimed by the priests; it is performed in our temples, and lasts about two hours; wherefore, if it please you, come with me, and I will introduce you;

and they made themselves ready, and attended the angel, and entered the temple; and, behold, the temple was large, capable of containing about three thousand persons, of a semicircular form, set round with benches or seats of a similar figure, those behind being higher than the front ones. The pulpit in front of them was drawn back a little from the centre; the door was behind the pulpit on the left. The ten strangers entered with their conducting angel, who pointed out to them the places where they should sit, telling them, Every one who enters the temple knows his own place, and he knows this from within, nor can he sit elsewhere; if he sit elsewhere, he hears nothing, and perceives nothing, and also disturbs the order, and when this is disturbed the priest is not inspired.

24. When the congregation was assembled, the priest ascended the pulpit, and preached a sermon full of the spirit of wisdom: the discourse was concerning the sanctity of the sacred Scripture, and the conjunction of the Lord with both worlds, the spiritual and the natural, through it; in the illustration in which he was, he fully proved, that that holy book was dictated from Jehovah the Lord, and that thence he is in it, so that he is the Wisdom there; but that the Wisdom, which is Himself therein, lies hidden under the sense of the letter, and is not opened but to those who are in truths of doctrine, and at the same time in goods of life, and thus in the Lord, and the Lord in them: to the discourse he subjoined a prayer, and descended. As the audience were going out, the angel requested the priest to speak a few words of peace with his ten companions; and he came to them, and they conversed together for half an hour, and he spoke concerning the divine trinity, that is in Jesus Christ, in whom all the fullness of the Godhead dwelleth bodily, according to the words of the apostle Paul; and afterwards concerning the union of charity and faith, but he said concerning the union of charity and truth, because faith is truth.

25. After expressing their thanks, they departed home; and there the angel said to them, This is the third day since your ascent into the society of this heaven, and you were prepared by the Lord to stay here three days; wherefore it is time that we separate; put off, therefore, the garments sent you by the prince, and put on your own. And when they were in them, they were inspired with a desire of departing, and they departed, and descended, the angel attending them to the place of assembly; and there they gave thanks to the Lord for vouchsafing to bless them with knowledge, and thence with intelligence concerning heavenly joys and eternal happiness.

26. "I again assert in truth, that these things were done and said, as they are related, the former in the world of spirits, which is in the

midst between heaven and hell, and these latter in the society of heaven to which the angel-guide with the trumpet belonged. Who, in Christendom, would have known any thing concerning heaven, and concerning the joys and the happiness there, the science whereof is a science of salvation, unless it had pleased the Lord to open to some person the sight of his spirit, and to show and teach? That similar things exist in the spiritual world, is very manifest from the things seen and heard by the apostle John, which are described in the Apocalypse, as that he saw the Son of Man in the midst of seven candlesticks; a tabernacle, temple, ark, and altar in heaven; a book sealed with seven seals, the book opened, and horses going forth thence; four animals around the throne; twelve thousand chosen out of each tribe; locusts ascending out of the abyss; a dragon, and his battle with Michael; a woman bringing forth a male child, and flying into a wilderness because of the dragon; two beasts, one ascending out of the sea, the other out of the earth; a woman sitting upon a scarlet beast; the dragon cast out into a lake of fire and sulphur; a white horse, and a great supper; a new heaven, and a new earth, and the holy Jerusalem descending, described as to its gates, wall and foundation; also a river of water of life, and trees of life yielding fruits every month; besides many other things, all which were seen by John, and were seen whilst as to his spirit he was in the spiritual world and in heaven: and also the things seen by the apostles after the Lord's resurrection; and what were afterwards seen and heard by Peter, Acts xi., and also by Paul: moreover the things seen by the prophets, as by EZECHIEL, in that he saw four animals which were cherubs, i. and x.; a new temple and a new earth, and an angel measuring them, xl. to xlviii.; that he was led away to Jerusalem, and saw there abominations; and also into Chaldæa into captivity, viii. and xi. The like took place with ZECHARIAH, in that he saw a man riding between myrtles, i. 8, and following verses; that he saw four horns, and afterwards a man with a measuring-line in his hand, iii. and following verses; and that he saw a candlestick and two olives, iv. 2, and following verses; that he saw a flying roll and an ephah, v. 1, 6; that he saw four chariots going forth between two mountains, and horses, vi. 1, and following verses. So likewise with DANIEL, in that he saw four beasts coming up out of the sea, viii. 1, and following verses; also combats of a ram and he-goat, viii. 1, and following verses; that he saw the angel Gabriel, and spake many things with him, ix. That the boy of Elisha saw chariots and horses of fire round about Elisha, and that he saw them when his eyes were open. From these, and many other things in the Word, it is evident, that the things which exist in the spiritual world, appeared to many both before and after the

Lord's coming; what wonder, then, that they should appear now also, when a church is beginning, or the New Jerusalem is coming down from the Lord out of heaven?"

CONCERNING MARRIAGES IN HEAVEN.

27. THAT there are marriages in heaven cannot enter into the faith of those who, believing that man (*homo*) after death is a soul or spirit, cherish an idea of a soul or spirit, as of thin æther or breath; who believe also, that man will not live a man till after the day of the last judgment; and in general, who know nothing of the spiritual world, in which are angels and spirits, and thus where are heavens and hells; and because that world has been heretofore unknown, and it has been wholly unknown that the angels of heaven are men in a perfect form, and in like manner infernal spirits, but in an imperfect form; therefore not any thing could be revealed concerning marriages there; for they would have said, How can soul be conjoined with soul, or breath with breath, as consort with consort on the earths? beside many other things, which, the instant they were said, would take away and dissipate all faith respecting marriages there: but now, because many things have been revealed concerning that world, and a description of it has been given, which was done in the work on HEAVEN AND HELL, and also in the APOCALYPSE REVEALED, that there are marriages there, may be established and confirmed, even before the reason, by these [propositions:] I. *That man (homo) lives a man after death.* II. *That then a male is a male, and a female is a female.* III. *That his own love remains with every one after death.* IV. *That chiefly the love of the sex remains, and with those who come into heaven, who are they who become spiritual on earth, conjugal love remains.* V. *These things fully confirmed by actual sight.* VI. *Consequently that there are marriages in the heavens.* VII. *That spiritual nuptials are understood by the Lord's words, that after the resurrection they are not given in marriage.* An explanation of these follows in their order.

28. I. THAT MAN LIVES A MAN AFTER DEATH. That man lives a man after death, has been hitherto unknown in the world, for the causes above mentioned: and what is wonderful, it has been unknown even in Christendom, where the Word is, and thence illustration concerning life eternal, and where the Lord himself teaches *That all the dead rise again, and that God is not the God of the dead, but of the living*, Matt. xxii. 31, 32; Luke xx. 37, 38. Moreover man (*homo*), as to the affections and thoughts of his mind,

is in the midst of angels and spirits, and so consociated with them, that he cannot be torn asunder from them but he instantly dies. It is still more wonderful that this is unknown, when yet every man, who has died since the first creation, after his death, has come and still comes to his own, or, as it is said in the Word, hath been gathered and is gathered to his own: besides, man has a general perception, which is the same with the influx of heaven into the interiors of his mind, from which he interiorly in himself perceives truths, and as it were sees them, and especially this truth, that he lives a man after death, happy if he lived well, and unhappy if ill: for who does not think thus, whilst he elevates his mind little above the body, and above the thought nearest to his senses, which happens when he is more interiorly in divine worship, and when he lies on his death-bed, expecting his dissolution; in like manner, when he hears of the deceased, and of their lot? I have related a thousand things respecting them, as in what condition the brethren, co..sorts and friends of certain persons were; and have written also concerning the lot of the English, the Dutch, Papists, Jews, and Gentiles, and likewise concerning the lot of Luther, of Calvin, and of Melancthon; and hitherto I have never heard any one say, How can such be their lot, when they have not yet risen from their sepulchres, for the last judgment is not yet accomplished? Are not they in the mean time souls which are breaths, and in a certain somewhere (*in quodam pu seu ubi*)? Such things I have as yet heard said by no one; from which I have been able to conclude, that every one perceives in himself that he lives a man after death. What man, who has loved his wife, his infants and children, will not, when they are dying, or are dead, say within himself, if he is in thought elevated above the sensuals of the body, that they are in the hand of God, and that he shall see them again after his own death, and again be joined with them in a life of love and joy?

29. Who cannot see from reason, if he wishes to see, that man after death is not a mere breath, of which there can be no other idea than as of a puff of wind, or of air and æther, and that such breath is in him the soul of man, which desires and expects conjunction with its body, that it may enjoy the senses and their delights, as before in the world? Who cannot see, that if it were so with man after death, his state would be more vile than that of the fishes, of birds and of terrestrial animals, whose souls do not live, and consequently are not in such anxiety from desire and expectation? If man after death were such a breath, and thus a puff of wind, he would either fly about in the universe, or, according to the traditions of some, be reserved in a certain somewhere, or in *limbo* according to the fathers, until the last judgment. Who cannot hence from reason conclude, that they who have

lived from the beginning of creation, since which there are thought to be about six thousand years, would be still in a similar anxious state, and progressively more anxious, because all expectation from desire causes anxiety, and from time to time increases it; consequently, that they must still be either flying in the universe, or be kept shut up somewhere, and so in extreme misery; and that it must be so with Adam and his wife, and with Abraham, Isaac, and Jacob, and all who have lived since that time? From this it follows, that nothing would be more lamentable than to be born a man. But the reverse of this is provided of the Lord, who is Jehovah from eternity, and the Creator of the universe, in that the state of man, who joins himself with Him by a life according to His precepts, is more blessed and happy after death than before it in the world; and that it is more blessed and happy from this circumstance, that man is then spiritual, and the spiritual man feels and perceives spiritual pleasure, which is superior to natural pleasure, exceeding it a thousand times.

30. That angels and spirits are men, is proved by those seen by Abraham, Gideon, Daniel, and the prophets, and especially by John when he wrote the Apocalypse, and also by the women in the Lord's sepulchre; yea, the Lord himself was seen by the disciples after his resurrection. They were seen, because the eyes of the spirits of those who saw were opened; and when they are opened, angels appear in their own form, which is human; but when these eyes are closed, that is, veiled by the sight of the eyes which derive their all from the material world, then they do not appear.

31. But it is to be known, that man (*homo*) after death is not a natural man, but a spiritual man, and still that he appears to himself altogether like himself, and so like that he knows no other but that he is still in the natural world; for he has a like body, a like countenance, a like speech, and like senses, because like affection and thought, or like will and understanding. He is indeed actually not like, because he is a spiritual, and thence an interior man; but the difference does not appear to him, because he cannot compare his state with his former natural state, for he has put off that, and is in this; wherefore I have often heard them say, that they know no other than that they are in the former world, with this only difference, that they no longer see those whom they had left in that world, but that they see those who have departed out of that world, or have died; they now see the latter, and not the former, because they are no longer natural men, but spiritual or substantial, and the spiritual or substantial man sees the spiritual or substantial man, as the natural or material man sees the natural or material man, but not each the other, because of the difference between the substantial and the material, which is like the difference between the prior and the posterior; and the prior, because in itself

purser, cannot appear to the posterior, which in itself is grosser, nor can the posterior, because it is grosser, appear to the prior, which in itself is purser; consequently an angel cannot appear to a man of this world, nor a man of this world to an angel. That man after death is a spiritual or substantial man, is because this man lay concealed inwardly in the natural or material man; the latter was to the former as a covering or as *exuvia*,* and when this is cast off, the spiritual or substantial man comes forth, the purser, more interior, and perfect. That the spiritual man is still a perfect man, although he does not appear to the natural man, is manifest from the Lord's being seen by the apostles after his resurrection, in that he appeared and presently did not appear, and yet he was a man (*homo*) like to himself when seen and not seen; they said also, that when they saw Him, their eyes were opened.

32. II. THAT THEN A MALE IS A MALE, AND A FEMALE IS A FEMALE. Since man (*homo*) lives a man after death, and man is male and female, and the masculine is one thing and the feminine is another, and the difference is such, that the one cannot be changed into the other, it follows that after death the male lives a male, and the female lives a female, each a spiritual man (*homo*). It is said, that the masculine cannot be changed into the feminine, nor the feminine into the masculine, and that therefore after death the male is a male, and the female is a female; but because it is not known in what the masculine essentially consists, and in what the feminine, therefore it shall be here briefly said; the distinction consists essentially in this, that the inmost in the masculine is love, and the covering of this is wisdom, or, what is the same thing, that it is love veiled with wisdom; and that the inmost in the female is that wisdom of the male, and its covering is the love thence; but this love is feminine love, and is given by the Lord to the wife through the wisdom of the husband, and the former love is masculine love, and is the love of being wise, and is given by the Lord to the husband according to the reception of wisdom; from this it is, that the male is the wisdom of love, and that the female is the love of that wisdom; wherefore from creation there is implanted in each a love of conjunction into one; but of these things more will be said in the following pages. That the feminine is from the masculine, or that the woman was taken out of the man, is manifest from these words in Genesis; *Jehovah God took out one of the man's ribs, and closed up the flesh in the place thereof, and he builded the rib, which he had taken out of the man, into a woman; and he brought her to the man; and the man said, This is bone of my bones, and flesh of my flesh; hence she shall be called*

* *Exuvia* means things which are put off, and is applied especially to the skins which serpents and insects cast off.

Eve, because she was taken out of man, chap. ii. 21, 22, 23; what is signified by *rib*, and what by *flesh*, will be shown elsewhere.

33. From this primitive formation it follows, that the male is born intellectual, and that the female is born voluntary,* or, what is the same, that the male is born into the affection of knowing, of understanding, and of being wise, and that the female is born into the love of conjoining herself with that affection in the male. And because the interiors form the exteriors to their likeness, and the masculine form is a form of intellect, and the feminine form is a form of the love thereof, therefore the male differs from the female in face, voice, and body, the male having harder features, a rougher voice, and a stronger body, and moreover a bearded chin, and in general a form less beautiful than the female; they differ also in gestures and manners; in a word, not any thing is similar, but still there is in all particulars something conjunctive; yea, the masculine in the male is masculine, in every part of his body, even the most minute, and also in every idea of thought, and in every spark of his affection; the same is true of the feminine in the female; and since, therefore, the one cannot be changed into the other, it follows, that after death the male is male, and the female is female.

34. THAT HIS OWN LOVE REMAINS WITH EVERY ONE AFTER DEATH. Man (*homo*) knows that love is, but he does not know what love is; he knows that love is, from common discourse, as when it is said that such an one loves me, that a king loves his subjects, and that subjects love their king, that a husband loves his wife, and that a mother loves her children, and *vice versa*; so, that such and such persons love their country, their fellow-citizens, and their neighbor; in like manner of things abstracted from persons, as that a man loves this or that thing. But although the term LOVE be thus universally applied in conversation, scarcely any one knows what love is; as, whilst he is meditating upon it, he is not then able to form to himself any idea of thought concerning it, and thus to fix it in the light of the understanding, and this because it is not of light but of heat; he either says it is nothing, or calls it only something flowing in from the sight, hearing, and conversation, and thus moving one; he is wholly ignorant that it 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. This a wise person may perceive from this, that if you remove the affection of

* *Voluntary* is not used here in its most common sense: the word translated "intellectual" is *intellectualis*; and the word translated "voluntary" is *voluntaria*; *intellectualis* is from *intellectus*, which means understanding, and *voluntaria* is from *voluntas*, which means will; and the reader may perceive in what sense "voluntary" is used here, by considering that it has the same relation to the will, which "intellectual" has to the understanding.

love, you cannot think any thing, nor can you do any thing; in proportion as the affection which is of love grows cold, do not thought, and speech, and action grow cold also? and in proportion as the affection grows warm, do not they grow warm also? Love is thus the heat of the life of man (*hominis*), or his vital heat; the heat of the blood, and also its redness, are from nothing else; the fire of the angelic sun, which is pure love, does this.

35. That every one has his own love, or a love distinct from the love of another, that is, that no one man has a like love to that of another, may appear from the infinite variety of faces; they being types of the loves; for it is known, that they change and vary according to the affections of love; the desires also, which are of the love, and also its joys and sorrows, shine out thence. From this it is evident, that man is his own love, yea, the form of his love. It is however to be known, that the interior man, which is the same with his spirit, which lives after death, is the form of his love, and not so the exterior man in this world, because this latter man has learnt from infancy to conceal the desires of his love, yea, to feign and pretend other desires than his own.

36. That his own love remains with every one after death, is, because the love is the life of the man (*homo*), as was said above, No. 34, and hence it is the man himself. Man also is his own thought, thus his own intelligence and wisdom, but these make one with his love; for man thinks from and according to his love; yea, if he be in freedom, he speaks and acts from it; from which it may be seen, that love is the *esse* or essence of the life of man, and that thought is the *existere* or existence of his life thence; wherefore speech and action, which flow forth from the thought, do not flow forth from the thought, but from the love through the thought. From much experience it has been given to know, that man after death is not his own thought, but that he is his own affection and thence thought, or that he is his own love and thence intelligence; also that man after death puts off all that does not agree with his love; yea, that he successively puts on the face, the tone of voice, the speech, the gestures, and the manners, of the love of his life: hence it is, that the universal heaven is ordered according to all the varieties of the affections of the love of good, and the universal hell according to all the affections of the love of evil.

37. IV. THAT ESPECIALLY THE LOVE OF THE SEX REMAINS, AND WITH THOSE WHO COME INTO HEAVEN, WHO ARE THEY THAT BECOME SPIRITUAL ON EARTH, CONJUGIAL LOVE REMAINS. That the love of the sex remains with man (*homo*) after death, is, because a male is then a male, and a female is a female, and the masculine in the male is masculine in the whole and in every part thereof; in like manner the fem-

inine in the female; and there is something conjunctive in all their parts, yea, in the most particular. Now, because this conjunctiveness was implanted from creation, and is therefore perpetual, it follows, that the one desires and breathes after conjunction with the other. Love, considered in itself, is nothing else but a desire, and thence an effort, towards conjunction, and conjugal love towards conjunction into one; for the male man and the female man were so created, that from two they may become as one man, or one flesh, and when they become one, they are then, taken together, man (*homo*) in his fullness; but without that conjunction, they are two, and each is as a divided or half-man. Now, because this conjunctiveness lies inmosty concealed in all the particulars of the male, and in all the particulars of the female, and the faculty and desire of conjunction into one are within all particulars, it follows that the mutual and reciprocal love of the sex remains with men (*homines*) after death.

38. We speak distinctively of the love of the sex, and of conjugal love, because the love of the sex is a thing different from conjugal love; the love of the sex is with the natural man, but conjugal love with the spiritual man; the natural man loves and desires only external conjunctions, and from them pleasures of the body; but the spiritual man loves and desires internal conjunction, and from this, happiness of the spirit, and this happiness he perceives to be given with one wife, with whom he may perpetually be more and more conjoined into one, and the more he is so conjoined, he perceives his happiness ascending in a like degree, and enduring to eternity; but the natural man thinks nothing of this. Hence it is that it is said, that conjugal love after death remains with those who go to heaven, who are those who become spiritual on earth.

39. V. THESE THINGS FULLY CONFIRMED BY ACTUAL SIGHT. That man (*homo*) lives a man after death, and that then a male is a male, and a female a female; and that his own love remains with every one after death, and that especially the love of the sex and conjugal love remain, I have wished hitherto to confirm by such things as are of the understanding, and are called rational; but because man (*homo*), from infancy, takes from his parents and masters, and afterwards from the learned and the clergy, a belief that he shall not live a man after death until the day of the last judgment, which day has now been expected for six thousand years; and because many have regarded this as one of those things which are to be received by faith, but not by the understanding, it was therefore necessary that these propositions should be confirmed by the proof of actual sight; otherwise man, who believes only the senses, from the faith implanted in him would say, If men lived men after death, I should see and hear them: who has descended out of heaven, or ascended from hell, and

told of them? But because it is not and never was possible, that any angel of heaven should descend, or any spirit of hell ascend, and speak with men, except with those who have the interiors of the mind, which are those of the spirit, opened by the Lord; and this cannot be fully done, except with those who have been prepared by the Lord to receive the things which are of spiritual wisdom; wherefore it has pleased the Lord so to prepare me, to the end that the state of heaven and hell, and the state of the life of men after death, might not be unknown, and sleep in ignorance, and at length be buried in denial. Nevertheless, ocular proofs on the subjects above-mentioned cannot here be adduced because of their abundance; but they have been adduced in the work on HEAVEN AND HELL; and then in THE CONTINUATION CONCERNING THE SPIRITUAL WORLD; and afterwards in the APOCALYPSE REVEALED; but especially, in regard to the present subject of marriages, in the RELATIONS which are annexed to the several paragraphs or chapters of this work.

40. VI. CONSEQUENTLY THAT THERE ARE MARRIAGES IN HEAVEN. This, being now confirmed by reason, and at the same time by experience, needs no further demonstration.

41. VII. THAT SPIRITUAL NUPTIALS ARE MEANT BY THE LORD'S WORDS, THAT AFTER THE RESURRECTION THEY ARE NOT GIVEN IN MARRIAGE. In the Evangelists are these words; *Certain of the Sadducees, who say that there is no resurrection, asked Jesus, saying, Master, Moses wrote, if a man die, having no children, his brother shall take his wife, and raise up seed unto his brother. Now there were with us seven brethren, and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother; likewise the second also, and the third, unto the seventh; last of all the woman died also; therefore in the resurrection whose wife shall she be of the seven? But Jesus, answering, said unto them, The sons of this age marry and are given in marriage, but they who shall be accounted worthy to attain another age, and resurrection from the dead, shall neither marry nor be given in marriage, neither can they die any more, for they are like unto the angels, and are the sons of God, being sons of the resurrection. But that the dead rise again, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not the God of the dead, but of the living; for all live unto him, Luke xx. 27 to 38; Matt. xxii. 23 to 33; Mark xii. 18 to 27. There are two things which the Lord taught by these words; first, that man (*homo*) rises again after death; and, secondly, that they are not given in marriage in heaven. That man rises again after death, he taught by these words, that *God is not the God of the dead, but of the living*, and that Abraham, Isaac, and Jacob, are alive; he taught the*

same also in the parable concerning the rich man in hell, and Lazarus in heaven, Luke xvi. 22 to 31. Secondly, that in heaven they are not given in marriage, he taught by these words; "They who shall be accounted worthy to attain another age, neither marry nor are given in marriage." That no other nuptials are here meant but spiritual nuptials, is very evident from the words which immediately follow, that they can no more die, because they are like the angels, and are sons of God, since sons of the resurrection: by spiritual nuptials is meant conjunction with the Lord, and this is effected on earth, and when it is effected on earth, it is also effected in the heavens; wherefore, in the heavens, the nuptials are not repeated, nor are they given in marriage; this is also meant by these words, "The sons of this age marry and are given in marriage, but they who are accounted worthy to attain another age, neither marry nor are given in marriage:" these are also called by the Lord sons of nuptials, Matt. ix. 15; Mark ii. 19; and now, angels, sons of God, and sons of the resurrection. That to celebrate nuptials is to be joined with the Lord, and that to enter into nuptials is to be received into heaven by the Lord, is manifest from the following passages: *The kingdom of heaven is like unto a man, a king, who made a marriage (nuptials) for his son, and sent out servants and invited to the marriage (nuptials)*, Matt. xxii. 1 to 14. *The kingdom of heaven is like unto ten virgins, who went forth to meet the bridegroom, of which, five, being prepared, entered in to the marriage (nuptials)*, Matt. xxv. 1, and the following verses: that the Lord here meant himself, is evident from verse 13, following there, where it is said, *Watch ye, because ye know not the day and hour in which the Son of man is about to come*; also from the Revelation, *The time of the marriage (nuptials) of the Lamb is come, and his wife hath made herself ready; blessed are they who are called to the marriage-supper of the Lamb*, xix. 7, 9. That there is a spiritual meaning in all things, and in each thing which the Lord spake, has been fully shown in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURES, published at Amsterdam in the year 1763.

42. To the above I shall subjoin two RELATIONS FROM THE SPIRITUAL WORLD. The first is this: One morning I was looking up into heaven, and I saw over me expanse above expanse; and I saw that the first expanse, which was near, opened, and presently the second, which was higher, and lastly the third, which was the highest; and by illustration thence, I perceived, that upon the first expanse were angels who compose the first or ultimate heaven; and upon the second expanse were angels who compose the second or

middle heaven; and upon the third expanse were angels who compose the third or highest heaven. I wondered at first what and why this was; and presently there was heard from heaven a voice as of a trumpet, saying, We have perceived, and now see, that you meditate concerning CONJUGIAL LOVE; and we know that no one on earth as yet knows what love truly conjugal is in its origin and in its essence, and yet it is of importance that this should be known; wherefore it has pleased the Lord to open to you the heavens, that illustrating light may flow into the interiors of your mind, and therefrom, perception: with us in the heavens, especially in the third, our heavenly delights are principally from conjugal love; wherefore, from leave granted us, we will send down to you a pair of consorts that you may see them. And lo! instantly there appeared a chariot descending from the highest or third heaven, in which was seen one angel; but as it approached, there were seen therein two: the chariot at a distance glittered before my eyes like a diamond, and to it were harnessed young horses white as snow; and they who sat in the chariot held in their hands two turtle-doves, and called out to me, saying, Do you wish us to come nearer? but then take heed, lest the radiance which is from our heaven whence we have descended, and is flaming, penetrate too interiorly, by the influx of which the higher ideas of your understanding, which are in themselves heavenly, may indeed be illustrated, but these ideas are ineffable in the world wherein you are: wherefore what you are now about to hear, receive rationally, and express it in a manner suited to the understanding. And I replied, I will take heed; come nearer: and they came, and behold! it was a husband and his wife: and they said, We are consorts; we have lived blessed in heaven from the first age, which is called by you the golden age, and in the same perpetual flower of youth, in which you now see us at this day. I looked at each attentively, because I perceived that they represented conjugal love in its life and in its adornment; in its life in their faces, and in its adornment in their vestures; for all angels are affections of love in a human form; the ruling affection itself shines forth from their faces, and from the affection, and according to it, are their garments; wherefore it is said in heaven, that his own affection clothes every one. The husband appeared of a middle age between manhood and youth; from his eyes shone forth a light sparkling from the wisdom of love, from which light his face was as if interiorly radiant, and from this radiance, the skin was throughout refulgent, whereby his whole face was one resplendent comeliness: he was clad in a long robe, and underneath it in a vesture of blue girded about with a golden girdle, upon which were three precious stones, two sapphires on the sides, and a carbuncle in the midst; his stockings were of shining linen, with threads of silver in-

terwoven, and his shoes were of silk : this was the representative form of conjugal love with the husband. But with the wife it was this ; her face was seen by me, and was not seen ; it was seen as beauty itself, and it was not seen because this beauty was inexpressible ; for in her face was a splendor of flaming light, such light as the angels in the third heaven have, and it made my sight dim ; so that I stood still with astonishment : she, observing this, addressed me, saying, What do you see ? I replied, I see nothing but conjugal love and the form thereof, but I see and do not see. At this she turned herself obliquely from her husband, and then I could look upon her more intently : her eyes were bright with the light of her own heaven, which, as was said, is flaming, and from the love of wisdom ; for in that heaven wives love their husbands from their wisdom and in their wisdom, and husbands love their wives from and in that love towards themselves, and thus they are made one. Hence was her beauty, which was such that no painter could emulate and exhibit it in its form, for his colors have no such lustre, nor can his art express such beauty : her hair was gracefully arranged in correspondence with her beauty, and in it were inserted flowers in diadems : she had a collar of carbuncles, and from it hung a rosary of chrysolites, and her armlets were of pearl : her upper robe was scarlet, and underneath it she wore a purple bosom-vest, which was clasped in front with rubies : but what I wondered at was, that the colors varied according to her aspect in regard to her husband, and also according to it were sometimes less, sometimes more glittering, in mutual aspect more, and in oblique aspect less. When I had seen these things, they again discoursed with me ; and when the husband spake, he spake at the same time as if from his wife ; and when the wife spake, she spake at the same time as if from her husband ; such was the union of minds from which speech flows ; and then also I heard the sound (tone or voice) of conjugal love, that inwardly it was simultaneous with, and also proceeding from, the delights of a state of peace and innocence. At length they said, We are recalled, we must go away : and then again they appeared to be borne in a chariot, as before ; and they were carried along a paved way through fields of flowers, from which sprang up olives, and trees laden with oranges ; and when they were near their heaven, virgins came to meet them, and received and introduced them.

43. After this, an angel from that heaven was seen by me, holding in his hand a roll of parchment, which he unfolded, saying, I saw that you were meditating concerning conjugal love ; upon this parchment are arcana of wisdom concerning it, which have not yet been discovered in the world ; they are now disclosed, because this [disclosure] is of importance. Those arcana are in our heaven rather than in the

others, because we are in the marriage of love and wisdom: but I foretell that none will appropriate that love to themselves, but those who are received by the Lord into the New Church, which is the New Jerusalem. These things being said, the angel let down the unrolled parchment, which a certain angelic spirit took and laid upon a table in a certain apartment, which he then locked, and reached me the key, and said, Write.

44. THE OTHER RELATION. I once saw three novitiate spirits out of this world, who wandered about, examining and inquiring. They were wondering that men lived just as before, and that they saw like things as before; for they knew that they had come out from the first or natural world, and that there they had believed that they should not live men, until after the day of the last judgment, when they should be clothed with the flesh and bones which had been laid away in sepulchres; wherefore, that all doubt of their being truly men might be removed, they by turns inspected and touched themselves and others, and felt of objects, and by a thousand things confirmed themselves, that they were now men, as in the former world. Moreover, they saw each other in brighter light, and objects in superior splendor, and thus more perfectly. Two angelic spirits then happened to meet them, and accosted them, saying, Whence are you? And they said, We have come out from the world, and again we live in the world; thus we have migrated from world to world; we wonder at this. And then the three novitiates inquired of the angelic spirits concerning heaven; and because two of the three novitiates were youths, and from their eyes there shone forth as it were a sparkling of lust for the sex, the angelic spirits said, Perhaps you have seen women; and they replied, We have. And because they inquired concerning heaven, they (the angelic spirits) said this: In heaven are all things magnificent and splendid, and such as eye has never seen; and there are also virgins and youths; virgins of such beauty that they may be called beauties in its form, and youths of such morality that they may be called moralities in its form; and the beauties of the virgins and the moralities of the youths correspond with each other, like mutual forms adapted to each other. And the two novitiates asked whether in heaven the human forms are altogether like those which are in the natural world; and it was answered, They are altogether like; nothing is taken from the man, and nothing from the woman; in a word, a man is a man, and a woman is a woman, in every perfection of the form in which they were created; go apart, if you will, and examine yourselves, whether any thing be wanting, or whether you are men as before. Again, the novitiates said, We have heard, in the world from which we have departed, that in heaven they are not given in marriage, because they are angels; is therefore

the love of the sex given? And the angelic spirits answered, Your love of the sex is not given there, but the angelic love of the sex, which is chaste, and wholly free from the allurements of lust. At this the novitiates said, If a love of the sex is given which is without allurements, what is then the love of the sex? And when they thought of this love, they lamented, and said, How empty is the joy of heaven! What young man can then wish for heaven? Is not such a love barren, and devoid of life? To this the angelic spirits, smiling, replied, The angelic love of the sex, or that love as it is in heaven, is perfectly full of inmost delights; it is a most pleasing expansion of all things of the mind, and thence of all things of the breast; and within the breast it is as if the heart played with the lungs, from which play come forth aspiration, sound and speech; which make the intercourse between the sexes, or between youths and virgins, an intercourse of heavenly pleasures; which are pure. All novitiates, ascending into heaven, are explored as to their chastity, being admitted to an intercourse with virgins, the beauties of heaven, who perceive, from the tone of voice, the speech, the face, the eyes, the gesture, and from the sphere that flows forth from them, what they are in regard to the love of the sex; and if it be unchaste, they quit them instantly, and tell their associates that they have seen satyrs or priapi: the new comers also, in such cases, are changed, and in the eyes of the angels appear hairy, and as to their feet like calves, or leopards, and they are soon after cast down, lest by their lust they pollute the air (*aura*) there. When they heard these things, the two novitiates again said, According to this, there is then no love of the sex in heaven; what is a chaste love of the sex, but a love drained of the essence of its life? Is not the intercourse of youths and virgins, in such case, an intercourse of dry, insipid joys? We are not stocks and stones, but perceptions and affections of life. To this the angelic spirits replied with indignation, You are wholly ignorant what a chaste love of the sex is, because yourselves are not yet chaste; this love is the very delight of the mind and thence of the heart, and not at the same time of the flesh beneath the heart: angelic chastity, which is common to both sexes, prevents the passage of that love beyond the closure of the heart; but within it and above it, the morality of a youth is delighted with the beauty of a virgin with the delights of a chaste love of the sex, which are too interior, and too fruitful of pleasure, to admit of any description in words. But the angels have this love of the sex, because they only have conjugal love, and conjugal love cannot be given together with unchaste love of the sex; love truly conjugal is a chaste love, and has nothing common with unchaste love; it is only with one of the sex, all others being removed; for it is a love of the spirit and thence of the body, and not a love

of the body and thence of the spirit, that is, not a love infesting the spirit. On hearing this, the two youthful novitiates rejoiced, and said, There is still a love of the sex there; what else is conjugal love? But the angelic spirits replied, Think more deeply, consider the matter well, and you will perceive that your love of the sex is a love extra-conjugal, and that conjugal love is quite another thing; the latter being distinct from the former as wheat is from chaff, or rather as the human is from the bestial. If you should ask the females in heaven what love extra-conjugal is, I assure you they will reply, What is this you say? How can such a question come out of your mouth, which so wounds our ears? How can a love not created be begotten in man (*homo*)? If you should then ask them, What is love truly conjugal? I know they will reply, It is not the love of the sex, but of one of the sex; which love no otherwise exists than when a youth sees a virgin provided of the Lord, and a virgin sees a youth, and they both feel a conjugal affection to be kindled in their hearts, and perceive that he is hers, and that she is his; for love meets love, and causes them to know each other, and instantly conjoins their souls, and afterwards their minds, and thence enters their breasts, and after the nuptials penetrates further, and thus becomes full love, which grows every day into conjunction, till they are no longer two, but as one. I know also that they will solemnly affirm, that they know no other love of the sex; for they say, How can a love of the sex be given, unless it be so mutual and reciprocal, that it breathes after an eternal union, which is when two are one flesh? To this the angelic spirits added, In heaven they know not in any measure what whoredom is, nor that it exists, or that it is possible; the angels are cold in the whole body towards unchaste or extra-conjugal love, and on the other hand they are warm in the whole body from chaste or conjugal love; with the men there, all the nerves lose their tension at the sight of a harlot, and recover it again at the sight of a wife. The three novitiates, on hearing this, asked, Is there a similar love between consorts in the heavens and in the earths? And the two angelic spirits replied, that it was altogether similar; and as they perceived that the novitiates wished to know whether there were similar ultimate delights there, they said, that they were altogether similar, but much more blessed, because angelic perception and sensation are much more exquisite than human perception and sensation; and what is the life of that love unless derived from a vein of potency? When this potency fails, must not the love itself fail and grow cold? Is not this virtue the very measure, the very degree, and the very basis of that love? Is it not its beginning, its firmament, and its complement? It is a universal law, that things primary exist, subsist, and persist by ultimates; thus also that love: wherefore, unless there were ultimate delights, there would be

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45. THAT there are marriages in the heavens was shown just above; it is now to be shown whether the marriage-covenant contracted in the world will remain and be in force after death or not. As this is not a matter of judgment, but of experience, and as this experience has been given to me by consociation with angels and spirits, I shall here declare it, but so that reason also may assent. To know this, is among the wishes and desires of consorts; for men who have loved their wives, if they die, wish to know whether it be well with them, and likewise wives who have loved their men, and whether they shall meet again: many consorts also wish to foreknow whether they shall be separated after death, or live together; they who have disagreed in their minds, whether they shall be separated; and they who have agreed, whether they shall live together. This information, being much wished, shall now be given, and in this order: I. *That the love of the sex remains with every man (homo) after death, such as it was interiorly, that is, in his interior will and thought in the world.* II. *That the same is true of conjugal love.* III. *That two consorts most commonly meet after death, know each other, again consociate, and for some time live together; that this takes place in the first state, thus while they are in externals, as in the world.* IV. *But that successively, as they put off externals, and enter into their internals, they perceive in what love and inclination towards each other they had mutually been, and, consequently, whether they can live together or not.* V. *That if they can live together, they remain consorts; but if they cannot, they separate themselves, sometimes the man from the wife, and sometimes the wife from the man, and sometimes each from the other.* VI. *And that then there is given to the man a suitable wife, and to the wife a man in like manner.* VII. *That consorts enjoy similar intercourse with each other as in the world, but more pleasant and blessed; yet without procreation, in the place of which they have spiritual procreation, which is of love and wisdom.* VIII. *That it is thus with those who come into heaven, but otherwise with those who go to hell.* An explication follows, by which these articles are illustrated and confirmed.

46. I. THAT THE LOVE OF THE SEX REMAINS WITH EVERY MAN AFTER DEATH, SUCH AS IT WAS INTERIORLY, THAT IS, IN HIS INTERIOR WILL AND THOUGHT IN THE WORLD. Every love follows man after death, because it is the *esse* of his life; and the reigning love, which is the head of the rest, remains with man to eternity, and

together with it the subordinate loves; they remain, because love is properly of the spirit of man, and of the body from the spirit, and man after death becomes a spirit, and thus carries his love with him; and as the love is the *esse* of man's life, it is evident, that as the man's life was in the world, such his lot becomes after death. As to what concerns the love of the sex, it is the universal of all, being implanted from creation in man's very soul, from which is the essence of the whole man, and this for the sake of the propagation of the human race. This love chiefly remains, because, after death, a man is a man, and a woman is a woman, and because there is nothing in the soul, in the mind, and in the body, which is not masculine in the male, and feminine in the female; and these two are so created, that they endeavor after conjunction, yea, to a conjunction that they may become one; this endeavor is the love of the sex, which precedes conjugal love. Now, as a conjunctive inclination is inscribed on each and every thing of the male and the female, it follows, that this inclination cannot be obliterated and die with the body.

47. The love of the sex remains such as it was interiorly in the world, because with every man there is an internal and an external, which two are also called the internal and external man, and hence there is internal and external will and thought; man quits his external, and retains his internal, when he dies; for externals are properly of his body, and internals are properly of his spirit. Now, because man is his own love, and love resides in his spirit, it follows, that the love of the sex remains with him after death, such as it was interiorly with him; as for example, if that love was interiorly conjugal and chaste, it remains after death conjugal and chaste; but if it was interiorly scortatory, it remains such also after death. It is, however, to be known, that the love of the sex is not alike with one as with another; its differences are infinite; but such as it is in the spirit of any one, such also it remains.

48. II. THAT CONJUGIAL LOVE IN LIKE MANNER REMAINS SUCH AS IT WAS INTERIORLY, THAT IS, IN THE INTERIOR WILL AND THOUGHT WITH MAN IN THE WORLD. Since the love of the sex is one thing, and conjugal love another, therefore each is mentioned, and it is said that the latter also remains after death such as it was with man while he lived in the world, in his internal man: but as few know the distinction between the love of the sex and conjugal love, therefore, in the threshold of this treatise, I will premise something concerning it. The love of the sex is a love for many and with many of the sex, whereas conjugal love is only for one and with one of the sex; moreover, love for many and with many is a natural love, for it is in common with beasts and birds, which are natural; but conjugal love is a spiritual love, and peculiar and proper to men, because

men were created, and are born to become spiritual; wherefore so far as man becomes spiritual, so far he puts off the love of the sex, and puts on conjugal love. In the beginning of marriage, the love of the sex appears as if conjoined with conjugal love, but in the progress of marriage they are separated, and then, with those who are spiritual, the love of the sex is exterminated, and conjugal love is insinuated; but with those who are natural, the contrary takes place. From what is here said, it is evident, that the love of the sex, because it is with many, and is in itself, natural, yea, animal, is impure and unchaste, and, because it is vague and unlimited, is scortatory; whereas conjugal love is altogether otherwise. That conjugal love is spiritual, and properly human, will manifestly appear from what follows.

47. III. THAT TWO CONSORTS MOST COMMONLY MEET AFTER DEATH, KNOW EACH OTHER, AGAIN CONSOCIATE, AND FOR SOME TIME LIVE TOGETHER; WHICH TAKES PLACE IN THE FIRST STATE, THUS WHILST THEY ARE IN EXTERNALS AS IN THE WORLD. There are two states into which man comes after death, an external and an internal; he comes first into his external, and afterwards into his internal; and whilst they are in externals, one consort, if both are dead, meets, and knows the other, and if they have lived together in the world, they consociate again, and for some time live together; and when they are in this state, they do not know the inclination of each to the other, because this conceals itself in the internals: but afterwards, when they come into their internal state, the inclination manifests itself, and if it be in concord and sympathy, they continue their conjugal life, but if it be in discord and antipathy, they dissolve it. If the man has had many wives, he successively conjoins himself with them, whilst he is in the external state; but when he enters the internal state, in which he perceives the inclinations of love, and what they are, he then either adopts one, or leaves all; for in the spiritual world, equally as in the natural world, it is not permitted to any Christian to take more than one wife, because this infests and profanes religion. It is the same with the woman who has had several husbands; but they do not adjoin themselves to their husbands; they only present themselves, and the husbands adjoin them to themselves. It is to be known that husbands rarely know their wives, but that wives readily know their husbands; the reason is, because women have an interior perception of love, and men only an exterior.

48. IV. BUT THAT SUCCESSIVELY, AS THEY PUT OFF EXTERNALS, AND ENTER INTO THEIR INTERNALS, THEY PERCEIVE IN WHAT LOVE AND INCLINATION TOWARDS EACH OTHER THEY HAD MUTUALLY BEEN, AND CONSEQUENTLY WHETHER THEY CAN LIVE TOGETHER OR NOT. There is no need of explaining this further, as it follows from what was explained in the preceding article; it shall

only be shown here how man after death puts off externals, and puts on internals. Every one after death is first introduced into the world which is called the world of spirits, and is in the midst between heaven and hell, and is there prepared, the good for heaven, and the evil for hell. This preparation has, as its end, that the internal and external may agree together and make one, and not disagree and make two; in the natural world they make two, and only make one with those who are sincere in heart: that they make two, is evident from the deceitful and the cunning, especially from hypocrites, flatterers, dissemblers, and liars: but in the spiritual world, it is not permitted to have a thus divided mind, for he who has been evil in internals will also be evil in externals; in like manner, the good, in both; for every man, after death, becomes what he had been interiorly, and not what he had been exteriorly. For this end, he is then let alternately into his external and into his internal; and every one, whilst he is in his external, is wise, that is, wills to appear wise, though he be evil; but he, in his internal, is insane; by means of those alternations, he can see his insanities, and repent of them; but if he had not repented in the world, he cannot afterwards, for he loves his insanities, and wills to remain in them; wherefore, he forces his external also to be in like manner insane; thus his internal and external become one, and when this is done, he is prepared for hell. But, on the other hand, a good man, because in the world he had respect unto God, and had repented, was more wise in his internal than in his external; in his external also, he was sometimes led astray by the allurements and vanities of the world; wherefore his external is reduced into agreement with his internal, which, as was said, is wise; and when this is effected, he is prepared for heaven. Thus it is shown how the putting off the external, and the putting on the internal, after death, are effected.

49. V. THAT IF THEY CAN LIVE TOGETHER, THEY REMAIN CONSORTS, BUT IF THEY CANNOT LIVE TOGETHER, THEY SEPARATE THEMSELVES, SOMETIMES THE HUSBAND FROM THE WIFE, SOMETIMES THE WIFE FROM THE HUSBAND, AND SOMETIMES EACH FROM THE OTHER. Separations take place after death, because the conjunctions which are made on earth are seldom made from any internal perception of love, but from an external perception which hides the internal; the external perception of love derives its cause and origin from such things as are of the love of the world and of the body; of the love of the world are principally wealth and large possessions, and dignities and honors are of the love of the body: besides these, there are also various seductive allurements, such as beauty and an assumed decorum of manners, and sometimes also unchasteness; moreover, matrimony is frequently contracted within the

district, city, or village, in which the parties were born, or dwell, where no choice is given, but one confined and limited to families which are known, and are of corresponding fortune; hence it is, that marriages entered into in the world are for the most part external, and not at the same time internal; when, yet, it is internal conjunction, which is the conjunction of souls, that makes marriage itself; and this conjunction is not perceivable before man puts off the external and puts on the internal, which takes place after death. Hence, therefore, separations take place, and afterwards new conjunctions with those who are similar and homogeneous, unless they had been provided on earth, which is done for those who from an early age have loved, have wished, and have asked of the Lord, a legitimate and lovely connection with one, and have scorned and shunned wandering lusts.

50. VI. THAT THEN A SUITABLE WIFE IS GIVEN TO THE MAN, AND TO THE WOMAN A HUSBAND IN LIKE MANNER. This is because no other consorts can be received into heaven, that they may remain there, but those who have been interiorly united, or can be united as into one; for in heaven two consorts are not called two, but one angel, which is understood by the Lord's words, that they are no longer two, but one flesh. That no other consorts are received into heaven, is, because no others can there cohabit, that is, be together in one house, and in one bed-chamber, and bed; for all who are in the heavens are consociated according to affinities and relationships of love, and according to them are their habitations; for, in the spiritual world, there are not spaces, but there are appearances of spaces, and these are according to their states of life, and the states of life are according to the states of love; wherefore, no one can dwell there but in his own house, which is provided for and assigned to him according to the quality of his love; if he dwells elsewhere, he labors in his breast and breathing; and two cannot cohabit in the same house unless they are likenesses; and, especially, consorts cannot, unless they are mutual inclinations;* if they are external and not at the same time internal inclinations, the very house or the place itself separates, rejects, and drives them away. It is for this cause, that, for those who after preparation are introduced into heaven, there is provided marriage with a consort whose soul inclines to union with that of the other, so that they do not wish to be two lives, but one: and this is the cause, also, that, after separation, there is given to the man a suitable wife, and to the woman a husband in like manner.

51. VII. THAT CONSORTS ENJOY SIMILAR INTERCOURSE WITH EACH OTHER AS IN THE WORLD, BUT MORE PLEASANT AND BLESSED,

* Man is often called his own inclination, or his own will, or his own love, by Swedenborg.

BUT WITHOUT PROLIFICATION, INSTEAD OF WHICH THEY HAVE SPIRITUAL PROLIFICATION, WHICH IS OF LOVE AND WISDOM. That consorts enjoy similar intercourse as in the world, is, because after death a male is a male, and a female a female, and there is implanted in both, from creation, an inclination to conjunction; and this, with man (*homo*), is the inclination of his spirit and thence of his body; wherefore after death, when man becomes a spirit, the same mutual inclination remains, and this cannot be given without similar intercourse; for man is man as before, neither is any thing wanting in the male, nor any thing in the female; as to form, they are like themselves, and also as to affections and thoughts; and what else follows, therefore, but that there is a similar intercourse? And because conjugal love is chaste, pure, and holy, therefore this intercourse is full; but concerning this, see the RELATION, n. 44. That the intercourse is then more pleasant and blessed, is because that love, as it becomes of the spirit, becomes more interior and pure, and thereby more perceptible, and all pleasantness increases according to perception, and increases until the blessedness of it within its pleasantness becomes apprehensible.

52. That marriages in the heavens are without procreation, but that, instead of this, there is spiritual procreation, which is of love and wisdom, is because, with those who are in the spiritual world, the third [degree], which is natural, is wanting, and this is the continent of spirituals, and spirituals without their continent have no consistence like those things which are procreated in the natural world: also spirituals, considered in themselves, relate to love and wisdom; wherefore these (love and wisdom) are what are born from marriages in the heavens. It is said these are born, because conjugal love perfects an angel, and unites him with his consort, whereby he becomes more and more man, for, as was said above, two consorts in heaven are not two but one angel; wherefore, by conjugal union, they fill themselves with the human, which is, to will to grow wise, and to love that which is of wisdom.

53. VIII. THAT IT IS THUS WITH THOSE WHO COME INTO HEAVEN, BUT OTHERWISE WITH THOSE WHO GO TO HELL. That after death a suitable wife is given to the man, and to the wife a husband in like manner, and that they enjoy delightful and blessed intercourse, but without other than spiritual procreation, is to be understood of those who are received into heaven, and become angels; this is because they are spiritual, and marriages in themselves are spiritual, and thence holy: but they who go to hell are all natural, and marriages merely natural are not marriages, but conjunctions, which originate in unchaste lust: the quality of such conjunctions will be shown in the

following pages, when we treat of the chaste and unchaste, and further when we treat of scortatory love.

54. To what has been related concerning the state of consorts after death, the following is added: I. That all those consorts who are merely natural, are separated after death; this is, because the love of marriage grows cold with them, and the love of adultery grows warm; but still, after separation, they sometimes associate themselves, as consorts, with others, yet after a short time they recede from each other; and this is done often and repeatedly, till at length the man is bound over to some harlot, and the woman to some adulterer, which is done in an infernal prison, (concerning which see the APOCALYPSE REVEALED, n. 153, paragraph x.), where promiscuous whoredom is forbidden each under a penalty. II. Consorts, of whom one is spiritual and the other natural, are also separated after death, and to the spiritual is given a suitable consort; but the natural one is transmitted to the resorts of the lascivious amongst his or her like. III. But they who in the world have lived unmarried, and have altogether alienated their minds from marriage, if they be spiritual, remain unmarried, but if natural, they become whoremongers. But it is otherwise with those who, in their celibacy, have desired marriage, and especially with those who have solicited it without success; for these, if they are spiritual, blessed marriages are provided, but not until they are in heaven. IV. They who in the world have been shut up in monasteries, as well virgins as men, at the conclusion of the monastic life, which continues some time after death, are let loose and discharged, and enjoy the free indulgence of their desires, whether they wish to live in marriage or not; if they wish to live married, they become so, but if not, they are borne to the unmarried at the side of heaven; but they who burned with prohibited lust, are cast down. V. The unmarried are at the side of heaven, because the sphere of perpetual celibacy infests the sphere of conjugal love, which is the very sphere of heaven; and the sphere of conjugal love is the very sphere of heaven, because it descends from the heavenly marriage of the Lord and the church.

55. To this I will add two RELATIONS: the FIRST is this. There was once heard by me, from heaven, a most sweet melody; wives and virgins were singing there in harmony, and the sweetness of their singing was as the affection of some love flowing forth harmoniously; heavenly songs are nothing else but affections made sonorous, or affections expressed and modified by sounds, for as thoughts are expressed by discourse, so are affections by songs; and from the measure and flow of the modulation, angels perceive the subject of the

affection. There were then many spirits about me, and I heard from some of them, that they heard this most sweet melody, and that it was the melody of some affection of love, the subject of which they knew not; wherefore they made various conjectures about it, but in vain; some conjectured that the singing expressed the affection of a bridegroom and bride when they betroth themselves; some, the affection of a bridegroom and bride at the nuptials; and some, that it expressed the first love of a husband and wife. But at that instant, an angel from heaven appeared in the midst of them, and he said, that they were singing the chaste love of the sex; and those present asked, What is the chaste love of the sex? And the angel answered, It is the love of a man for a virgin, or a wife, beautiful in form and of graceful manners, free from every idea of lasciviousness, and the same love of a virgin or wife for a man. As he spake these words, the angel vanished. The singing continued, and as they then knew the affection which it expressed, they heard it with much variety, every one according to the state of his love; they who looked upon women chastely, heard the song as symphonious and sweet; but they who looked unchastely upon women, heard it as unharmonious and sad; and they who looked upon women with disgust, heard it as a song discordant and grating. At that instant, the plane, on which they stood, was suddenly changed into a theatre, and a voice was heard, **EXAMINE* THIS LOVE**: and immediately spirits from various societies were present, and in the midst of them some angels in white; and the latter spoke, and said, We in this spiritual world have inquired into all the species of love, not only into the love of a man for a man, and a woman for a woman; and into the reciprocal love of a husband and wife; but also into the love of a man for women, and of a woman for men; and it has been given us to pass through societies and explore them, and we have not yet found the common love of the sex chaste, except with those who, from love truly conjugal, are in continual potency, and these are in the highest heavens: and it has also been given to perceive the influx of this love into the affections of our hearts, and we have felt it exceeding every other love in sweetness, except the love of two consorts whose hearts are one: but we request you to examine this love, because it is new and unknown to you; and because it is pleasantness itself, it is called by us in heaven heavenly sweetness. Then they began the examination; and they spoke first, who could not think of chastity in marriages, and said, Who can, when he beholds a beautiful and lovely virgin or wife, so chastise and purify from concupiscence the ideas of his thought, as to love the beauty, and yet not wish to taste it, if it were allowable? Who can convert the concu-

* The word translated *examine* is *ventilate*; which means to sift by exposure to the wind, to winnow.

piscence innate in every man, into such chastity, thus into something not itself, and yet love? Can the love of the sex, when it enters by the eyes into the thoughts, stop at the face of a woman? Does it not instantly descend into the breast, and further? The angels have idly said that this love is given chaste, and yet is the sweetest of all loves, and that it can only be given to husbands, who are in love truly conjugal, and thence in surpassing potency with their wives: can they, more than others, when they see beautiful women, sustain the ideas of their thought on high, and as it were suspend them, that they may not descend and proceed to what constitutes that love?—They next spoke, who were in cold and in heat, in cold towards their wives, and in heat towards the sex; and they said, What is a chaste love of the sex? Is it not a contradiction to speak of a love of the sex and of chastity? If chastity be predicated of the love of the sex, is not this destroying the very thing itself of which it is predicated? How can a chaste love of the sex be the sweetest of all loves, when chastity deprives it of its sweetness? You all know where the sweetness of that love resides; when, therefore, the idea conjunctive therewith is banished, where and whence is then the sweetness?—Here some interrupted, and said, We have been with the most beautiful, and have felt no desire; wherefore we know what a chaste love of the sex is. But their companions, who knew their lasciviousness, replied, You were then in a state of disgust towards the sex arising from impotence, and this is not the chaste love of the sex, but it is the ultimate of unchaste love. On hearing these things, the angels were indignant, and requested, that they who stood on the right hand, or to the south, would speak; and they said, There is a love of man and man, also of woman and woman, and there is a love of a man to a woman, and the love of a woman to a man; and these three pairs of loves differ totally from each other; the love of man and man is as the love of understanding and understanding, for the man was created and thence born to become understanding; the love of woman and woman is as the love of affection and affection of the understanding of the men, for the woman was created and born to become love of the understanding of man: these loves, of man and man, and of woman and woman, do not enter deep into the bosom, but stand without, and only touch each other, thus do not interiorly conjoin the two; wherefore also two men sometimes contend with reasonings, like two combatants; and two women, by conflicting concupiscences, become like prize-fighters. But the love of man and woman is the love of the understanding and its affection, and this enters deeply and conjoins, and this conjunction is that love: but the conjunction of minds and not of bodies at the same time, or an effort towards the former conjunction alone, is spiritual love, and thence chaste love; and this love is given only with those who are in love truly conjugal, and thence in eminent potency,

because they, by reason of chastity, do not admit the influx of love from the body of any other woman than their own wives; and because they are in surpassing potency, they cannot but love the sex, and at the same time hold unchasteness in aversion: hence they have a chaste love of the sex, which, in itself considered, is interior spiritual friendship, deriving its sweetness from an eminent but chaste potency; but this eminent potency they have from the total abdication of whoredom; and because the wife alone is loved, it is chaste. Now, since this love with them does not partake of the flesh, but only of the spirit, it is chaste; and because the beauty of the woman, from an implanted inclination, enters at the same time into the mind, it is sweet. On hearing this, many of the by-standers put their hands to their ears, saying, What has been said hurts our ears, and what you have spoken is to us nothing. They were unchaste. And then again was heard the singing from heaven, and now sweeter than before; but to the unchaste it was so harsh and discordant, that they threw themselves out from the theatre, and fled, leaving behind them only a few, who from wisdom loved conjugal chastity.

56. THE SECOND RELATION. AS I WAS ONCE conversing with angels in the spiritual world, I was inspired with a pleasing desire of seeing the TEMPLE OF WISDOM, which I had seen once before; and I asked them the way to it. They said, Follow the light, and you will find it. And I said, What is meant by following the light? They replied, Our light grows brighter and brighter as we approach that temple; wherefore follow the light according to the increase of its brightness; for our light proceeds from the Lord as a sun, and thence, in itself considered, is wisdom. I then, in company with two angels, proceeded by the increase of the brightness of the light, and ascended by a steep path even to the summit of a hill, which was in the southern quarter, and there was a magnificent gate; and the keeper, on seeing the angels with me, opened it; and, behold, there appeared an avenue of palm-trees and laurels, by which we went; it was a winding avenue, and terminated in a garden, in the middle of which was the TEMPLE OF WISDOM. When there, I looked around me, and saw small buildings resembling the temple, in which were wise persons; we went towards one of them, and at the door addressed him who was there, and told him the cause of our coming, and the manner of our approach; and he said, You are welcome; enter, and be seated, and we will discourse of wisdom. I saw that the building within was divided into two, and still was one; it was divided into two by a translucid wall, but it appeared as one from the translucidity, which was as of the purest crystal. I inquired why this was so. He said, I am not alone; my wife is with me; and we are two, yet still not two, but one flesh. But I replied, I know that you are wise; and what has a wise man, or

wisdom, to do with a woman? Hereupon our host, from a certain indignation, changed countenance, and beckoned with his hand, and instantly other wise persons were present from the neighboring buildings, to whom he said jestingly, Our stranger here asks, What has a wise man, or wisdom, to do with a woman? At this they smiled, and said, What is a wise man, or wisdom, without a woman, or without love, a wife being the love of a wise man's wisdom? But our host said, Let us now join in some discourse of wisdom, and let the discourse be concerning causes, and, now, concerning the cause of beauty in the female sex. And then they spake in order; and the first gave this as the cause; that women were created of the Lord affections of the wisdom of the men, and the affection of wisdom is beauty itself. A second said, that the woman was created of the Lord by the wisdom of the man, because from the man, and that hence she is a form of wisdom inspired with the affection of love, and because the affection of love is life itself, woman is the life of wisdom, while the male is wisdom, and the life of wisdom is beauty itself. The third gave this as the cause; that there is given to women the perception of the delights of conjugal love, and as their whole body is an organ of that perception, it must needs be that the habitation of the delights of conjugal love, with their perception, be beauty. The fourth gave this as the cause; that the Lord took away from the man beauty and elegance of life, and transcribed them into the woman, and that hence, the man, without reunion with his beauty and elegance in the woman, is stern, austere, dry and unlovely; and one is wise only for himself, and another is foolish; but when the man is united with his beauty and elegance of life in the wife, he becomes cheerful, pleasant, vivacious and lovely, and thus wise. A fifth said, that women were created beauties, not for themselves, but for the men, that men, of themselves hard, might become soft, that their minds, of themselves grave, might become cheerful, and that their hearts, of themselves cold, might grow warm; and this takes place when they become one flesh with their wives. A sixth said this was the cause; that the universe was created by the Lord a most perfect work, but that nothing in it was created more perfect than a woman of beautiful countenance and graceful manners, to the end that man may give thanks to the Lord for this munificence, and may repay it by the reception of wisdom from him. When these and many similar things had been said, the wife appeared beyond the crystalline wall, and said to her husband, Speak, if you please; and when he spoke, the life of wisdom from the wife was perceived in his discourse, for the love of it was in the tone of speech; thus experience testified to the above truth. After this, we surveyed the temple of wisdom, and also the paradisaical scenes around

it, and, being filled therefrom with joy, we departed, and passed through the avenue to the gate, and descended by the way of our ascent.

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CONCERNING LOVE TRULY CONJUGIAL.

57. CONJUGIAL love is of infinite variety, and is not given alike with one as with another; it appears, indeed, as if alike with many, but it so appears before the judgment of the body; and man, from this judgment, has but little discernment in such things, because it is gross and dull; by the judgment of the body is meant, a judgment of the mind from the external senses; but before those who see from the judgment of the spirit, the differences are apparent, and more distinctly so before those who are able to elevate the sight arising from such judgment higher, which is done by its withdrawal from the senses, and its exaltation into superior light; these can at length confirm themselves by the understanding, and thus can see, that a similar conjugal love is not given to any two persons. But still no one can see the infinite varieties of this love in any light of the understanding, however elevated, unless he first know what that love is, in its very essence and integrity, and thus what it was, when, together with life, it was implanted in man from God; unless this its state, which was most perfect, be known, its differences cannot be detected by any inquisition; for there is not any stable point, from which, as a beginning, those differences may be deduced, and to which, as to a centre, they may be referred, and thus may appear truly and without fallacy. For this cause, I here begin to describe that love in its genuine essence; and because it was in this essence when it was infused into man together with life from God, to describe it as it was in its primeval state; and because in this state it was truly conjugal, therefore this chapter is inscribed, CONCERNING LOVE TRULY CONJUGIAL: but this description of it shall be in the following order—I. *That there is given love truly conjugal, which at this day is so rare, that it is not known what it is, and scarce that it is.* II. *That the origin of this love is from the marriage of good and truth.* III. *That there is a correspondence of this love with the marriage of the Lord and the church.* IV. *That this love, viewed from its origin, and from its correspondence, is heavenly, spiritual, holy, pure and clean, before every love which is from the Lord, with the angels of heaven, and with the men of the church.* V. *That it is also the fundamental love of all heavenly and spiritual and thence of natural loves.* VI. *And that into this love are gathered all joys and all delights from first to last.*

VII. *But that no others come into this love, and can be in it, but they who come to the Lord, and love the truths of the church, and do its goods.* VIII. *That this love was the love of loves with the ancients, who lived in the golden, silver and copper ages, but that afterwards it successively declined, and was no more.* Of these the explication here follows.

58. I. THAT THERE IS GIVEN LOVE TRULY CONJUGIAL, WHICH AT THIS DAY IS SO RARE, THAT IT IS NOT KNOWN WHAT IT IS, AND SCARCE THAT IT IS. That there is given such conjugial love as is described in the following pages, may indeed be acknowledged from the first state of that love, when it insinuates itself and enters into the heart of a youth and a virgin; and thus by those who begin to love one only of the sex, and to desire her as a wife; and still more during the period of betrothment and the interval which precedes the nuptials; and lastly at the nuptials, and the first of the days which follow them. Who does not, then, acknowledge and consent to these positions, that this is the fundamental love of all loves, and that into it are gathered all joys and all delights from first to last? And who doth not know that, after this pleasant time, these transports successively decline and pass away, till at length they are scarcely sensible of them? If it be then said as before, that this is the fundamental love of all loves, and that into it are gathered all joys and delights, they do not consent, nor acknowledge these things, and perhaps assert that they are nonsense, or transcendental mysteries. From this it is evident, that the earliest love of marriage emulates love truly conjugial, and exhibits it in a certain image, to be seen; and this is because then the love of the sex is cast away, which is unchaste, and in its place the love of one of the sex, which is love truly conjugial and chaste, being implanted, remains; who does not then look upon other women with indifference, and upon her who is his own and only one, with a look of love?

59. That love truly conjugial is yet so rare, that it is not known what it is, and scarcely that it is, is because the state of pleasurable gratifications before nuptials is after them changed into a state of indifference from an insensibility to them; the causes of this change of state are more than can be here mentioned; but they shall be mentioned in a future part of this work, where, in their order, the causes of coldness, of separations, and of divorces, will be laid open; from which it will be seen, that, with most persons at this day, this image of conjugial love is so abolished, and therewith the knowledge of it, that what it is is not known, and scarcely that it is. It is known that every man is, at birth, merely corporeal, and that from corporeal he becomes natural more and more interiorly, and thus rational, and at length spiritual; this is effected progressively, because the corporeal is like

ground, in which things natural, rational and spiritual are implanted in their order; thus man becomes more and more man. Similar things take place when he enters into marriage; man then becomes a fuller man, because he is conjoined with a consort, with whom he acts as one man; but this takes place in a certain image, in the first state, which was spoken of above; in like manner he then commences from the corporeal, and proceeds into the natural, but in regard to conjugal life, and conjunction into one therefrom; they who then love corporeal naturals, and rationals only from them, cannot be conjoined to a consort as into one, except as to those externals, and when the externals fail, cold invades the internals, which expels the delights of that love, as from the mind so from the body, and afterwards as from the body so from the mind, and this until there is nothing remaining of the remembrance of the earliest state of their marriage, and consequently no knowledge respecting it. Now, as this takes place with most persons at this day, it is evident that what love truly conjugal is, is not known, and scarcely that it is. It is otherwise with those who are spiritual; the first state with these is an initiation into perpetual happiness, which advances in degree, as, in them, the spiritual rational of the mind, and thence the natural sensual of the body, conjoin and unite themselves, each with those of the other; but instances of this are rare.

60. II. THAT THE ORIGIN OF THIS LOVE IS FROM THE MARRIAGE OF GOOD AND TRUTH. That all things in the universe have reference to good and truth, is acknowledged by every intelligent man, because it is a universal truth; that likewise, in each and every thing of the universe, good is conjoined with truth, and truth with good, cannot but be acknowledged, because this also is a universal truth, which coheres with the former. The cause why all things in the universe have reference to good and truth, and why good is conjoined with truth, and reciprocally, is, because each proceeds from the Lord, and they proceed from him as one; the two which proceed from the Lord are love and wisdom, because these are Himself, thus from Himself; and all things which are of love are called goods, and all things which are of wisdom are truths; and because these two proceed from Himself as the Creator, it follows that these two are in the things created. This may be illustrated by heat and light which proceed from the sun; from these are all things of the earth, for they germinate according to their presence, and according to their conjunction; and natural heat corresponds to spiritual heat, which is love; and natural light corresponds to spiritual light, which is wisdom.

61. That conjugal love proceeds from the marriage of good and truth, will be demonstrated in the following chapter; it is mentioned here only for the purpose of showing that this love is heavenly, spiritual and holy, because from a heavenly, spiritual and holy origin.

That it may be seen that the origin of conjugal love is from the marriage of good and truth, it is important briefly to say somewhat on the subject. It was said just above, that in each and every created thing there is a conjunction of the good and the true, and conjunction is not given unless it be reciprocal, for conjunction on one part, and not on the other in turn, is of itself dissolved: now, as there is a conjunction of the good and of the true, and this reciprocal, it follows that there is truth of good, or truth from good, and that there is good of truth, or good from truth; that truth of good, or truth from good, is in the male, and that it is the masculine itself, and that the good of truth, or good from truth, is in the female, and that it is the feminine itself, also that there is a conjugal union between those two, will be seen in the following chapter; it is here mentioned, that some preliminary idea may be had thereon.

62. III. THAT THERE IS A CORRESPONDENCE OF THIS LOVE WITH THE MARRIAGE OF THE LORD AND THE CHURCH; that is, that, as the Lord loves the church, and wills that the church should love Himself, so husband and wife mutually love each other. That there is a correspondence between these, is known in the Christian world; but it is not known what that correspondence is; wherefore it shall be explained hereafter in a particular paragraph. It is here mentioned, to the end that it may be seen that conjugal love is heavenly, spiritual, and holy, because it corresponds to the heavenly, spiritual, and holy marriage of the Lord and the church. This correspondence follows also from this, that the origin of conjugal love is from the marriage of good and truth, which was spoken of in the preceding article, because the marriage of good and truth is the church with man; for the marriage of good and truth is the same as the marriage of charity and faith, since good is of charity, and truth is of faith. That this marriage makes the church, cannot but be acknowledged, because it is a universal truth, and every universal truth is acknowledged as soon as it is heard, which is from the influx of the Lord, and at the same time the confirmation of heaven. Now, since the church is the Lord's, because from the Lord, and since conjugal love corresponds to the marriage of the Lord and the church, it follows that this love is from the Lord.

63. But how the church is formed of the Lord with two consorts, and, through the church, conjugal love, will be illustrated in the chapter mentioned above: we shall at present only say, that the church is formed of the Lord, with the man, and through the man with the wife; and that when it is formed with both, it is a full church; for then is effected a full conjunction of good and truth, and the conjunction of good and truth is the church. That the conjunctive inclination, which is conjugal love, is in a like degree with the conjunction of good and truth, which is the church, will be confirmed in order by demonstrative arguments in the following pages.

64. IV. THAT THIS LOVE, FROM ITS ORIGIN AND FROM ITS CORRESPONDENCE, IS HEAVENLY, SPIRITUAL, HOLY, PURE AND CLEAN, BEFORE EVERY LOVE WHICH IS FROM THE LORD, WITH THE ANGELS OF HEAVEN, AND WITH MEN OF THE CHURCH. That conjugal love, from its origin, which is the marriage of good and truth, is such, was briefly confirmed above, but then barely touched upon; in like manner, that this love is such, from its correspondence with the marriage of the Lord and the church. These two marriages, from which conjugal love descends, as a shoot, are very sanctities; wherefore, if it be received from its author, who is the Lord, sanctity from him follows, which continually cleanses and purifies it; then, if there be in man's will a desire and tendency to it, this love becomes daily and continually more clean and pure. Conjugal love is called heavenly and spiritual, because it is with the angels of the heavens; heavenly with the angels of the highest heaven, for these angels are called heavenly; and spiritual with the angels beneath that heaven, for these angels are called spiritual: those angels are so called, because the heavenly are loves and thence wisdoms, and the spiritual are wisdoms and thence loves; similar thereto is their conjugal (*conjugiale illorum*). Now, because conjugal love is with the angels both of the superior and inferior heavens, as was also shown in the first chapter concerning marriages in heaven, it is manifest that it is holy and pure. That this love, considered in its essence, and from its derivation, is holy and pure before every love with angels and men, is because it is as the head of other loves; concerning which its eminence something will be said in the following article.

65. V. THAT IT IS ALSO THE FUNDAMENTAL LOVE OF ALL HEAVENLY, SPIRITUAL, AND THENCE OF NATURAL LOVES. That conjugal love, considered in its essence, is the fundamental love of all the loves of heaven and the church, is, because its origin is from the marriage of good and truth; and from this marriage proceed all the loves which make heaven and the church with man; the good of this marriage makes love, and the truth of it makes wisdom, and when love approaches wisdom, or joins itself therewith, then love becomes love, and when wisdom in its turn approaches love, and joins itself with it, then wisdom becomes wisdom. Love truly conjugal is nothing else but the conjunction of love and wisdom; two consorts, between whom or in whom this love is at the same time, are an effigy and form of it; all likewise in the heavens, where the faces are genuine types of the affections of their love, are likenesses thereof, for it is in them in general and in every part, as has been shown above; now, because two consorts are this love in effigy and form, it follows that every love, which proceeds from the form of love itself, is like unto it; wherefore if conjugal love be heavenly and spiritual, the loves proceeding from

it are also heavenly and spiritual; conjugal love therefore is as a parent, and all other loves are as the offspring; hence it is, that from the marriages of the angels in the heavens, are generated spiritual offsprings, which are of love and wisdom, or of good and truth; concerning which generation see above, n. 51.

66. The same is evident from the creation of men into this love, and from their formation afterwards from this love; the male was created to become wisdom from the love of growing wise, and the female was created to become the love of the male from his wisdom, and thus according to it; from which it is manifest, that two consorts are the very forms and effigies of the marriage of love and wisdom, or of good and truth. It is to be well known, that there is not given any good or truth, which is not in a substance as in its subject; abstract goods and truths are not given, for, having no abode, they are nowhere; nor can they indeed appear as flying; wherefore they are only entities, concerning which reason seems to itself to think abstractedly, but still cannot think of them unless in subjects, for every idea of man's, however sublimated, is substantial, that is, affixed to substances. It is moreover to be known, that a substance is not given unless it be a form, nor is a substance not formed any thing, because nothing can be predicated concerning it, and a subject without predicates is also an entity of no reason. These philosophical considerations are adduced that it may thus be seen that two consorts, who are in love truly conjugal, are actually forms of the marriage of good and truth, or of love and wisdom.

67. Since natural loves flow from spiritual loves, and spiritual from heavenly, therefore it is said that conjugal love is the fundamental love of all heavenly and spiritual loves, and *thence of natural*. Natural loves have relation to the loves of self and of the world; but spiritual loves have relation to love towards the neighbor, and heavenly loves have relation to love to the Lord; and because such are the relations of these loves, it is evident in what order they follow and are interiorly with man; when they are in this order, then the natural loves live from the spiritual, and these from the heavenly, and all in this order from the Lord, from whom they are.

68. VI. AND THAT INTO THIS LOVE ARE GATHERED ALL JOYS AND ALL DELIGHTS FROM FIRST TO LAST. All pleasures whatever, which are felt by man, are of his love; the love by them manifests itself, yea, exists and lives; that the pleasures are exalted in the same degree as the love is exalted, and also as the incidental affections touch the ruling love more nearly, is known. Now, as conjugal love is the fundamental love of all good loves, and as it is inscribed on the most minute particulars of man, as was shown above, it follows that its pleasures exceed the pleasures of all other

loves, and also that it makes other loves pleasant, according to its presence, and conjunction with them; for it expands the inmost of the mind, and at the same time the inmost of the body, as the delightful current of its fountain flows through and opens them. All pleasures, from first to last, are gathered into this love, because of the superior excellence of its use above all others; for its use is the propagation of the human race, and thence of the angelic heaven; and because this use was the end of ends of creation, it follows that all the blessedness, happiness, gladnesses, gratifications, and pleasures, which by the Lord the Creator could possibly be conferred on man, are gathered into this his love. That pleasures follow use, and are in man according to the love of it, is manifest from the pleasures of the five senses—sight, hearing, smell, taste, and touch; each of these has pleasures with variations according to their specific uses; what, then, must be that belonging to the sense of conjugal love, whose use is the complex of all other uses?

69. I know that few will acknowledge, that all joys and all delights, from first to last, are gathered into conjugal love, because love truly conjugal, into which they are gathered, is at this day so rare, that what it is is not known, and scarcely that it is, as was explained and confirmed above, n. 58, 59; for they are not in any other conjugal love than that which is genuine; and as this is so rare on earth, it is impossible to describe its supereminent felicities otherwise than from the mouth of angels, for they are in it. They have said that the inmost delights of this love, which are of the soul, into which the conjugal of love and wisdom, or of good and truth from the Lord, first flows, are imperceptible, and thence ineffable, because they are at the same time of peace and innocence; but that they become in their descent more and more perceptible, in the superiors of the mind as blessedness, in the inferiors as happiness, in the breast as pleasures from them; and that from the breast they diffuse themselves into each and every part of the body, and at length unite themselves in ultimates into the delight of delights. Moreover, the angels have related wonders respecting these delights, saying that their varieties in the souls of consorts, and from their souls in their minds, and from their minds in their breasts, are infinite and also eternal; and that they are exalted according to the wisdom with the husbands; and this because they live to eternity in the flower of their age, and because to them nothing is more blessed than to grow wiser and wiser. But more concerning these delights, as narrated from the mouth of the angels, may be seen in the RELATIONS, especially in those annexed to some subsequent chapters.

70. VII. BUT THAT NO OTHERS COME INTO THIS LOVE, AND CAN BE IN IT, BUT THOSE WHO COME TO THE LORD, AND LOVE THE TRUTHS OF THE CHURCH, AND DO ITS GOODS. That no others come

into that love but those who come to the Lord, is, because monogamical marriages, which are of one man with one wife, correspond to the marriage of the Lord and the church, and because the origin of these marriages is from the marriage of good and truth, on which see above, n. 60 and 62. That it follows from this origin and that correspondence, that love truly conjugal is from the Lord, and to those who come directly to him, cannot be fully confirmed unless these two arcana be specifically treated of, as shall be done in the chapters which immediately follow, one of which will be on the origin of conjugal love from the marriage of good and truth, and the other on the marriage of the Lord and the church, and on its correspondence. That it hence follows that conjugal love is with man according to the state of the church with him, will be also seen in those chapters.

71. That no others can be in love truly conjugal, but they who receive it from the Lord, who are those that come directly to him, and live the life of the church from Himself, is, because this love, considered in its origin and its correspondence, is heavenly, spiritual, holy, pure, and clean, above every love which is with the angels of heaven and the men of the church, as above, n. 64; and these its attributes cannot be given but to those who are conjoined to the Lord, and from Himself consociated with the angels of heaven; for these shun extra-conjugal loves, which are conjunctions with others than their own proper consorts, as the loss of the soul and the lakes of hell; and in proportion as a consort shuns such conjunctions, even as to lusts of the will and purposes therefrom, so far love truly conjugal is purified with them, and becomes successively spiritual, first while they live on earth, and afterwards in heaven. Neither with men nor with angels can any love be pure, consequently neither this love; but because the intention which is of the will is primarily regarded by the Lord, therefore, so far as man is in this intention, and perseveres in it, so far he is initiated into its purity and sanctity, and successively advances. That no others can be in spiritual conjugal love but those who from the Lord are such, is, because heaven is in it; and the natural man, with whom this love derives its pleasure only from the flesh, cannot approach to heaven, nor to any angel, yea, neither to any man in whom is this love, for it is the fundamental love of all heavenly and spiritual loves, as may be seen above, n. 65, 66, 67. That this is so, has been confirmed to me by experience. I saw genii in the spiritual world, who were preparing for hell, approaching to an angel whilst he was happy with his consort; and as they approached, while yet at a distance, they became like furies, and sought caverns and ditches as asylums, into which they cast themselves. That evil spirits love what is homogeneous to their affection, however unclean, and hold in aversion the spirits of heaven, as what is heterogeneous, because it is pure,

may be concluded from the things which were related in the PRELIMINARIES, n. 10.

72. That they come into this love, and can be in it, who love the truths of the church, and do its goods, is, because no others are received of the Lord; for these are in conjunction with Himself, and thence can be held in that love from Himself. There are two things which make the church and thence heaven in man—truth of faith and good of life; truth of faith makes the Lord's presence, and good of life according to truths of faith makes conjunction with Himself, and thereby the church and heaven. The truth of faith makes the Lord's presence, because it is of light; spiritual light is nothing else; and the good of life makes conjunction, because it is of heat; spiritual heat is nothing else, for it is love, and good of life is of love; and it is known that all light, even that of winter, makes presence, and that heat united to light makes conjunction; for gardens and shrubberies appear in all light, but they do not flower and fructify, unless when heat conjoins itself to light. From these things the conclusion is obvious, that they are not gifted by the Lord with love truly conjugal, who merely know the truths of the church, but who know them and do its goods.

73. VIII. THAT THIS LOVE WAS THE LOVE OF LOVES WITH THE ANCIENTS, WHO LIVED IN THE GOLDEN, SILVER, AND COPPER AGES. That conjugal love was the love of loves with the most ancient, and with the ancients who lived in those earliest ages which are thus named, cannot be known from histories, because their writings are not extant, and the earliest remaining records are of writers in succeeding ages, by whom these ages were so named, and who also describe the purity and integrity of life of those who then lived, and likewise the successive decrease thereof like that of gold down to iron: but an account of the last or iron age, which commenced from the time of those writers, may, in some measure be gathered from the historical records of the lives of some of their kings, judges, and wise men, who were called *sophi*,* in Greece and elsewhere. That this age, however, should not endure,† as iron endures in itself, but that it should become like iron mixed with clay, which do not cohere, is foretold by Daniel, chap. ii. 43. Now, as the ages which have their names from gold, silver, and copper, passed away before writing came into use, and thus it is impossible to acquire on earth any knowledge concerning their marriages, it has pleased the Lord to lay open to me these things by a spiritual way, by conducting me to the heavens where they dwell,

* This word means, literally, *wise men*; it was given in the earliest historical ages to men conspicuous for their wisdom: the word *philosophers* means, literally, *lovers of wisdom*, and was assumed in a subsequent age from real or pretended modesty.

† The word here translated *endure* is *consistere*, and it includes also the idea of being throughout consistent with itself, and the same.

that I might learn from their own mouths what marriages were with them, while they lived in their several ages; for all, who, from the creation, have departed out of the natural world, are in the spiritual world; and all, as to their loves, are like themselves, and remain so to eternity. As these things are worthy to be known and related, and confirm the sanctity of marriages, I wish to make them public, such as they were shown to me in the spirit when awake, and were afterwards recalled to remembrance by an angel, and thus described. And as they are from the spiritual world, like the other accounts annexed to each chapter, I have chosen to arrange them into **SIX RELATIONS**, according to the progressions of the ages.

74. "THESE SIX RELATIONS, which are from the spiritual world, concerning conjugal love, reveal what that love was in the first ages, and what after, and what it is at this day; whereby it appears, that that love has successively receded from its sanctity and purity, until it became scortatory; but that, nevertheless, there is hope of its being brought back again to its primæval or ancient sanctity."

75. **THE FIRST RELATION.** Whilst I was once meditating on conjugal love, my mind was seized with a desire of knowing what that love had been with those who lived in the **GOLDEN AGE**, and afterwards what it had been with those who lived in the following ages, which have their names from silver, copper, and iron; and as I knew, that all who lived well in those ages are in the heavens, I prayed to the Lord that I might be allowed to discourse with them and be instructed: and, behold, an angel stood before me, and said, I am sent by the Lord to be a guide and attendant; and I will first lead and attend you to those who lived in the first age, or period, which is called golden: and he said, The way to them is arduous; it is through a dark forest, which none can pass unless with a guide given him from the Lord. I was in the spirit, and prepared myself for the journey, and we turned our faces to the east; and as we advanced, I saw a mountain, whose height reached beyond the region of the clouds. We passed through a great desert, and came to a forest crowded with various kinds of trees, and made dark by their closeness, of which the angel had forewarned me: but the forest was divided by many narrow paths; and the angel said, that just so many are the windings of error, and that, unless the eyes be opened by the Lord, and olive-trees be seen entwined with vine tendrils, and the steps be led from olive to olive, the traveller would fall away into Tartarus, which is round about at the sides. This forest is such, to the end that the access may be guarded; for no other than a primæval race dwells upon that mountain. After we had entered the forest, our eyes were opened, and we saw here

and there olive-trees entwined with vines, from which hung clusters of grapes of an azure color, and the olive-trees were ranged in perpetual orbs; wherefore we made various circuits as they presented themselves to our view; and at length we saw a grove of lofty cedars, and some eagles upon their branches; on seeing which the angel said, We are now on the mountain not far from its summit. We went forward, and saw behind the grove a circular plain, where were feeding he and she lambs, which were forms representative of the state of innocence and peace of the mountaineers. We passed over this plain, and, lo, there were seen tents on tents, to many thousands, in front and on each side in every direction, as far as the eye could reach. And the angel said, We are now in the camp; there are the armies of the Lord Jehovih, for so they call themselves and their habitations. These most ancient people, whilst they were in the world, dwelt in tents; wherefore now also they dwell in them. But let us bend our way to the south, where the wiser of them are, that we may meet some one with whom we may converse. As I went on, I saw at a distance three boys and three girls sitting at the door of a certain tent; but as we approached, they appeared like men and women of a middle stature. And the angel said, All the inhabitants of this mountain appear at a distance as infants, because they are in a state of innocence, and infancy is the appearance of innocence. These men, on seeing us, ran towards us, and said, Whence are you, and how came you hither? Your faces are not of the faces of our mountain. But the angel, in reply, told them, that we had approached through the forest by permission, and what the cause of our coming was. On hearing this, one of the three men invited and introduced us into his tent. The man was clad in a coat of a blue color, and a tunic of white wool; and his wife was dressed in a purple gown, and, under it, a tunic about the breast, of fine linen wrought in needlework. And because there was in my thought a desire of knowing what marriages were amongst the most ancient people, I looked by turns on the husband and wife, and observed as it were the unity of their souls in their faces; and I said, You two are one: and the man answered, We are one; her life is in me, and mine in her: we are two bodies, but one soul; the union between us is like that of the two tents in the breast, which are called the heart and the lungs; she is my heart, and I am her lungs; but as by heart we here understand love, and by lungs wisdom, she is the love of my wisdom, and I am the wisdom of her love; wherefore her love from without veils my wisdom, and my wisdom from within is interiorly in her love; hence, as you said, there is an appearance of the unity of our souls in our faces. I then asked, If such union exist, can you look at any other woman than your own? And he replied, I can; but as my wife is united to my soul, we both look together, and then nothing of

lust can enter ; for whilst I look at the wives of others, I look at them by my own wife, whom alone I love ; and because this my wife has a perception of all my inclinations, she, as an intermediate, directs my thoughts, and removes every thing discordant, and therewith impresses cold and horror for every thing unchaste ; to us here it is as impossible to look upon the wife of any companion from lust, as to look from the shades of Tartarus upon the light of our heaven ; therefore there is not given with us any idea of thought, and still less any expression of speech, for the allurements of libidinous love. He could not utter "whoredom," because the chastity of their heaven strove against it. The angel who conducted me then said to me, You hear now the speech of the angels of this heaven, that it is the speech of wisdom, because they speak from causes. After this I looked around, and I saw their tent as overlaid with gold ; and I asked, Whence is this ? He replied, It is from a flaming light, which glitters like gold, irradiates, and tinges the curtains of our tent, whilst we are in discourse concerning conjugal love ; for the heat from our sun, which in its essence is love, then bares itself, and tinges the light, which in its essence is wisdom, with its own color, which is golden ; and this takes place because conjugal love, in its origin, is the sport of wisdom and love, for the man was born to be wisdom, and the woman to be the love of the man's wisdom ; thence are the delights of that sport in conjugal love and from it, between us and our wives. We have here seen clearly for thousands of years, that those delights, as to quantity, degree, and virtue, are excellent and eminent according to the worship of the Lord Jehovah with us, from whom that heavenly union, or that heavenly marriage, which is of love and wisdom, flows in. As he spake these words, I saw a great light upon the hill in the midst among the tents ; and I asked, Whence is that light ? And he said, It is from the sanctuary of the tent of our worship. And I asked whether it was permitted to approach. And he said, that it was permitted : and I approached, and saw the tent without and within, altogether according to the description of the [tent] tabernacle, which was built for the sons of Israel in the desert, the form whereof was shown to Moses upon Mount Sinai, *Exod. xxv. 40, and xxvi. 30.* And I asked, What is within in that sanctuary, whence there is so great a light ? And he replied, It is a tablet with this inscription, **THE COVENANT BETWEEN JEHOVAH AND THE HEAVENS** : he said no more. And as we were then in readiness to depart, I asked, Did any of you, while you were in the natural world, live with more than one wife ? He replied, that he knew not one ; for we could not think of more ; those who have so thought have told us, that instantly the heavenly blessedness of their souls, receded from the inmost to the outermost of their bodies, even to the nails, and together with them the honors of manhood ; these, when this was

perceived, were banished the land. After these words, the man ran to his tabernacle, and returned with a pomegranate, in which was an abundance of seeds of gold; and he gave it, and I brought it away, and it was a sign to me that we had been with those who lived in the golden age. And then, after a salutation of peace, we departed, and returned home.

76. THE SECOND RELATION. The next day, the same angel came to me, and said, Do you wish that I should lead and attend you to the people who lived in the SILVER AGE OR PERIOD, that we may hear from them concerning the marriages of their time? And he said, Neither is access to be had to these but under the auspices of the Lord. I was in the spirit as before, and accompanied my conductor, first to a hill on the confines between the east and the south; and while we were on its declivity, he showed me a great extent of country; and we saw at a distance an eminence as of a mountain, between which and the hill upon which we stood was a valley, and behind it a plain, and from this an acclivity rising gently: we descended the hill to pass the valley, and we saw here and there on each side wood and stone carved into figures of men, and of various beasts, birds, and fishes; and I asked the angel, What are these? Are they idols? And he replied, By no means; they are configurations representative of various moral virtues, and of spiritual truths: the people of that age possessed the science of correspondences, and every man, beast, bird, and fish, corresponds to some quality; therefore each carved thing represents some particular of virtue or truth, and many together represent virtue itself or truth itself in a common extended form; these are what in Egypt were called hieroglyphics. We proceeded through the valley, and as we entered the plain, we saw horses and chariots, horses saddled and bridled, and chariots of different forms, some carved like eagles, some like whales, and some like stags with horns, and like unicorns, and likewise beyond them some carts, and around, at the sides, stables; and as we approached, both horses and chariots disappeared, and in their stead we saw men, pairs and pairs, walking, conversing and reasoning. And the angel said to me, The different species of horses, chariots, and stables, seen at a distance, are appearances of the rational intelligence of the men of that age; for horse, from correspondence, signifies the understanding of truth, chariot the doctrine thereof, and stables instructions; you know that in this world all things appear according to correspondences. But we passed by these things, and ascended by a long acclivity, and at length saw a city, which we entered; and in walking through the streets and places of public resort, we observed the houses; they were so many palaces, built of marble, with steps of alabaster in front, and at the sides of the steps pillars of jasper: we saw also

temples of a precious stone of the color of sapphire and lapis lazuli.* And the angel said to me, Their houses are of stones, because stones signify natural truths, and precious stones spiritual truths; and all they who lived in the silver age had intelligence from spiritual truths, and therefrom in natural truths; the like also is signified by silver. As we looked through the city, we saw here and there pairs and pairs; and as they were husbands and wives, we expected to be invited somewhere; and whilst this was in our minds, as we were passing by, we were called back by two into their house, and we ascended and entered; and the angel, speaking for me, explained to them the cause of our coming to this heaven, that it was for the sake of instruction concerning marriages with the ancients, from whom, says he, you here are. And they replied, We were from a people in Asia, and the study of our age was the study of truths, by which we had intelligence; this study was the study of our souls and minds; but the study of our bodily senses was the representations of truths in forms, and the science of correspondences conjoined the sensuals of our bodies with the perceptions of our minds, and gained for us intelligence. On hearing this, the angel requested them to say something of their marriages: and the husband said, There is a correspondence between spiritual marriage, which is of truth with good, and natural marriage, which is of a man with one wife; and as we have studied correspondences, we have seen that the church, with its truths and goods, can by no means be given but with those who live in love truly conjugal with one wife; for the marriage of good and truth is the church with man: wherefore all we who are here say, that the husband is truth, and his wife is good, and that good cannot love any truth but its own, neither can truth in return love any good but its own; if any other were loved, internal marriage, which makes the church, would perish, and there would be only external marriage, to which idolatry, and not the church, corresponds: therefore marriage with one wife we call sacredness; whereas if it should have place with more than one among us, we should call it sacrilege. After he had said these things, we were introduced into an anti-chamber, where were many devices on the walls, and small images as it were molten of silver; and I asked, What are these? And they said, They are pictures and forms representative of several qualities, characteristics, and enjoyments, which are of conjugal love; these represent unity of souls, these conjunction of minds, these concord of bosoms, these the delights thence arising. As we looked around, we saw as it were a rainbow upon the wall, consisting of three colors, purple, blue, and white; and we saw how the purple color passed the blue, and tinged the white with an azure color, and that this color flowed back through the blue into the

* A stone of a bright blue color.

purple, and elevated the purple into a brightness as of flame : and the husband said to me, Do you understand these things ? and I replied, Instruct me ; and he said, The purple color, from its correspondence, signifies the conjugal love of the wife, the white color the intelligence of the husband, the blue color the beginning of conjugal love in the husband's perception from the wife, and the azure color, with which the whiteness was tinged, conjugal love then in the husband ; this color, flowing back through the blue into the purple, and elevating it into a brightness as of flame, signifies the conjugal love of the husband flowing back to the wife ; such things are represented on these walls, while from meditation on conjugal love, its mutual, successive, and simultaneous union, we view with eager attention the rainbows there painted. To this I replied, These things are more than mystical at this day, for they are appearances representative of the arcana of the conjugal love of one man with one wife. And he replied, They are so ; yet to us here they are not arcana, and hence not mystical. When this was said, there appeared at a distance a chariot drawn by small white horses ; and when it was seen, the angel said, That chariot is a sign to us to depart : and then, as we were descending the stairs, our host gave us a cluster of white grapes adhering to the vine leaves ; and behold, the leaves were made silver, and we brought them away as a sign that we had conversed with the people of the silver age.

77. THE THIRD RELATION. The next day, the conducting and attendant angel still came and said, Make yourself ready, and let us go to the inhabitants of heaven in the west, who are of the men that lived in the third period, or the copper age ; their habitations are from the south over the west to the north, but not into it. And having made myself ready, I attended him, and we entered their heaven from the southern side ; and a magnificent grove of palm trees and laurels was there : we passed through this, and then, on the very confines of the west, we saw giants, twice as tall as ordinary men. They asked us, Who let you in through the grove ? The angel said, The God of heaven. And they replied, We are guards to the ancient western heaven, but pass ye on. And we passed on, and from an elevation we saw a mountain rising even to the clouds, and between us and the mountain a number of villas, with gardens, groves and plains intermixed ; and we passed through the villas even to the mountain, which we ascended ; and behold, its summit was not a point, but a plain, and upon it was a spacious and extensive city ; and all the houses of the city were built of the wood of resin trees, and their roofs were made of rafters ; and I asked, Why are the houses here of wood ? The angel replied, Because wood signifies natural good, and in this good were the men of the third age of the earth ;

and as copper also signifies natural good, therefore the age in which they lived was named by the ancients from copper: there are here also sacred buildings constructed of the wood of the olive, and in the midst of them is the sanctuary, where, in an ark, lies the Word given to the inhabitants of Asia before the Israelitish Word, the historical books of which are called the WARS OF JEHOVAH, and the prophetic books called ENUNCIATIONS, both mentioned by Moses, Numb. xxi. 14, 15, and 27 to 30; this Word at the present day is lost in the kingdoms of Asia, and is retained (*reservatam*) only in Great Tartary. And then the angel led me to one of the sacred buildings, and we looked in and saw in the midst of it that sanctuary, the whole in the brightest light; and the angel said, That light is from that ancient Asiatic Word, for all divine truth in the heavens gives forth light. As we were going out of the sacred building, we heard that it had been told in the city, that two strangers were there, and that they were to be examined whence they were, and what was their business here; and immediately one of the public officers ran to us, and took us before the judges; and to the question, whence we were, and what was our business, we replied, We have passed the grove of palm trees, and also the abodes of the giants, who are the guards of your heaven, and afterwards the region of villas; from which you may conclude, that we have come here, not of ourselves, but of the God of heaven; and the business on which we have come is, to be instructed concerning your marriages, whether they are monogamical or polygamical. And they replied, What are polygamical marriages? Are not they scortatory? And then the judges deputed an intelligent person to instruct us in his own house on this business; and he, in his house, placed his wife next himself, and spoke thus; We possess, preserved among us, precepts concerning marriages, from the primeval or most ancient people, who were in love truly conjugal, and thence eminently in the virtue and potency of that love while in the world, and are now in a most blessed state in their own heaven, which is in the east: we are their posterity, and they, as fathers, have given us, as their sons, canons of life, amongst which is this concerning marriages: "Sons, if you wish to love God and your neighbor, and if you wish to grow wise and be happy to eternity, we counsel you to live married to one wife; if you recede from this precept, every heavenly love will fly from you, and therewith internal wisdom, and you will be exterminated." This precept of our fathers we have obeyed as sons, and have perceived its truth, which is, that so far as any one loves his consort alone, so far he becomes heavenly and internal; and that so far as any one does not love his consort alone, so far he becomes natural and external; and this man loves nothing but himself and the images of his own mind, and is mad and foolish. From these things it is, that

we all in this heaven live married to one wife; and because we are such, all the borders of our heaven are guarded against polygamists, adulterers, and whoremongers; if polygamists invade, they are cast out into the darkness of the north; if adulterers, they are cast out into the fires of the west; and if whoremongers, they are cast out into the delusive lights of the south. On hearing this, I asked what he understood by the darkness of the north, the fires of the west, and the delusive lights of the south? He answered, that the darkness of the north was dullness of mind and ignorance of truths; that the fires of the west were loves of evil; and that the delusive lights of the south were falsifications of truth, which are spiritual whoredoms. After this, he said, Follow me to our treasure-house; and we followed him, and he showed us the scriptures of the most ancient people, that they were on tablets of wood and stone, and afterwards on polished tables of wood; and that the second age wrote their writings on parchments; and he brought me one, on which were the canons of the people of the first age written out from their tables of stone, among which was also the precept concerning marriages. Having seen these and other memorable things of the earliest antiquity, the angel said, It is now time for us to go; and then our host went out into the garden, and plucked from a tree some small branches, and bound them together, and gave them to us, saying, These branches are from a tree, which is a native of or peculiar to our heaven, the juice of which has the fragrance of balsam. We brought them down with us, and descended by the way near the east, which was not guarded; and behold, the branches were changed into shining brass, and the highest points of them into gold, as a sign that we had been with a nation of the third age, which has its name from copper or brass.

78. THE FOURTH RELATION. After two days, the angel again spoke with me, saying, Let us complete the ages; the last age remains, which has its name from IRON: the people of this age dwell in the north, on the side of the west, in the inner parts or breadth-ways; all these are of the old inhabitants of Asia, with whom was the ancient Word, and worship from it; consequently they were before the advent of our Lord into the world. This is evident from the writings of the ancients, in which those times are so named. These ages are understood by the statue seen by Nebuchadnezzar, whose head was of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet of iron and also clay, Dan. ii. 32, 33. These things the angel said to me in the way, which was contracted and anticipated by changes of state induced in our minds according to the genius of the inhabitants whom we passed; for spaces and thence distances in the spiritual world are appearances according to the states of minds. When we lifted up our eyes, behold, we were in a forest

consisting of beeches, chestnuts and oaks; and when we looked around, bears were seen on the left, and leopards on the right; at which when I wondered, the angel said, They are not bears nor leopards, but they are men, who guard these inhabitants of the north; by their nostrils they perceive the spheres of the life of those who pass by, and rush on all that are spiritual, because the inhabitants are natural: they who only read the word, and imbibe thence nothing of doctrine, appear at a distance like bears; and they who thence confirm falses, appear like leopards; but they, on seeing us, turned away, and we passed by. Beyond the forest there appeared thickets, and afterwards grassy plains divided into areas, and encompassed with box: beyond these the earth declined into a valley, wherein were many cities; we passed by some of them, and entered into one that was large; its streets were irregular, and so were the houses; these were built of bricks, with beams laid between, and plastered; in the places of public resort were consecrated buildings of hewn lime-stone, the understructure of which was below the earth, and the superstructure above: we went down into one of them by three steps, and saw round about on the walls idols in various forms, and a crowd on their knees adoring them; in the middle of the building was a company, above whom the tutelary god of that city stood, taller by the head. As we went out, the angel said to me, Those idols, with the ancients who lived in the silver age, as above described, were images representative of spiritual truths and of moral virtues: and when the science of correspondences was forgotten and extinct, those images first became objects of worship, and were afterwards adored as deities, and hence has come idolatry. When we were come out of the consecrated building, we examined the men and their clothing; they had faces as of steel, of a grayish color; and they were clothed like comedians, with mantles round about the loins, hanging from a tunic drawn close at the breast; and on their heads were caps of twisted stuff, shaped like seamen's caps. But the angel said, Enough of this; let us seek some instruction concerning the marriages of the people of this age: and we entered into the house of a person of rank, who wore on his head a turreted cap; he received us kindly, and said, Come in, and let us converse together. We entered into the vestibule, and there sat down; and I asked him concerning the marriages of this city and country: and he said, We do not live with one wife, but some with two and three, and some with more, because variety, obedience and honor as of majesty delight us; and these we have from our wives, if they are many; with one wife there would be no pleasure from variety, but disgust from sameness; nor flattering courtesousness from obedience, but disquietude from equality; nor satisfaction from dominion and honor thence, but vexation from disputes concerning superiority: and what

is a woman? Is she not born subject to the will of the man; to serve, and not to rule? Wherefore here every husband in his own house has, as it were, royal majesty; and because this is of our love, it is also the blessedness of our life. But I asked, Where then is conjugal love, which from two souls makes one, and conjoins minds, and renders man blessed? This love cannot be divided; if divided, it becomes a heat which effervesces and passes away. To this he replied, I do not understand what you say; what else makes man blessed, but the emulation of wives contending for the honor of the husband's highest favor? As he spoke these words, a man entered into the women's apartment, and opened the two doors; but there flowed out thence somewhat libidinous, which stank like mire; this was from polygamical love, which is connubial, and at the same time scortatory: wherefore I rose up and shut the doors. Afterwards I said, How can ye subsist upon this earth, when you have no love truly conjugal, and also when you worship idols? He replied, As to connubial love, we are so very jealous of our wives, that we do not suffer any one to enter farther within our houses than the vestibule: and because there is jealousy, love must be there: as to idols, we do not worship them; but we are not able to think of the God of the universe, except by means of appearances presented to our eyes; for we cannot elevate our thoughts above the sensuials of the body, nor think of God above the objects of bodily vision. I then asked again, Are not your idols of divers forms? How then can they cause in you the vision of one God? He replied, This is a mystery to us; somewhat of the worship of God lies hidden in each form. And I said, You are merely corporeal sensual; you have not a love of God, nor a love of a consort of spiritual origin; and these loves together form man, and from sensual make him heavenly. As I spake these words, there appeared through the gate, as it were, lightning; and I asked, What is this? He said, Such lightning is to us a sign that there will come the Ancient from the east, who teaches us concerning God, that he is one, alone omnipotent, who is the first and the last; he also admonishes us not to worship idols, but only to look at them as images representative of the virtues proceeding from the one God, which together form his worship; this Ancient one is our Angel, whom we revere, and to whom we hearken; he comes to us, and raises us up, when we are falling into obscure worship of God, from phantasy respecting images. Having heard these things, we went out of the house and the city, and on the way, from what we had seen in the heavens, we came to these conclusions concerning the circle and the progression of conjugal love: concerning the circle, that it had passed from the east into the south, from the south into the west, and from thence into the north; and concerning the progression, that it had decreased according to its

passage through the circle, viz. that in the east it was heavenly, in the south spiritual, in the west natural, and in the north sensual; and also that it had decreased in a like degree with the love and the worship of God; from which it was concluded, that this love in the first age was as gold, in the second as silver, in the third as brass, and in the fourth as iron, and that at length it ceased. And on this occasion the angel, my guide and companion, said, Nevertheless I cherish the hope, that this love will be raised up by the God of heaven, who is the Lord, because it is capable of being raised up again.

79. THE FIFTH RELATION. The former angel, who had been my guide and attendant to the ancients who lived in the four ages, the golden, the silver, the copper, and the iron, again presented himself, and said to me, Do you wish to see the age which succeeded those ancient ones, and to know what was, and still is? Follow me, then, and you shall see; they are those concerning whom Daniel prophesied thus: "*A kingdom shall rise up after those four, in which iron shall be mixed with clay of mud: they shall mix themselves together by the seed of man, but they shall not cohere one with the other, as iron is not mixed with clay.*" Dan. ii. 41, 42, 43: and he said, By the seed of man, whereby iron shall be mixed together with clay, and still they shall not cohere, is understood the truth of the word falsified. After these words, I followed him, and in the way he related to me these things: They dwell on the confines between the south and the west, but at a great distance beyond those who lived in the four former ages, and also at a greater depth; and we proceeded through the south to the region bordering on the west; and we passed through a formidable forest; for there were in it lakes, out of which crocodiles lifted up their heads, and opened at us their wide jaws beset with teeth; and between the lakes were terrible dogs, some of which were three-headed, like Cerberus, some two-headed, all looking at us, as we passed by, with horrible hunger and fierce eyes. We entered the western tract of this region, and saw dragons and leopards, such as are described in the Revelation, xii. 3. xiii. 2. And the angel said to me, All these wild beasts, which you have seen, are not wild beasts, but correspondences, and thereby representative forms of the lusts, in which are the inhabitants whom we shall here visit; the lusts themselves are represented by those horrible dogs, their deceit and cunning by crocodiles, their falsities and depraved inclinations to those things which are of worship, by dragons and leopards: but the inhabitants represented do not live close behind the forest, but behind a great wilderness which lies intermediate, that they may be fully withheld and separated from the inhabitants of the preceding ages, being altogether foreign and diverse from them; they have indeed heads above their breasts, and breasts above their loins, and loins above their

feet, like the primeval men ; but in their heads there is not any thing of gold, nor in their breasts any thing of silver, nor in their loins any thing of brass, no, nor in their feet any thing of pure iron ; but in their heads is iron mixed with clay, in their breasts are both mixed with brass, and in their loins are both also mixed with silver, and in their feet are both mixed with gold : by this inversion they are changed from men into graven images of men, in which interiorly nothing coheres ; for what was highest is made lowest ; thus what was the head has become the heel, and reciprocally : they appear to us from heaven like mountebanks, who lie upon their elbows with the body inverted, and move forward ; or like beasts, which lie on their backs and lift the feet upwards, and from the head, which they plunge in the earth, look to heaven. We passed through the forest, and entered the desert, which was not less terrible ; it consisted of heaps of stones, and ditches between them, out of which crept forth hydras and vipers, and there flew forth venomous serpents. This whole desert continually declined, and we descended by the long declivity, and at length came into the valley occupied by inhabitants who were of that region and age. There were here and there huts, which appeared at length to meet and be joined together in the form of a city ; this we entered, and, behold, the houses were built of the branches of trees burnt over and stuck together with mud ; they were covered with black slates ; the streets were irregular, all narrow at the entrance, but wider as they advanced, and at the end spacious, where were open places for public resort : hence there were as many open places as there were streets. As we entered the city, it became dark, because heaven did not appear ; wherefore we looked up, and light was given us, and we saw ; and then I asked those whom we met, Are you able to see, for heaven does not appear above you ? And they replied, What is this you ask ? We see clearly ; we walk in full light. On hearing this, the angel said unto me, Darkness is light with them, and light with them is darkness, as it is with birds of night, for they look downwards and not upwards. We entered into the cottages here and there, and saw in every one a man with his woman ; and we asked, Do all live here in their own houses with one wife only ? And they replied, with a hiss, What mean you by with one wife only ? Why do you not ask whether with one harlot only ? What is a wife but a harlot ? By our laws it is not allowed to commit fornication with more than one woman, but still we do not hold it dishonorable or unbecoming to do so with more, but away from home we boast of it among ourselves ; thus we exult in licentiousness and in its pleasures, more than polygamists. Why is a plurality of wives denied us, when yet it has been granted, and at this day is granted, in the universal orb of earths around us ? What is life with one woman only, but captivity and imprisonment ?

But we here break away the bar of this prison, and rescue ourselves from slavery, and make ourselves free; who blames the prisoner that asserts his freedom when he can? To this we replied, You speak, friend, as if without religion; who that is imbued with any reason does not know, that adulteries are profane and infernal, and that marriages are holy and heavenly? Are not adulteries with the devils in hell, and marriages with the angels in heaven? Have you not read the sixth* commandment of the decalogue? and in Paul, that adulterers can in no wise come into heaven? At this our host laughed heartily, and looked upon me as simple, and almost as insane. But instantly there came running a messenger from the chief of the city, and said, Bring the two strangers into the forum, and if they will not come, drag them thither; we have seen them in a shade of light, they have entered in secretly, they are spies. And the angel said to me, That we were seen in a shade, is because the light of heaven, in which we were, is to them a shade, and the shade of hell is to them light; and this is so, because they regard nothing as sin, not even adultery, and hence they see the false altogether as the true, and the false gives out light in hell before satans, and the true darkens their eyes like the shade of night. And we said to the messenger, We will not be pressed, still less dragged into the forum, but will go with you freely; and we went: and a great crowd was there, out of which came some lawyers, and whispered us, saying, Take care that ye say nothing against religion, the form of government, and good morals; and we replied, We will not speak but for them and from them. And we asked, What is your religion respecting marriages? At this the crowd murmured, and said, What have you to do here with marriages? Marriages are marriages. And again we asked, What is your religion respecting whoredoms? At this also the crowd murmured, saying, What have you to do here with whoredoms? Whoredoms are whoredoms; he that is guiltless let him cast the first stone. And we asked thirdly, Does your religion teach concerning marriages, that they are holy and heavenly, and concerning adulteries, that they are profane and infernal? At this several of the crowd laughed aloud, derided, and objected, saying, Ask of our priests those things which concern religion, and not of us; we wholly acquiesce in their decisions, because nothing of religion falls within the judgment of the understanding; have you never heard that the understanding becomes insane in mysteries, which constitute the whole of religion? And what have actions to do with religion? Are not mutterings from a devout heart concerning ex-

* Swedenborg uses the more ancient division of the ten commandments, which differs from that commonly received in the church of England and in this country. Thus the commandment against adultery is the sixth, whilst according to the division used in the church of England, it is the seventh.

piation, satisfaction and imputation, the things which make souls blessed, and not works? But there then came some of the wise of the city, so called, and said, Retire hence, the crowd grows angry, there will be a tumult speedily, let us converse on this subject in private; there is a walk behind the public hall, come with us thither; and we followed: and then they asked us whence we were, and what was our business there. And we said, To be instructed concerning marriages, whether or no they are sanctitudes with you, as with the ancients who lived in the golden, silver, and copper ages. And they replied, How sanctitudes? Are they not works of the flesh and of the night? And we answered, Are they not also works of the spirit? and what the flesh acts from the spirit, is it not spiritual? and all that the spirit acts, it acts from the marriage of good and truth; is not this, spiritual marriage, which enters into natural marriage, which is of husband and wife? To this the wise, so called, replied, You refine and exalt this thing too much; you ascend above rationals to spirituals; who can begin there, descend thence, and judge of any thing thus? To this they added, with a laugh of scorn, Perhaps you have the wings of an eagle, and can fly in the highest region of heaven, and see these things plainly; we cannot. We then asked them to say, from the altitude, or region, in which the winged ideas of their minds fly, whether they know, or can know, that there is given a conjugal love of one man with one wife, into which are gathered all the beatitudes, happiness, enjoyments, satisfactions, and pleasures of heaven; and that this love is from the Lord according to the reception of good and truth from Himself, thus according to the state of the church? On hearing these words, they turned away, and said, These men are insane; they enter into the ether with their judgment, and throw about their vain conjectures like nuts.* After this they turned themselves to us, and said, We will give a direct answer to your windy conjectures and dreams; and they said, What has conjugal love in common with religion, and with inspiration from God? Is not this love with every one according to the state of his potency? Is it not alike with those who are out of the church as with those who are in it, with the heathen as with the Christians; yea, with the impious as with the pious? Is not the strength of this love

* The expression used by Swedenborg, "spargunt nuces," means literally, "they scatter nuts;" and it is probably an allusion to one of the most singular among the marriage ceremonies of the Romans. The bridegroom threw about nuts to the boys present, which they gathered up; whence this phrase, "spargere nuces," to scatter nuts, became proverbial. The origin and meaning of this custom have been much disputed; but a commonly received explanation supposes it to signify that the bridegroom renounced the trifles of youth, and left them for boys. Perhaps the meaning of the phrase in the present instance is, that these persons accused Swedenborg and the angel with him of assuming so much superiority as to treat them like boys.

with every one either from something hereditary, or from health, or from temperance of life, or from warmth of climate? By medicines also it may be corroborated and stimulated. Is it not so with beasts, especially with birds which love each other in pairs? Is not this love carnal? and what has any thing carnal in common with the spiritual state of the church? Does this love, as to its ultimate effect with a wife, differ at all from love as to that effect with a harlot? Is not the lust similar, and the delight similar? Wherefore it is injurious to deduce the origin of conjugal love from the holy things of the church. On hearing this, we said to them, You reason from the ravings of lasciviousness, and not from conjugal love; you are wholly ignorant what conjugal love is, because it is cold with you. From your own words we are confirmed, that you are of the age which has its name from and consists of iron and clay, which do not cohere, according to the prophecy of Daniel, chap. ii. 43; for you make conjugal love and scortatory love one; and do these two cohere more than iron and clay? You are believed and called wise, but you are any thing but wise. On hearing this, inflamed with rage, they shouted, and called together the crowd to cast us out; but then, from the power given us of the Lord, we stretched out our hands, and, behold, the venomous serpents, vipers, and hydras, and also dragons from the wilderness, became present, and invaded and filled the city; at which the inhabitants, being terrified, fled. And the angel said to me, Into this region new comers from the earth daily enter, and the former are by turns separated and cast down into gulfs in the west, which appear at a distance like lakes of fire and sulphur; all these are both spiritual and natural adulterers.

80. THE SIXTH RELATION. As the angel spake these words, I looked to the boundary of the west, and, behold, there appeared as it were lakes of fire and sulphur; and I asked the angel why the hells there appeared such? He replied, They appear as lakes from the falsifications of truth, because water in the spiritual sense is truth; and there appears as it were fire around them and in them, from the love of evil, and as it were sulphur, from the love of the false; these three, the lake, the fire, and the sulphur, are appearances, because they are the correspondences of the evil loves in which they are; all these are shut up in eternal work-houses, and labor for food, for clothing, and for a bed; and when they do evil, they are heavily and miserably punished. I again asked the angel why he said that there are spiritual and natural adulterers, and why not evil doers and impious? He replied, Because all they who regard adulteries as nothing, that is, who believe they are not sins, and commit them from this confirmed belief, and purposely, are in their hearts evil-doers and impious; for the human conjugal and religion go together

at the same pace, and every step and movement from religion and to religion, is also a step and movement from and to the conjugal which is peculiar and proper to a Christian man. To the question what that conjugal is, he said, It is the desire of living with one only wife, and a Christian has this desire according to his religion. Afterwards I grieved in spirit, that marriages, which in the ancient ages had been most holy, were so ruinously changed into adulteries. And the angel said, It is the same at this day with religion; for the Lord saith, "*That in the consummation of the age shall be the abomination of desolation foretold by Daniel; and that there shall be great affliction, such as was not from the beginning of the world,*" Matt. xxiv. 15, 21. The abomination of desolation signifies the falsification and depravation of all truth; affliction signifies the state of the church infested by evils and falses; and the consummation of the age, concerning which these things are spoken, signifies the last time or end of the church; the end is now, because there remains no truth which is not falsified, and the falsification of truth is spiritual whoredom, which acts as one with natural whoredom, because they cohere.

31. As we conversed and lamented about these things, there suddenly appeared a flash of light, which glancing strongly upon my eyes, I looked up, and, behold, the whole heaven above us appeared luminous, and from the east to the west, in a long series, was heard there a GLORIFICATION: and the angel said to me, That glorification is the glorification of the Lord because of his coming, which is made by the angels of the eastern and western heaven. From the southern and northern heaven nothing was heard but a gladsome murmur: and as the angel understood all, he told me first that glorifications and celebrations of the Lord are made from the Word, because then they are made from the Lord, for the Lord is the Word, that is, divine truth itself there; and he said, now, in particular, they glorify and celebrate the Lord by these words, which were spoken by Daniel the prophet, "*Thou savest iron mixed with clay of mire; they shall mix themselves together by the seed of man, but they shall not cohere. Nevertheless in those days the God of the heavens shall make a kingdom to arise, which shall not perish for ages; it shall bruise and consume all those kingdoms, but itself shall stand for ages,*" Dan. ii. 43, 44. After this, I heard as the voice of singing, and more deeply in the east I saw a glittering of light more resplendent than the former; and I asked the angel what they glorified there. He said, By these words in Daniel, "*I saw in the visions of the night, and, lo, with the clouds of heaven was coming as it were the SON OF MAN; and to him was given dominion and a kingdom, and all people and nations shall worship him; his dominion is the dominion of an age which shall not pass away, and his kingdom*

that which shall not perish," Dan. vii. 13, 14. Besides these words, they celebrate the Lord from these in the Revelation, "To JESUS CHRIST be glory and strength; behold, he cometh with clouds: he is Alpha and Omega, the beginning and the end, the first and last, who is, who was, and who is to come, the Almighty; I John heard this from the SON OF MAN out of the midst of the seven candlesticks," Rev. i. 5, 6, 7, 10, 11, 12, 13; chap. xxii. 13; also Matt. xxiv. 30, 31. I looked again into the eastern heaven, and it shone on the right side, and the beaming entered the southern expanse, and I heard a sweet sound; and I asked the angel what of the Lord they there glorified. He said, These words in the Revelation, "I saw a new heaven and a new earth, and I saw the holy city New Jerusalem coming down from God out of heaven, prepared as a BRIDE for her HUSBAND; and the angel spake with me, and said, Come, I will show thee the BRIDE THE LAMB'S WIFE; and he carried me away in the spirit, upon a mountain great and high, and showed me the holy city Jerusalem," Rev. xxi. 1, 2, 9, 10. Also these words, "I JESUS am the bright and morning star; and the spirit and the bride say, COME; AND HE SAID, YEA, I COME QUICKLY; amen, even COME LORD JESUS," Rev. xxii. 16, 17, 20. After this and more, there was heard a general glorification from the east to the west of heaven, and also from the south to the north; and I asked the angel, What is it now? He said, It is these words from the prophets, "Let all flesh know that I JEHOVAH AM THY SAVIOR AND THY REDEEMER," Isa. xlix. 26. "Thus said JEHOVAH King of Israel, and HIS REDEEMER JEHOVAH SABAOTH, I am the first and the last, and BESIDES ME THERE IS NO GOD," Isa. xlv. 6. "It shall be said in that day, Lo, THIS IS OUR GOD, whom we have waited for that he should deliver us; THIS IS JEHOVAH WHOM WE HAVE WAITED FOR," Isa. xxv. 9. "The voice of him that crieth in the wilderness, Prepare the way of JEHOVAH; behold, THE LORD JEHOVAH cometh in strength; like a SHEPHERD shall he feed his flock," Isa. xl. 3, 5, 10, 11. "Unto us a child is born, unto us a son is given, whose name is Wonderful, Counsellor, GOD, Hero, FATHER OF ETERNITY, Prince of Peace," Isa. ix. 5. Behold, the days shall come, and I will raise up to David a righteous branch, who shall reign king, and this is his name, JEHOVAH OUR RIGHTEOUSNESS," Jer. xxiii. 5, 6; xxxiii. 15, 16. "JEHOVAH SABAOTH is his name, and THY REDEEMER, the holy one of Israel, THE GOD OF THE WHOLE EARTH SHALL HE BE CALLED," Isa. liv. 5. "IN THAT DAY JEHOVAH SHALL BE FOR KING OVER THE WHOLE EARTH; IN THAT DAY JEHOVAH SHALL BE ONE, AND HIS NAME ONE." Zech. xiv. 9. From hearing and understanding these things, my heart exulted, and in joy I went home, and there, out of a state of the

spirit, I returned into a state of the body, in which I wrote these things which were seen and heard. To which I now add this, that conjugal love, as it was with the ancients, will be raised up again by the Lord after his coming, because this love is from the Lord alone, and is with those who from himself by the Word become spiritual.

82. After this, a man from the northern quarter came running vehemently, and looked at me with a threatening countenance, and addressed me in an angry tone, and said, Are you he who wishes to seduce the world, by establishing a new church, which you understand by the New Jerusalem coming down out of heaven from God? and by teaching, that the Lord will gift with love truly conjugal, those who embrace the doctrinals of that church, the delights and felicity of which love you exalt even to heaven? Is not this an invention? and do you not hold forth this as a lure and an enticement to accede to your novelties? But tell me summarily, what are those doctrinals of the New Church, and I will see whether they agree or disagree. And I answered, The doctrinals of the church which is understood by the New Jerusalem, are these: I. That there is one God, in whom is a divine trinity, and that he is the LORD JESUS CHRIST. II. That saving faith is to believe on him. III. That evils are to be shunned, because they are of the devil and from the devil. IV. That goods are to be done, because they are of God and from God. V. That these are to be done by man as from himself; but that it is to be believed, that they are from the Lord with man and through him. On hearing these, for some moments his fury abated; but after some deliberation he again looked at me with a stern countenance, saying, Are these five precepts the doctrinals of faith and charity of the New Church? I answered, They are. And then he asked roughly, How can you demonstrate the first, that there is one God, in whom is a divine trinity, and that he is the Lord Jesus Christ? I said, I demonstrate it thus: Is not God one and individual? Is not there a trinity? If God be one and individual, is not he one person? If one person, is not the trinity in that? That he is the LORD JESUS CHRIST, I show from these; that he was conceived of God the Father, Luke i. 34, 35; and thus that as to his soul he is God; and hence, as he saith, that the Father and himself are one, John x. 30; that he is in the Father, and the Father in him, John xiv. 10, 11; that whoso seeth him and knoweth him, seeth and knoweth the Father, John xiv. 7, 9; that no one seeth and knoweth the Father, except him who is in the bosom of the Father, John i. 18; that all things of the Father are his, John iii. 35; chap. xvi. 15; that he is the way, the truth, and the life, and that no one cometh to the Father but by him, John xiv. 6; thus from him, be-

cause he is in him ; and, according to Paul, that all the fulness of the Godhead dwelleth bodily in him, Coloss. ii. 9 ; and moreover, that he hath power over all flesh, John xvii. 2 ; and that he hath all power in heaven and in earth, Matt. xxviii. 18 : from all which it follows, that he is God of heaven and earth. He afterwards asked how I prove the **SECOND**, that saving faith is to believe in him. I said, By these words of the Lord himself, "This is the will of the Father, that every one, who **BELIEVETH IN THE SON**, should have eternal life," John vi. 40. "God so loved the world, that he gave his only-begotten Son, that every one, who **BELIEVETH IN HIM**, should not perish, but have eternal life," John iii. 15, 16. "**HE THAT BELIEVETH IN THE SON**, hath eternal life, but he that believeth not the Son shall not see life, but the wrath of God abideth upon him," John iii. 36. He afterwards said, Demonstrate also the **THIRD**, and those following ; and I replied, What need is there to demonstrate, that evils are to be shunned, because they are of the devil and from the devil ? and that goods are to be done, because they are of God and from God ? also that these are to be done by man as from himself, but that it is to be believed that they are from the Lord with him and through him ? That these three are true, the whole sacred scripture, from beginning to end, confirms ; what else is therein most insisted on, but to shun evils and do goods, and believe in the Lord God ? Moreover, without these three there is no religion : is not religion of life ? and what is life but to shun evils and do goods ? How can man do these things and believe those but as from himself ? Wherefore if you remove these from the church, you remove from it the sacred scripture, and also you remove religion ; which being removed, the church is not the church. The man, on hearing this, retired, and considered ; but still he departed in indignation.

CONCERNING THE ORIGIN OF CONJUGIAL LOVE FROM THE MARRIAGE OF GOOD AND TRUTH.

83. **THERE** are internal and external origins of conjugal love, and the internal are many, and in like manner the external ; but the inmost or universal origin of all is one ; that this origin is the marriage of good and truth will be demonstrated in what now follows. That no one has yet deduced thence the origin of that love, is, because it was unknown that there is any union between good and truth ; and it was unknown, because the good does not appear in the light of the understanding, like the true, and hence the knowledge of it concealed itself, and evaded scrutiny : and because the good is thence among

things unknown, no one could conjecture any marriage between it and the true : yea, before the natural rational sight, the good appears so distant from the true, that there can be no conjunction. That this is so, may be seen from common discourse, whenever they are mentioned ; as when it is said, This is good, there is no thought of the true ; and when it is said, This is true, there is no thought of the good ; wherefore at this day it is believed by many, that truth is altogether one thing, and good another ; and by many also it is believed, that man is intelligent and wise, and thereby a man, according to the truths which he thinks, speaks, writes, and believes, and not at the same time according to goods ; that nevertheless the good is not given without the true, nor the true without the good, consequently that there is given an eternal marriage between them, also that this marriage is the origin of conjugal love, shall now be explained ; which shall be done in this order : I. *That the good and the true are universals of creation, and thence are in all created things ; but that they are in created subjects according to the form of each.* II. *That solitary good is not given, nor solitary truth, but that they are every where conjoined.* III. *That there is given truth of good, and from this good of truth, or the true from the good and good from that truth ; and that in those two is implanted from creation an inclination to conjoin themselves into one.* IV. *That in the subjects of the animal kingdom, truth of good, or the true from the good, is masculine ; and that good of truth from that, or the good from that truth, is feminine.* V. *That from the influx of the marriage of the good and the true from the Lord, is the love of the sex, and conjugal love.* VI. *That the love of the sex is of the external or natural man, and that hence it is common to every animal.* VII. *But that conjugal love is of the internal or spiritual man, and that hence this love is proper to man.* VIII. *That with man conjugal love is in the love of the sex, as a gem in its matrix.* IX. *That the love of the sex with man is not the origin of conjugal love, but that it is the first of it thus it is as a natural external, in which is implanted a spiritual internal.* X. *That while conjugal love is being implanted, the love of the sex inverts itself, and becomes the chaste love of the sex.* XI. *That the male and female were created that they may be the very form of the marriage of good and truth.* XII. *That they are that form in their inmosts, and thence in what follows from these, as the interiors of their minds are opened.* The explication of these things now follows.

84. I. THAT THE GOOD AND THE TRUE ARE UNIVERSALS OF CREATION, AND THENCE ARE IN ALL CREATED THINGS ; BUT THAT IN CREATED SUBJECTS THEY ARE ACCORDING TO THE FORM OF EACH
That good and truth are the universals of creation, is, because these

two are in the Lord God the Creator, yea, they are himself, for he is divine good itself and divine truth itself; but this falls with more light into the perception of the understanding, and so into the idea of thought, if instead of good we say love, and instead of truth we say wisdom; consequently, that in the Lord God the Creator is divine love and divine wisdom, and that these are himself, that is, that he is love itself and wisdom itself, for these two are the same as good and truth; the cause of which is, that good is of love, and truth is of wisdom, for love consists of goods, and wisdom of truths. As these two and those two are one and the same, in the following pages we shall speak now of these and now of those; but the same thing is understood by either. This is here said by way of preliminary, lest the understanding should perceive the expressions diversely when they occur in the following pages.

85. Since, therefore, the Lord God the Creator is love itself and wisdom itself, and from himself the universe was created, which thence is as a work proceeding from him, it cannot be otherwise than that in each and every created thing there is somewhat of good and of truth from himself; for whatsoever is done and proceeds from any one, derives from him something like him. That this is so, can be seen by reason, from the order in which each and every thing of the universe is created, which order is, that one is for the sake of another, and that thence one depends upon another, as the links of a chain; for all things are for the sake of the human race, that from it may be an angelic heaven through which creation returns to the Creator Himself, from Whom it originated: hence is conjunction of the created universe with its Creator, and by conjunction everlasting preservation. It is from this, that good and truth are called the universals of creation: that this is so, lies open to every one who contemplates rationally; he sees in every created thing that which relates to good, and that which relates to truth.

86. That good and truth in created subjects are according to the form of each, is because, according to this form, every subject receives influx; the preservation of the whole is nothing else but the perpetual influx of the divine good and the divine truth into forms created from themselves, for thus subsistence or preservation is perpetual existence or creation. That every subject receives influx according to its form, may be illustrated by various things, as by the influx of heat and light from the sun into vegetables of every kind; each receives that influx according to its form, thus every tree according to its form, every shrub according to its form, every herb and every grass according to its form; there is a like influx into all, but the reception, because it is according to the form, makes every species remain its own species. The same thing may also be illustrated by the influx into

animals of every kind according to the form of each. That influx is according to the form of each thing, may be seen even by the untaught, if he attend to the various instruments of sound, as pipes, flutes, trumpets, horns, and organs, that they sound from a like blast, or influx of air, according to their own forms.

87. II. THAT SOLITARY GOOD IS NOT GIVEN, NOR SOLITARY TRUTH, BUT THAT THEY ARE EVERY WHERE CONJOINED. Whoever wishes from any of the senses to acquire to himself an idea respecting good, cannot find it without some adject, which fixes and manifests it; good without this is an entity of no name; and that by which it is fixed and manifested, relates to truth: say only, good, and not at the same time this, or that, with which it is, or define it abstractly, or without any adject cohering, and you will see that it is not anything, but that it is something with its adject: and if you examine the subject rationally, you will perceive, that, of good without some adject, nothing can be predicated, and thence it is of no relation, of no affection, and of no state, in a word, of no quality. So is it also with truth, if the word be heard without its injunct; that its injunct has relation to good, may be seen by an acute reason. But because goods are innumerable, and each ascends to its greatest, and descends to its least, as by the steps of a ladder, and also varies its name according to its progression and according to its quality, it is difficult for any but the wise to see the relation of good and truth to their objects, and their conjunction in them. That nevertheless good is not given without truth, nor truth without good, is manifest from common perception, if it be first acknowledged that each and every thing of the universe has relation to the good and the true, as was shown in the foregoing article, n. 84, 85. That solitary good is not given, nor solitary truth, may be illustrated and at the same time confirmed variously; as by these considerations;—that essence is not given without form, nor form without essence; but good is essence or esse, and truth is that by which the essence is formed and the esse exists. Again, in man is will and understanding; good is of the will, but truth is of the understanding; now the will alone does nothing but by the understanding, nor does understanding any thing alone, but from the will. Again, there are two fountains of the life of the body in man, the heart and the lungs; the heart cannot produce any sensitive and motive life without the respiring lungs, nor can the lungs without the heart; the heart relates to good, and the respiration of the lungs to truth; there is also a correspondence between them. Just so is it in each and every thing of the mind, and each and every thing of the body with man; but the time will not permit to produce further confirmations in this place; but these things may be seen more fully confirmed, in **THE ANGELIC WISDOM CONCERNING**

THE DIVINE PROVIDENCE, n. 3 to 26, where are explained these things in this order: I. That the universe, with each created thing of it, is from the divine love by the divine wisdom, or, what is the same, from the divine good by the divine truth. II. That the divine good and divine truth proceed as one from the Lord. III. That this one in a certain image is in every created thing. IV. That good is not good, but so far as it is united with truth, and that truth is not truth, but so far as it is united with good. V. That the Lord doth not suffer that any thing should be divided; wherefore man will be either in good and at the same time in truth, or in evil and at the same time in the false; beside other things there.

88. III. THAT THERE IS GIVEN THE TRUTH OF GOOD, AND FROM THIS THE GOOD OF TRUTH; OR TRUTH FROM GOOD, AND GOOD FROM THAT TRUTH; AND THAT IN THESE TWO IS IMPLANTED FROM CREATION AN INCLINATION TO CONJOIN THEMSELVES INTO ONE. It is necessary that some distinct idea be acquired concerning these things, because a knowledge of the essential origin of conjugal love depends thereon; for, as will be seen presently, the truth of good, or truth from good, is masculine, and the good of truth, or good from that truth, is feminine: but this may be comprehended more distinctly, if, instead of good, we say love, and instead of truth, wisdom, which, that they are one and the same, may be seen above, n. 84. Wisdom cannot exist with man but through the love of being wise; if this love be taken away, it is altogether impossible that man should be wise; wisdom from this love is understood by the truth of good, or by truth from good; but when man has from that love procured to himself wisdom, and loves it in himself, or himself for it, then he forms a love which is the love of wisdom, and is understood by the good of truth, or good from that truth; there are therefore with man two loves, whereof one, which is prior, is the love of being wise, and the other, which is posterior, is the love of wisdom; but this latter love, if it remains with man, is an evil love, and is called pride, or the love of his own intelligence; that it was provided from creation, that this love should be taken out of the man lest it destroy him, and be transcribed into the woman that it might become conjugal love which makes him whole again, will be confirmed in the following pages. Something respecting those two loves, and the transcription of the latter into the woman, may be seen above, n. 32, 33, and in the preliminaries, n. 20. If, therefore, for love is understood good, and for wisdom truth, it is clear from what has been now said, that there is given the truth of good, or truth from good, and from this the good of truth, or good from that truth.

89. That in these two is implanted from creation an inclination to conjoin themselves into one, is, because the one is formed from the

other, wisdom from the love of being wise, or truth from good, and the love of wisdom from that wisdom, or the good of truth from that truth; from which formation it may be seen, that there is a mutual inclination to re-unite themselves, and to conjoin themselves into one. But this takes place with men who are in genuine wisdom, and with women who are in the love of that wisdom in the husband, thus who are in love truly conjugal. But concerning the wisdom which will be with the man, and which is to be loved by the wife, more will be said in what follows.

90. IV. THAT IN THE SUBJECTS OF THE ANIMAL KINGDOM THE TRUTH OF GOOD, OR TRUTH FROM GOOD, IS MASCULINE, AND THAT THE GOOD OF TRUTH FROM IT, OR GOOD FROM THAT TRUTH, IS FEMININE. That from the Lord, the Creator and Supporter of the universe, there flows in a perpetual union of love and wisdom, or a marriage of good and truth, and that created subjects receive it each according to its form, was shown above, n. 84, 85, 86; but that the male from this marriage, or from that union, receives the truth of wisdom, and that the good of love from the Lord is conjoined thereto accord to reception; and that this reception takes place in the understanding, and that hence the male is born to become intellectual, reason by its light may see from various things in him, especially from his affection, his application, his manners, and from his form. From his **AFFECTION**, in that it is the affection of knowing, of understanding, and of being wise; the affection of knowing in childhood, the affection of understanding in youth and early manhood, and the affection of being wise from early manhood even to old age; from which it is manifest, that his nature or disposition inclines to form the understanding, consequently that he is born to become intellectual; but because this cannot be except from love, therefore the Lord adjoins love to him according to reception, that is, according to his intention in wishing to be wise. From his **APPLICATION**, which is to such things as are of the understanding or in which the understanding predominates, whereof many are to be done away from home and relate to public uses. From his **MANNERS**, which have their character from the predominance of the understanding; whence it is, that the actions of his life, which are understood by manners, are rational, and if not, he wishes them to appear so; masculine rationality is also discernible in every one of his virtues. From his **FORM**, in that it is diverse and totally distinct from the female form; on which see also above, n. 33. Add to this, that proliferation is in him; this is from the understanding alone, for it is by truth from good there; that proliferation is from this, will be seen in the following pages.

91. But that the female is born to be voluntary,* yet voluntary

* See Number 33.

from the intellectual of the man, or, what is the same thing, to be the love of the man's wisdom, because she was formed by his wisdom, concerning which see above, n. 88, 89, may also be evident from the affection of the woman, her application, her manners, and from her form. From her **AFFECTION**, in that it is an affection of loving science, intelligence, and wisdom, nevertheless not in herself but in the man, and thus the man; for the man can not be loved for his form alone, in that he appears as man, but for that endowment which is in him, which makes him to be man. From her **APPLICATION**, in that it is to such things as are works of the hands, and are called net-work, needle-work, and by other names, serving for ornament both to decorate herself, and to exalt her beauty; and moreover to various duties called domestic, which adjoin themselves to the duties of men, which, as was said, are called out-of-door duties; they have these from an inclination to marriage, that they may become wives, and thereby one with their husbands. That it appears also from their **MANNERS** and **FORM**, is manifest without explanation.

92. **V. THAT FROM THE INFLUX OF THE MARRIAGE OF GOOD AND TRUTH FROM THE LORD IS THE LOVE OF THE SEX, AND THAT THERE IS CONJUGIAL LOVE.** That good and truth are universals of creation, and thence in all created subjects; and that they are in them according to the form of each; and that good and truth proceed from the Lord, not as two but as one, was shown above, n. 84, 85, 86, 87; from these it follows, that the **UNIVERSAL CONJUGIAL SPHERE** proceeds from the Lord, and pervades the universe from its firsts to its ultimates, thus from angels even to worms. That such a sphere of the marriage of good and truth proceeds from the Lord, is, because this is also a sphere of propagation, that is, of prolification, and fructification; and this is the same with the divine providence of the preservation of the universe by successive generations. Now, because this universal sphere, which is of the marriage of good and truth, flows into subjects according to the form of each (see n. 86), it follows that the male receives it according to his form, thus in the understanding, because he is an intellectual form; and that the female receives it according to hers, thus in the will, because she is a voluntary form from the intellectual of the man; and because that same sphere is also the sphere of prolification, it follows that hence is the love of the sex.

93. That conjugal love is also thence, is, because that sphere flows into the form of wisdom with men, and also with angels; for man may increase in wisdom to the end of his life in the world, and afterwards to eternity in heaven; and as far as he increases in wisdom, so far his form is perfected; and this form does not receive the love of the sex, but the love of one of the sex; for with one of

THE SEX AS A GEM IN ITS MATRIX. But as this is merely a comparison, it will be explained in the article now following; by this comparison is also illustrated, that the love of the sex is of the external or natural man, and conjugal love of the internal or spiritual man; which was shown just above, n. 95.

98. IX. THAT THE LOVE OF THE SEX WITH MAN (*homo*) IS NOT THE ORIGIN OF CONJUGIAL LOVE, BUT THAT IT IS ITS FIRST, THUS IT IS AS A NATURAL EXTERNAL IN WHICH IS IMPLANTED A SPIRITUAL INTERNAL. Love truly conjugal is here treated of, and not the common love, which too is called conjugal, and with some is nothing but the love of the sex limited; but love truly conjugal is with those only who long after wisdom, and thence progress more and more into it. These the Lord foresees, and provides for them conjugal love; which love indeed commences with them from the love of the sex, or rather by means of this love, but yet does not arise from it; for it arises as wisdom advances its step and comes forth into light with one; for wisdom and that love are inseparable companions. That conjugal love commences by means of the love of the sex, is because, before a partner is found, the sex is loved in common, and is looked at with a loving look, and is treated with civility of manners; for the youth is in election, and then, from an implanted inclination to marriage with one, which lies hid in the secret recess of his mind, his external grows blandly warm; and because determinations to marriage are delayed from various causes even to ripe manhood, and in the mean time the beginning of that love is as lust, which with some goes forth actually into the love of the sex, but still with those the curb of it is not relaxed further than conduces to health. But this is said of the male sex, because to this sex there is allurements, which actually inflames, but not of the female sex. From these things it is manifest, that the love of the sex is not the origin of love truly conjugal, but that it is its first in time, but not in end; for what is first in end is first in the mind and in its intention, because primary; but there is no approach to this first except successively through mediums; these are not first in themselves, but only forwarding to the first in itself.

99. X. THAT WHILE CONJUGIAL LOVE IS BEING IMPLANTED, THE LOVE OF THE SEX INVERTS ITSELF, AND BECOMES THE CHASTE LOVE OF THE SEX. It is said that the love of the sex then inverts itself, because, while conjugal love is coming to its origin, which is in the interiors of the mind, it sees the love of the sex not before itself but behind itself, or not above itself but beneath itself, and thus as that which it has left in passing by. Like as is the case, while any one is climbing from an office, through offices, to some one supereminent in dignity, and then looks back behind himself or beneath himself at the

offices which he has passed through; or as while any one is pursuing his journey to the court of some king, after his arrival he turns back his view to the things which he had seen in the way. That then the love of the sex remains and becomes chaste, and yet more sweet than the former to those who are in love truly conjugal, may be seen from the description of it by those who are in the spiritual world, in the two relations therefrom, n. 44 and 55.

100. XI. THAT THE MALE AND THE FEMALE WERE CREATED THAT THEY MAY BE THE VERY FORM OF THE MARRIAGE OF GOOD AND TRUTH, is because the male was created that he may be the understanding of truth, thus truth in form, and the female was created that she may be the will of good, thus good in form; and to each is imparted from inmosts an inclination to conjunction into one, see above, n. 88; thus the two make one form, which emulates the conjugal form of good and truth. It is said that it emulates this, because it is not the same, but like to it; for the good which conjoins itself with truth with the man, is immediately from the Lord, but the good of the wife which conjoins itself with truth with the man, is from the Lord mediately through the wife: wherefore there are two goods, one internal, the other external, which conjoin themselves with truth with the husband; and they cause that the husband is constantly in the understanding of truth, and thence in wisdom through love truly conjugal. But of this more in what follows.

101. XII. THAT TWO CONSORTS ARE THAT FORM IN THEIR INMOSTS, AND THENCE IN THE THINGS FOLLOWING FROM THESE, AS THE INTERIORS OF THEIR MIND ARE OPENED. There are three things, of which every man consists, and which follow in order in him, the soul, the mind, and the body; his inmost is the soul, his mediate is the mind, and his ultimate is the body. Every thing which flows in from the Lord into man, flows into his inmost, which is the soul, and descends thence into his mediate, which is the mind, and through this into his ultimate, which is the body. Thus the marriage of good and truth flows in from the Lord with man, immediately into his soul, and thence proceeds to the things following, and through these to the outmosts; and thus conjointly they make conjugal love. From the idea of this influx it is manifest, that two consorts are that form in their inmosts, and thence in the things following from them.

102. But that consorts become that form, as the interiors of their mind are opened, is because the mind is opened successively from infancy even to late old age; for man is born corporeal, and as the mind is opened next above the body, he becomes rational; and as this rational is purified, and as it were clarified, from the fallacies which flow in from the senses of the body, and from the concupiscences which flow in from the allurements of the flesh, so the rational is

opened, and this is done solely by means of wisdom; and when the interiors of the rational mind are opened, then man becomes a form of wisdom, and this is the receptacle of love truly conjugal. "The wisdom which makes this form, and receives this love, is rational and at the same time moral wisdom. Rational wisdom looks at the truths and goods, which appear interiorly in man, not as its own, but as flowing in from the Lord; and moral wisdom shuns evils and falses, as leprosy; especially lascivious ones, which contaminate its conjugal love."

103. To these things I will add two RELATIONS; the FIRST is this: One morning, before the rising of the sun, I looked forth towards the east in the spiritual world, and saw four horsemen as if flying out from a cloud shining with the flame of the dawn; upon the heads of the horsemen were seen crested helmets, upon their arms as it were wings, and around their bodies light tunics of an orange color: thus clothed as for swiftness, they rose on, and reached forward the reins over the manes of, the horses, which thus ran off as if wing-footed. I followed with my sight their course or flight, with the mind to ascertain whither they were tending; and behold three of the horsemen spread themselves towards the three quarters—the south, the west, and the north; and the fourth stopped within a short distance, in the east. Wondering at these things, I looked up to heaven, and asked whither those horsemen were going; and I received for answer, To the wise in the kingdoms of Europe, who, in discerning matters, are of practised reason and keen sight, and who have stood high among their own people in reputation for genius, that they may come and solve the secret CONCERNING THE ORIGIN OF CONJUGIAL LOVE, AND CONCERNING ITS ABILITY OR POTENCY. And they said from heaven, Attend a while, and you will see twenty-seven chariots, three in which are Spaniards, three in which are Frenchmen or Gauls, three in which are Italians, three in which are Germans, three in which are Batavians or Dutchmen, three in which are Englishmen, three in which are Swedes, three in which are Danes, and three in which are Poles: and then after two hours those chariots were seen drawn by palfreys of a pale red color, splendidly harnessed, and were rapidly borne to a spacious house seen on the confines of the east and south, around which all that rode in the chariots alighted, and entered with a fearless spirit. And then it was said to me, Go and enter thou also, and thou wilt hear. I went and entered, and, surveying the house within, I saw that it was square, the sides looking towards the four points; in each side were three lofty windows of crystalline glass, and their posts of olive wood; on both sides, by the side of the posts,

were projections from the walls like chambers arched above, where were tables; the walls of these were of cedar, the roof of the noble hyine wood, the floor of planks of poplar. Against the eastern wall, where windows were not seen, was set a table, overlaid with gold, upon which a TURBAN was placed, set round with precious stones, which should pass as a palm or reward to him who should find out the secret soon to be proposed. As I directed my sight along the vaulted projections, which were as closets next the windows, I saw five men in each from each kingdom of Europe, who, being prepared, were awaiting the subject of their judgments: and then immediately an angel stood with them in the middle of the palace, and said, The subject of your judgments will be, CONCERNING THE ORIGIN OF CONJUGIAL LOVE, AND CONCERNING ITS ABILITY OR POTENCY; canvass this, and decide; and write your adjudged opinion upon paper, and cast it into the silver urn, which you see placed near the golden table, and subscribe the initial letter of the kingdom from which you are, as F for French or Gauls, B for Batavians or Dutchmen, I for Italians, A for English,* P for Poles, G for Germans, H for Spaniards,* D for Danes, and S for Swedes. After these words the angel departed, and said, I will return; and then the five fellow-countrymen in each closet at the windows considered the subject given out, examined it, and, according to the excellence of the faculties of their judgments, decided it, wrote it upon paper, subscribing the initial letter of their kingdom, and cast it into the silver vessel. These things being accomplished after three hours, the angel returned, and drew the papers out of the urn in order, and read them in presence of the assembly.

104. Then from THE FIRST PAPER, which his hand by chance took hold of, he read these words: We five fellow-countrymen in our closet have decided, that the origin of conjugal love is from the most ancient people in the golden age, and with these from the creation of Adam and his wife; thence is the origin of marriages, and with marriages the origin of conjugal love. As concerns the ability or potency of conjugal love, we derive it from nothing else but the climate or position of the sun, and thence from heat upon the earth; we have contemplated this, not from the empty inventions of reason, but from the evident proofs of experience; as for instance from the people under the equinoctial line or circle, where the diurnal heat as it were burns; and from the people dwelling nearer to that circle, and from people more remote from it; and also from the co-operation of the solar heat with vital heat, with the animals of the earth and birds of heaven in

* The initials above are those of the Latin names; *Angli* being the Latin word for English, and *Hispani* for Spaniards.

the time of spring, when they breed: besides, what is conjugal love but heat, to which if a supplementary heat be added from the sun, it becomes ability or potency. To this was subscribed the letter H, which was the initial of the kingdom from which they were.

105. After this, he put a **SECOND TIME**, his hand into the urn, and took out thence a paper, from which he read these words: We fellow-countrymen, in our lodge, have agreed that the origin of conjugal love is the same with the origin of marriages, which have been sanctioned by the laws to restrain the concupiscences to adulteries connate with men, which ruin their souls, pollute the reason of the mind, defile the morals, and destroy their bodies with disease; for adulteries are not human but bestial, not rational but brutish, and thus altogether not Christian but barbarous: on account of the condemnation of such is the rise of marriages, and at the same time of conjugal love. The case is similar with the ability or potency of this love, because this depends on chastity, which is abstinence from promiscuous whoredoms; the cause is, that ability or potency, with him who loves his consort alone, is reserved for one, and thus is collected, and as it were concentrated; and then it becomes noble, just as a quintessence with the impurities separated, which would otherwise be dispersed and thrown away in every direction. One among us five, who is a priest, has added predestination also as a cause of that ability or potency, saying, Are not marriages predestinated? And since they are, thence also proliferations, and the powers necessary thereto, are predestinated: he insisted on this cause, because he had sworn to it. To this was subscribed the letter B. On hearing these words, a certain one said with a voice of suppressed laughter, Ah, how fine an apology is predestination for defect or impotence!

106. Presently, a **THIRD TIME**, he brought out a paper from the urn, from which he read these words: We fellow-countrymen, in our cell, have considered the causes of the origin of conjugal love, and have seen this as the chief of them; that it is the same as the origin of marriage, because that love did not before exist; and it existed, because, when any one is dying for or desperately loves a virgin, he wishes in soul and in heart to possess her, as an exclusive property, lovely above all things; and as soon as she betroths herself, he regards her as self regards self: that this is the origin of conjugal love, is clearly manifest from the rage of any one against rivals, and from his jealousy against ravishers. We afterwards considered the origin of the ability or potency of that love, and three prevailed against two, that ability or potency with a consort is from some license with the sex; they said that they knew from experience, that the potency of the love of the sex prevails over the potency of conjugal love. To this was subscribed the letter I. On hearing these things, they cried

out from the tables, Remove this paper, and draw out another from the urn.

107. And in a moment he pulled out **THE FOURTH**, from which he read these words: We fellow-countrymen, under our window, have decided, that the origin of conjugal love and of the love of the sex is the same, because the former is from the latter; only that the love of the sex is unlimited, unbounded, unrestrained, promiscuous and roaming; but conjugal love is limited, determinate, restricted, certain, and constant; and that on this account this love has been sanctioned and established by the prudence of human wisdom, because otherwise there would be no empire, kingdom, nor republic, indeed no society, but men would roam by troops in the fields and woods, with harlots and ravished females, and would flee from habitation to habitation, to escape bloody murders, outrages, and rapines, by which the entire human race would become extirpated: this is our judgment concerning the origin of conjugal love. But the ability or potency of conjugal love we deduce from health of body constantly enduring from birth to old age; for man, who is continually sound and possessed of firm health, is not deficient in vigor; his fibres, nerves, muscles, and sinews, do not grow torpid, are not relaxed, nor become flaccid, but remain in the vigor of their powers: Farewell. To this was subscribed the letter A.

108. **FIFTHLY** he drew out a paper from the urn, from which he read these words: We fellow-countrymen, at our table, from the rationality of our minds, have looked into the origin of conjugal love and into the origin of its ability or potency; and from carefully examined reasons have seen and confirmed no other origin of conjugal love, than that every man, from the fuel and incitements thence hidden in the secret recess of his mind and body, after various lusts of his eyes, at length bends his mind and inclines to one female of the sex, until he grows thoroughly warm towards her; from this time his heat goes forth from flame to flame, until it becomes a burning fire; in this state the lust of the sex is banished, and instead of lust there becomes conjugal love: the betrothed youth, while in this fire, knows no otherwise than that the ability or potency of that love is never to cease, for he wants experience, and thence knowledge concerning the state of defect of bodily powers, and then of the cooling down of love after delights: the origin of conjugal love is therefore from that first ardor before the nuptials, and from this is its ability or potency: but this potency changes its torches after the nuptials, and decreases and increases; but still it lasts, with established changing, or with decreasing and increasing, even to old age, by regulating from prudence, and by restraining the lusts bursting forth from the caverns of the mind which are not yet cleansed; for lust precedes wisdom. This is our

judgment concerning the origin and lastingness of conjugal ability or potency. To this was subscribed the letter P.

109. SIXTHLY, he drew out a paper, from which he read these words: We fellow-countrymen, from our fraternity, have carefully examined the causes of the origin of conjugal love, and have agreed upon two, one of which is the right education of children, and the other the distinct possession of inheritances; we have assumed these two, because they aim and take sight at one mark, which is the public good; and this is obtained, because infants conceived and born of conjugal love become proper and fully related (*proprii et germani*), and these, from the love storge exalted by reason of their being of legitimate stock, are educated as heirs of all the possessions, as well spiritual as natural, of their parents: that the public good is founded upon the right education of children and upon the distinct possession of inheritances, reason sees. There is the love of the sex, and there is conjugal love; the latter love appears as one with the former, but it is distinctly other, nor is the one near to or beside the other, but the one is within the other; and that which is within is noble in comparison with that which is without; and we have seen that conjugal love by creation is within, and laid up in the love of the sex, altogether as an almond is within, in its shell; wherefore, when conjugal love is laid open from its shell, which is the love of the sex, it glitters before the angels as the gem beryl and astroite; this takes place, because upon conjugal love is inscribed the welfare of the entire human race, which by us is understood by the public good: this is our judgment concerning the origin of this love. But from well considered causes we have concluded the origin of its ability or potency to be the laying open and separation of conjugal love from the love of the sex, which is done by means of wisdom by the man, and by means of the love of the man's wisdom by the wife: for the love of the sex is common with beasts, but conjugal love is proper to men; wherefore as far as conjugal love is laid open and separated from the love of the sex, so far man is man, and not a beast; and man obtains ability or potency from his own love, and a beast from his. To this was subscribed the letter G.

110. SEVENTHLY, he drew out a paper, from which he read these words: We fellow-countrymen, in the chamber under the light of our window, have exhilarated our thoughts and thence our judgments, by meditation concerning conjugal love: who is not exhilarated by that love? for it is, while in the mind, at the same time in the whole body. We judge of the origin of that love from its enjoyments: who any where knows or has known the trace of any love, unless from its enjoyments and deliciousness? the agreeablenesses of conjugal love in their origins are felt as blessednesses, satisfactions and happinesses, and in their

derivations as pleasantnesses and pleasures, and in their ultimates as delights of delights. The origin of the love of the sex is therefore while the interiors of the mind and thence the interiors of the body are opened for the influx of those agreeablenesses; but the origin of conjugal love was at the time when the primitive sphere of that love, by means of affiances begun, ideally promoted them. As concerns the ability or potency of that love, it is from the permeability of that love with its vein, from the mind into the body; for the mind is from the head in the body, while it feels and acts, especially when it is delighted from this love; thence we judge of the degrees of its potency, and the regularities of its alternates. Moreover we also deduce the ability of potency from the stock; if that is noble with the father, it becomes, by traduction, noble also with the offspring: that this nobility is generated, inherited, and descends by traduction, reason agrees with experience. To this was subscribed the letter F.

111. THE EIGHTH TIME a paper came out, from which he read these words: We fellow-countrymen, in our meeting, have not found out the origin itself of conjugal love, because it lies hid, most deeply laid up in the sacred repositories of the mind; the most consummate wisdom cannot, indeed, by any ray of intellect, reach that love in its origin; we have conjectured many things, but, after fruitless agitation of subtilities, we do not know whether we have augured trifles or sound opinions: wherefore whoever wishes to draw out the origin of that love from the sacred repositories of the mind, and to bring it into his view, let him go to *Delphi*.* We have considered that love beneath its origin, that in the mind it is spiritual, and is there as the fountain of a sweet stream, from which it flows down into the breast, where it becomes pleasant, and is called bosom love, which, viewed in itself, is full of friendship, and full of confidence from a full inclination to mutuality, and that, when it has passed through the breast, it becomes genial love. These and the like, when a youth revolves them in his thoughts, which he does when he prefers for himself one of the sex, kindle in his heart the fire of conjugal love, which fire, because it is the primitive one of that love, is its origin. We acknowledge no other origin of ability or potency, than that love itself; for they are inseparable companions, but still such, that sometimes the one precedes, and sometimes the other; when love precedes, and ability or potency follows it, each is noble, because potency is then the ability of conjugal love; but if potency precedes, and love follows, then each is ignoble, because love is then of carnal potency: we therefore judge of the quality of each from the order in which the love descends or ascends, and thus progresses from its origin to its goal. To this was subscribed the letter D.

* *Delphi* was a Grecian city, celebrated for the oracle of Apollo, where answers ere given to questions interesting to the inquirers.

112. Lastly, or NINTHLY, he took up a paper, from which he read these words : We fellow-countrymen, from our place of assembly, have applied our judgment to these two things from those proposed ; to the origin of conjugal love, and to the origin of its ability or potency. When we discussed subtilties concerning the origin of conjugal love, to avoid obscurity in our reasons, we distinguished between a spiritual, natural, and carnal love of the sex ; and by the spiritual love of the sex, we understand love truly conjugal, because this is spiritual ; and by the natural love of the sex we understand polygamic love, because this is natural ; and by the merely carnal love of the sex we understand scortatory love, because this is merely carnal. When with our judgments we looked into love truly conjugal, we saw clearly that this love is given only between one male and one female, and that from creation it is heavenly, inmost, and the soul and father of all good loves, being inspired into the first parents, and inspirable into Christians ; it is also so conjunctive, that by means of it two minds may become one mind, and two men as one man, which is understood by becoming one flesh. That this love was inspired from creation, is manifest from these words in the book of Creation, *And a man shall abandon father and mother, and shall adhere to his wife, and they shall be into one flesh*, Gen. ii. 24. That it is inspirable into Christians, is manifest from these words, *Jesus said, Have ye not read, that he who made them from the beginning, made them male and female, and said, On this account shall a man (homo) desert father and mother, and shall adhere to his wife, and they two shall be into one flesh ? Wherefore they are no longer two, but one flesh*, Matt. xix. 4, 5, 6. Thus much concerning the origin of conjugal love. But we conjecture that the origin of the ability or potency of love truly conjugal comes from likeness of minds, and from unanimity ; for when two minds are conjugially joined together, their thoughts then spiritually kiss each other, and these inspire into the body their ability or potency. To this was subscribed the letter S.

113. There stood, behind an oblong stage erected in the palace before the doors, foreigners from Africa, who cried out to the natives of Europe, Permit one of us also to offer an opinion concerning the origin of conjugal love, and concerning its ability or potency. And all the tables signified with their hands that it was permitted. And then one of them entered, and stood at the table upon which the turban was placed. He said, Ye Christians deduce the origin of conjugal love from the love itself ; but we Africans deduce it from the God of heaven and earth. Is not conjugal love a chaste, pure and holy love ? Are not the angels of heaven in it ? Is not the entire human race, and thence the entire angelic heaven, the seed of that love ? Can a thing so supereminent exist from any other source

than from God himself, the Creator and Sustainer of the universe? **Ye** Christians deduce conjugal ability or potency from various causes, rational and natural; but we Africans deduce it from the state of man's conjunction with the God of the universe; this state we call a state of religion, but ye, a state of the church; for when the love is thence, and this stable and perpetual, it cannot but make its own ability, which is like it, thus stable and perpetual too. Love truly conjugal is not known except to those few who are near to God; hence neither is the potency of that love known to others: this potency with that love is described by the angels in the heavens as the delight of perpetual spring.

114. After these words all arose, and lo! behind the golden table, upon which the turban was, there was made a window not before seen, and through it a voice was heard, **THE TURBAN SHALL BE FOR THE AFRICAN.** And it was given him by the angel, into his hand, but not upon his head, and he went home with it; and the inhabitants of the kingdoms of Europe, having gone out, entered the chariots, in which they returned to their own associates.

115. **THE OTHER RELATION.** Having awaked from sleep at midnight, I saw, at some height towards the east, an angel holding in his right hand a paper, which, from influent light from the sun, appeared in resplendent whiteness, in the middle of which was a writing in golden letters, and I saw written, **THE MARRIAGE OF GOOD AND TRUTH;** from the writing there flashed a splendor, which went forth into a wide circle around the paper; this circle or encompassing appeared thence as the dawn appears in spring time. After this I saw the angel descending with the paper in his hand, and as he descended, the paper appeared less and less lucid, and that writing, which was **THE MARRIAGE OF GOOD AND TRUTH,** appeared changed from a golden color into a silver, then into a copper, afterwards into an iron, and at length into an iron-rust and brass-rust color; and at last the angel was seen to pass into a dark cloud, and, through the cloud, upon the earth; and there that paper, although it was still held in the angel's hand, was not seen. This was in the world of spirits, into which all men after death first come together; and then the angel spake to me, saying, Ask those who come hither, whether they see me, or any thing in my hand. There came a multitude, an assemblage from the east, an assemblage from the south, an assemblage from the west, and an assemblage from the north; and I asked those who were arriving from the east and the south, who were those that in the world had given themselves to learning, whether they saw any one here with me, and any thing in his hand. They all said that they saw nothing at all. I then asked those who arrived from the west and the north, who were those that in the world had believed in the words of the learned; these said that they did not see any thing; but yet the last of these,

who in the world had been in simple faith from charity, or in some truth from good, after the former had gone away, said, that they saw a man with a paper, a man in a becoming dress, and a paper upon which letters were traced; and when they brought their eyes nearer to it, they said, that they read, *The marriage of good and truth*; and these addressed the angel, begging him to tell what this was; and he said, that all things which are in the entire heaven, and all things which are in the entire world, are nothing else but a marriage of good and truth, since every and each thing, as well those which live and communicate life, as those which do not live and do not communicate life, were created from the marriage of good and truth, and into it; there is not given any thing created into truth alone, nor any thing into good alone; the former or the latter solitary is not any thing, but by marriage they exist and become something of the same quality as the marriage is. In the Lord the Creator is divine good and divine truth in their very substance; the *esse* of his substance is divine good, and the *existere* of his substance is divine truth; and is also in their very union, for in him they infinitely make one; since those two in the Creator Himself are one, therefore also they are one in every and each thing created by Him; hereby also the Creator is conjoined with all things created by himself in an eternal covenant as of marriage. The angel further said, that the sacred Scripture, which proceeded immediately from the Lord, is in general and in particular a marriage of good and truth; and because the church, which is formed by means of truth of doctrine, and religion, which is formed by means of good of life according to truth of doctrine, is with Christians solely from the sacred Scripture, it may be evident that the church in general and in particular is the marriage of good and truth (that it is so, may be seen in the APOCALYPSE REVEALED, n. 373, 483). The same which was said above concerning the marriage of good and truth, was also said concerning the MARRIAGE OF CHARITY AND FAITH, since good is of charity, and truth is of faith. Some of the forementioned, who did not see the angel and the writing, still standing by, and hearing these things, said with a half-full mouth, *Ycs surely, we apprehend those things*: but then the angel said to them, Turn yourselves away a little from me, and speak in like manner; and they turned themselves away, and said with a full mouth, *Not so*. After this the angel spake concerning the MARRIAGE OF GOOD AND TRUTH with consorts, saying, that if their minds were in that marriage, the husband truth, and the wife the good of this truth, both would be in the delights of the blessedness of innocence, and thence in the happiness in which the angels of heaven are; in which state the prolific power of the husband would be in continual spring,* and thence in the effort and ability to propagate his own truth, and the wife in the continual reception of it from

* By spring is meant *spring-season*, not a fountain or active power.

love. The wisdom, which is from the Lord with the men, is sensible of nothing more agreeable than to propagate its own truths; and the love of wisdom, which is with the wives there, is sensible of nothing more pleasant than to receive those truths as if in the womb, and thus to conceive, be pregnant with, and bring them forth: spiritual proliferations with the angels of heaven are such; and if you are willing to believe it, natural proliferations are also from that origin. The angel, after a salutation of peace, raised himself from the earth, and being borne through the cloud, ascended into heaven, and then the paper shone as before, according to the degrees of ascent; and behold, the circle which before appeared as the dawn, then let itself down, and dispelled the cloud which brought darkness upon the earth, and it became sunshine.



CONCERNING THE MARRIAGE OF THE LORD AND THE CHURCH,
AND CONCERNING ITS CORRESPONDENCE.

116. That the marriage of the Lord and the church, and its correspondence, is here also treated of, is because, without knowledge and intelligence concerning the former, scarcely any one can know, that conjugal love is in its origin holy, spiritual, and heavenly, and that it is from the Lord. It is said indeed by some in the church, that marriages have relation to the marriage of the Lord with the church; but what that relation is, is not known: that this therefore may be brought into some light of the understanding so as to be seen, it is necessary to treat particularly concerning that holy marriage, which is with those, and in those, who are the church of the Lord: these also and not others have love truly conjugal. But for the elucidation of this arcanum, this chapter is to be separated into the following articles: I. *That the Lord in the Word is called bridegroom and husband, and the church bride and wife; and that the conjunction of the Lord with the church, and the reciprocal conjunction of the church with the Lord, is called marriage.* II. *Also that the Lord is called father and the church mother.* III. *That the offspring from the Lord as a husband and father, and from the church as a wife and mother, are all spiritual, and in the spiritual sense of the Word are understood by sons and daughters, brethren and sisters, sons-in-law and daughters-in-law, and by other names which are of generation.* IV. *That the spiritual offspring, which are born from the marriage of the Lord with the church, are truths, from which is understanding, perception, and all thought; and that they are goods, from which is love, charity and all affection.* V. *That from the marriage of good and truth,*

which proceeds from the Lord and flows in, man receives truth, and to this the Lord conjoins good; and that the church is thus formed from the Lord with man. VI. That the husband does not represent the Lord, and the wife the church, because both at once, the husband and the wife, make the church. VII. That therefore there is not a correspondence of the husband with the Lord, and of the wife with the church, in the marriages of angels in the heavens, and of men in the earths. VIII. But that there is a correspondence with conjugal love, semination, prolification, the love of infants, and with like things which are in marriages and from them. IX. That the Word is the medium of conjunction, because it is from the Lord, and thus is the Lord. X. That the church is from the Lord, and with those who come to him, and live according to his precepts. XI. That conjugal love is according to the state of the church, because it is according to the state of wisdom, with man (homo). XII. And because the church is from the Lord, that conjugal love also is from him. The explanation of these now follows.

117. I. THAT THE LORD IN THE WORD IS CALLED BRIDEGROOM AND HUSBAND, AND THE CHURCH BRIDE AND WIFE; AND THAT THE CONJUNCTION OF THE LORD WITH THE CHURCH, AND THE RECIPROCAL CONJUNCTION OF THE CHURCH WITH THE LORD, IS CALLED MARRIAGE. That the Lord is called in the Word bridegroom and husband, and the church bride and wife, may be evident from these places: "He that hath the BRIDE is the BRIDEGROOM; but it is the friend of the BRIDEGROOM, who standeth and heareth him, and rejoiceth with joy on account of the BRIDEGROOM'S voice," John iii. 29; these things John the Baptist said concerning the Lord. "Jesus said, As long as the BRIDEGROOM is with them, the SONS OF THE NUPTIALS cannot fast; the days shall come when the BRIDEGROOM shall be taken away from them; then they shall fast," Matt. ix. 15. Mark ii. 19, 20. Luke v. 34, 35. "I saw the holy city New Jerusalem prepared as a BRIDE adorned for HER HUSBAND," Rev. xxi. 2. That by the New Jerusalem is understood the New Church of the Lord, may be seen in the APOCALYPSE REVEALED, n. 880, 881. "The angel said to John, Come, and I will show thee the BRIDE, THE WIFE OF THE LAMB; and he showed him the holy city Jerusalem," Rev. xxi. 9, 10. "The time of the NUPTIALS OF THE LAMB hath come, and HIS WIFE hath prepared herself; blessed are they that are called to the supper of the NUPTIALS OF THE LAMB," Rev. xix. 7, 9. By the BRIDEGROOM, to the meeting of whom the five prepared virgins came, and entered in with him to the NUPTIALS, Matt. xxv. 1 to 10, is understood the Lord, which is manifest from verse 13, where it is said, "Watch therefore, because ye know not the day, nor the hour, in which the SON OF MAN will come." Besides in many places in the prophets.

118. II. ALSO THAT THE LORD IS CALLED FATHER, AND THE CHURCH MOTHER. That the Lord is called father, is evident from these places; *"A boy is born to us, a son is given to us, and his name shall be called Wonderful, Counsellor, GOD, FATHER OF ETERNITY, Prince of Peace,"* Is. ix. 6. *"Thou JEHOVAH OUR FATHER, REDEEMER is thy name from an age,"* Is. lxiii. 16. *"Jesus said, He that seeth ME, seeth the FATHER who sent ME,"* John xii. 45. *"If ye have known ME, ye have known my FATHER also; and henceforth ye have known him, and have seen him,"* John xiv. 7. *"Philip said, Show us the FATHER; Jesus said to him, He that seeth me, seeth the FATHER; how therefore sayest thou, Show us the FATHER?"* John xiv. 8, 9. *"Jesus said, The FATHER and I are one,"* John x. 30. *"All things whatsoever the FATHER hath are MINE,"* John xvi. 15; xvii. 10. *"The FATHER is in ME, and I IN THE FATHER,"* John x. 38; xiv. 10, 11, 20. That the Lord and his Father are one, as soul and body are one, and that God the Father descended from heaven, and assumed the Human to redeem and save men, and that his Human is what is called the Son, sent into the world, is fully shown in the APOCALYPSE REVEALED.

119. That the church is called mother, is evident from these places; *"Jehovah said, Contend with YOUR MOTHER; she is not MY WIFE, and I am not her HUSBAND,"* Hos. ii. 2, 5. *"Thou art the daughter of thy MOTHER, scorning her HUSBAND,"* Ezech. xvi. 45. *"Where is the bill of your MOTHER'S divorcement, whom ye have put away,"* Is. l. 1. *"Thy MOTHER as a vine planted near waters, bearing fruit,"* Ezech. xix. 10: these are concerning the Jewish church. *"Jesus, extending his hand to the disciples, said, MY MOTHER and my brethren are they who hear the Word of God, and do it,"* Luke viii. 21; Matt. xii. 48, 49; Mark iii. 33, 34, 35: by the disciples of the Lord is understood the church. *"There was standing at the cross of Jesus his mother, and Jesus, seeing the mother and the disciple standing by whom he loved, saith to his mother, Woman, behold thy son; and he saith to the disciple, Behold thy mother; wherefore from that hour the disciple received her unto his own (in propria),"* John xix. 25, 26, 27: by these words is understood, that the Lord did not acknowledge Mary for a mother, but the church, wherefore He calls her woman, and mother of the disciple; that He called her the mother of this disciple, or of John, was, because he represented the church as to the goods of charity; these are the church in very effect; therefore it is said, that he received her unto his own. That Peter represented truth and faith, James charity, and John the works of charity, may be seen in the APOCALYPSE REVEALED, n. 5, 6, 790, 798, 879; and that the twelve disciples together represented the church as to all things of it, n. 233, 790, 903, 915.

120. III. THAT THE OFFSPRING FROM THE LORD AS A HUSBAND AND FATHER, AND FROM THE CHURCH AS A WIFE AND MOTHER, ARE ALL SPIRITUAL, AND IN THE SPIRITUAL SENSE OF THE WORD ARE UNDERSTOOD BY SONS AND DAUGHTERS, BRETHREN AND SISTERS, SONS-IN-LAW AND DAUGHTERS-IN-LAW, AND BY OTHER NAMES WHICH ARE OF GENERATION. That no other offspring are born from the Lord by means of the church, needs not demonstration, because reason sees this without it; for it is the Lord, from whom every good and truth proceeds, and the church, which receives and brings them into effect; and all spiritual things of heaven and of the church refer themselves to good and truth; thence it is, that by sons and daughters in the Word, in its spiritual sense, are understood truths and goods; by sons, truths conceived in the spiritual man and born in the natural, and by daughters, goods in like manner; wherefore those, who are regenerated by the Lord, are in the Word called sons of God, sons of the kingdom, born from Him, and the Lord called the disciples sons; by the male child, which the woman brought forth, and which was caught up to God, Rev. xii. 5, nothing else is signified; see APOCALYPSE REVEALED, n. 543. Since by daughters are signified the goods of the church, therefore in the Word the daughter of Zion, of Jerusalem, of Israel, and of Judah, is so often named, by whom is signified not any daughter, but the affection of good, which is of the church; see also APOCALYPSE REVEALED, n. 612. The Lord also names those brethren and sisters, who are of his church, Matt. xii. 49; xxv. 40; xxviii. 10; Mark iii. 35; Luke viii. 21.

121. IV. THAT THE SPIRITUAL OFFSPRING, WHICH ARE BORN FROM THE MARRIAGE OF THE LORD WITH THE CHURCH, ARE TRUTHS, FROM WHICH IS UNDERSTANDING, PERCEPTION, AND ALL THOUGHT; AND THAT THEY ARE GOODS, FROM WHICH IS LOVE, CHARITY, AND ALL AFFECTION. That truths and goods are the spiritual offspring, which are born from the Lord by means of the church, is because the Lord is good itself and truth itself, and these in Him are not two but one; also, because nothing else can proceed from the Lord but that which is in Himself, and is Himself. That the marriage of good and truth proceeds from the Lord, and flows in with men, and is received according to the state of mind and of the life of those who are of the church, was shown in the preceding chapter concerning the MARRIAGE OF GOOD AND TRUTH. That by means of truths man has understanding, perception, and all thought, and by means of goods, love, charity, and all affection, is because all things of man refer themselves to truth and good; and there are two things in man which make him, will and understanding, and the will is the receptacle of good, and the understanding is the receptacle of truth. That the things proper to the will are love, charity, and affection, and that the things proper to the

understanding are perception and thought, has not need of light from demonstration, because there is light in this proposition from the understanding itself.

122. V. THAT FROM THE MARRIAGE OF GOOD AND TRUTH, WHICH PROCEEDS FROM THE LORD AND FLOWS IN, MAN RECEIVES TRUTH, AND TO THIS THE LORD CONJOINS GOOD; AND THAT THUS THE CHURCH IS FORMED BY THE LORD WITH MAN. That from the good and truth which proceed as one from the Lord, man receives truth, is because this he receives as his own, and appropriates to himself as his own, for he thinks it as from himself, and in like manner speaks from it; and this is the case, because truth is in the light of the understanding, and thence he sees it, and whatever he sees in himself, or in his own mind, he does not know whence it is, for he does not see the influx, as he does those things which fall into the sight of the eye, thence he supposes that it is in himself. That it appears thus, is given to man by the Lord, that he may be man, and that he may have a reciprocal of conjunction: it is added, that man (*homo*) is born a faculty of knowing, of understanding, and of being wise, and this faculty receives truths, by means of which it has science, intelligence, and wisdom: and because the female was created by means of the truth of the male, and is formed into the love of it more and more after marriage, it follows, that she also receives the truth of the husband into herself, and conjoins it with her own good.

123. That to the truths which man receives the Lord adjoins and conjoins good, is because man cannot take good as from himself, for it is inconspicuous before him; the reason is, because it is not of light, but of heat, and heat is felt and not seen; wherefore when man (*homo*) in thought sees truth, he rarely reflects upon the good which flows into it from the love of the will and gives it life. Nor does a wife reflect upon the good which is with herself, but upon the inclination of the husband towards herself, which is according to the ascent of his understanding to wisdom; the good, which is with her from the Lord, she applies, without the husband knowing any thing concerning that application. From these things the truth is now evident, that man receives truth from the Lord, and that the Lord adjoins good to that truth, according to the application of the truth to use, thus as man wills to think wisely, and thence to live wisely.

124. That thus the church with man is formed by the Lord, is because he is then in conjunction with the Lord, in good from Him, and in truth as from himself; thus man is in the Lord, and the Lord in him, according to His words in John xv. 4, 5. The case is similar, if instead of good is said charity, and instead of truth faith, because good is of charity, and truth is of faith.

125. VI. THAT THE HUSBAND DOES NOT REPRESENT THE LORD, AND THE WIFE THE CHURCH, BECAUSE BOTH AT ONCE, THE HUSBAND AND HIS WIFE, MAKE THE CHURCH. It is a common saying within the church, that as the Lord is the head of the church, so the husband is of the wife; from which it would follow, that the husband represents the Lord, and the wife the church; but the Lord is the head of the church, and man (*homo*), the man (*vir*) and woman, are the church, and still more the husband and the wife together; with these the church is first implanted in the man, and through the man in the wife, because the man with his understanding receives its truth, and the wife from the man; but if reversely, it is not according to order: sometimes, however, this is done, but with men who are either not lovers of wisdom, and thence neither of the church, as also with those who hang as slaves upon the necks of their wives. Concerning this matter something may be seen in the PRELIMINARIES, p. 21.

126. VII. THAT THEREFORE THERE IS NOT A CORRESPONDENCE OF THE HUSBAND WITH THE LORD, AND OF THE WIFE WITH THE CHURCH, IN THE MARRIAGES OF ANGELS IN THE HEAVENS, AND OF MEN IN THE EARTHS. This follows from the things just said; to these, however, it is to be added, that it appears as if truth were the primary of the church, because it is its first in time; from this appearance it is, that the prelates of the church have given the palm to faith, which is of truth, in preference to charity, which is of good; in like manner the learned, to thought, which is of the understanding, in preference to affection, which is of the will; on which account, it lies hidden away as in a tomb, what the good of charity and what the affection of the will are; and also upon these, as upon the dead, earth is cast by some, lest they rise again; yet that the good of charity is the primary of the church, may be seen with open eyes by those who have not shut up the way from heaven into their understanding, by confirmations in favor of faith, that it alone makes the church, and in favor of thought, that it alone makes man. Now, because the good of charity is from the Lord, and the truth of faith is with man as from him, and these two make such conjunction of the Lord with man, and of man with the Lord, as is understood by the Lord's words, that he is in them, and they in him, John xv. 4, 5, it is manifest that this conjunction is the church.

127. VIII. BUT THAT THERE IS A CORRESPONDENCE WITH CONJUGIAL LOVE, SEMINATION, PROLIFICATION, THE LOVE OF INFANTS, AND WITH LIKE THINGS WHICH ARE IN MARRIAGES, AND FROM THEM. But these things are too arcane to be able to enter the understanding with any light, unless a knowledge of correspondence has preceded; unless this is in the understanding open to view, the things, which

belong to this article, however explained, are in vain comprehended. But what correspondence is, and that it is of natural things with spiritual, is shown in many places in the *APOCALYPSE REVEALED*, and also in the *ARCANA CELESTIA*, and specifically in the *DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE*, and particularly in a *RELATION* concerning it in the following pages. Before knowledge concerning this is imbibed, these few things only shall be stated before the understanding in shade; that conjugal love corresponds to the affection of genuine truth, to its chastity, purity, and holiness; that semination corresponds to the potency of truth; that proliferation corresponds to the propagation of truth; and that the love of infants corresponds to the defending of truth and good. Now because truth with man appears as his, and good is adjoined to it by the Lord, it is manifest that these correspondences are those of the natural or external man with the spiritual or internal man: but these things will gain some light in the *RELATIONS* which follow.

128. IX. THAT THE WORD IS THE MEDIUM OF CONJUNCTION, BECAUSE IT IS FROM THE LORD, AND THUS IS THE LORD. That the Word is the medium of conjunction of the Lord with man, and of man with the Lord, is because in its essence it is divine truth united to divine good, and divine good united to divine truth; that this union is in every and each thing of the Word in its heavenly and spiritual sense, see the *APOCALYPSE REVEALED*, n. 373, 483, 689, 881; from which it follows, that the Word is the perfect marriage of good and truth; and because it is from the Lord, and what is from Him is also Himself, it necessarily follows, that while man reads the Word, and takes truths out of it, the Lord adjoins good; for man does not see the goods which affect him, because he reads it from the understanding, and the understanding imbibes thence nothing but its own, which are truths; that good is adjoined to these by the Lord, the understanding feels, from the enjoyment which flows in while it is illustrated; but this is the case interiorly with none but those who read the Word with the end of being wise, and those have the end of being wise, who wish to learn further the genuine truths therein, and by means of these to form the church with themselves; but they who read it only for the glory of erudition, also those who read it from an opinion that the reading or hearing of it alone inspires faith, and conduces to salvation, do not receive any good from the Lord, because the latter have the end of saving themselves from the words alone therein, in which there is not any thing from truth; and the former have the end of being eminent for erudition, with which there is not conjoined any spiritual good, but only a natural enjoyment which is from the glory of the world. Since the Word is the medium of conjunction, it

is therefore called the covenant, the old and the new, and covenant signifies conjunction.

129. X. THAT THE CHURCH IS FROM THE LORD, AND WITH THOSE WHO COME TO HIM, AND LIVE ACCORDING TO HIS PRECEPTS. At this day it is not denied but that the church is the Lord's, and because it is the Lord's, that it is from the Lord. That it is with those who come to Him, is because His church, in the Christian world, is from the Word, and the Word is from Him, and in such a manner from Him that it is Himself; there is therein divine truth united to divine good, and this also is the Lord; nothing else is understood by the Word, "*which was with God, and which was God, from which is life and light to men, and which became flesh,*" John i. 1 to 14: and further, that it is with those who come to Him, is because it is with those who believe on Him; and to believe that he is God the Savior and Redeemer, Jehovah Justice, the door through which it must be entered into the sheepfold, that is, into the church, the way, the truth and the life, that no one comes to the Father but through Him, that the Father and He are one, besides more things which He himself teaches; these, I say, no one can believe except from Him. That it is not possible unless He be approached, is because He is God of heaven and earth, as He also teaches: who else is to be approached, and who else can be? That it is with those who live according to His precepts, is because with others there is not conjunction; for He says, "*He that hath my precepts, and doeth them, is he that loveth me, and I will love him, and will make my abode with him; but he that loveth me not, keepeth not my precepts,*" John xiv. 21 to 24; love is conjunction, and conjunction with the Lord is the church.

130. XI. THAT CONJUGIAL LOVE IS ACCORDING TO THE STATE OF THE CHURCH, BECAUSE IT IS ACCORDING TO THE STATE OF WISDOM, WITH MAN. That conjugal love is according to the state of wisdom with man, has been frequently said before, and will be frequently said hereafter; here therefore it shall be illustrated what wisdom is, and that it makes one with the church. "With man are science, intelligence, and wisdom; science is of knowledges, intelligence is of reason, and wisdom is of life; wisdom, viewed in its fulness is at the same time of knowledges, of reason, and of life; knowledges precede, reason is formed by means of them, and wisdom by means of both, and at the time when one lives rationally according to truths which are knowledges: wisdom therefore is both of reason and of life at once, and it is coming to be wisdom while it is of reason and thence of life, but it is wisdom when it has become of life and thence of reason. The most ancient in this world did not acknowledge any other wisdom than wisdom of life; this was the wisdom of those who formerly were called SOPHI: but the ancients, after those most ancient,

acknowledged the wisdom of reason for wisdom, and these were called **PHILOSOPHERS**. But at this day, many call even science wisdom; for the learned, the erudite, and the mere sciolists, are called wise: thus wisdom has slipped down from its mountain-top to its valley. But something shall also be said respecting what wisdom is in its rise, its progress, and thence in its full state. Those things which are of the church, and are called spiritual, reside in the inmosts with man; those which are of the public weal, and are called civil, hold a place below them; and those which are of science, experience, and art, and are called natural, make their seat.* That the things which are of the church, and are called spiritual, reside in the inmosts with man, is because they conjoin themselves with heaven, and through heaven with the Lord, for no other things enter from the Lord through heaven with man. That the things which are of the public weal, and are called civil, hold a place beneath the spiritual, is because they conjoin themselves with the world, for they are of the world; for they are statutes, laws, and rules, which bind men, that from them society and civil community may become established and sound. That the things which are of science, experience, and art, and are called natural, make the seat,* is because they conjoin themselves closely with the five senses of the body, and these are the ultimates upon which the interiors, which are of the mind, and the inmosts, which are of the soul, as it were sit. Now, because the things which are of the church, and are called spiritual, reside in the inmosts, and the things which reside in the inmosts make the head, and those following under them, which are called civil, make the body, and the ultimates, which are called natural, make the feet, it is evident, that while those three follow on in their order, man is perfect man; for they flow in then in like manner as the things which are of the head flow into the body, and through the body into the feet; thus spiritual things flow into the civil, and through the civil into the natural. Now because spiritual things are in the light of heaven, it is manifest that by their light they illustrate the things following in order, and by their heat, which is love, they animate them, and that when this is done, man has wisdom. Since wisdom is of life and thence of reason, as was said above, it is asked, what wisdom of life is. It is, in a summary comprehension, to shun evils, because they are detriments of the soul, and detriments of the public weal, and detriments of the body; and to do goods, because these are advantages of the soul, of the public weal, and of the body. It is this wisdom, which is understood by the wisdom with which conjugal love binds itself; for it binds itself by this, that it shuns the evil of adultery as the destruction of the soul,

* *Subsellium*, properly, a bench.

of the public weal, and of the body ; and because that wisdom streams forth from spiritual things which are of the church, it follows, that conjugal love is according to the state of the church, because it is according to the state of wisdom, with man. By these things is also understood that which has been frequently said in the foregoing pages, that as far as man becomes spiritual, so far he is in love truly conjugal ; for man becomes spiritual by means of the spiritual things of the church." More concerning the wisdom with which conjugal love conjoins itself, may be seen below, n. 163, 164, 165.

131. XII. AND BECAUSE THE CHURCH IS FROM THE LORD, THAT CONJUGIAL LOVE ALSO IS FROM HIM. Because this is a consequence from what is said above, I forbear to confirm it further. Moreover, that love truly conjugal is from the Lord, all the angels of heaven testify ; and also that that love is according to the state of wisdom, and the state of wisdom according to the state of the church, with them. That the angels of heaven testify these things, is manifest from the RELATIONS, at the end of the chapters, of things which were seen and heard in the spiritual world.

132. To these I shall add TWO RELATIONS : FIRST this. I once conversed with two angels ; one was from the eastern heaven, the other from the southern heaven ; who, when they perceived that I was meditating upon the arcana of wisdom concerning conjugal love, said, Do you know any thing of the EXERCISES OF WISDOM in our world ? I answered, that I did not yet. And they said, They are numerous, and that those who love truths from spiritual affection, or truths because they are truths, and because by means of them is wisdom, come together at a given signal, and canvass and conclude those things which are of more profound understanding. They then took me by the hand, saying, Follow us, and you shall see and hear ; to-day the signal for meeting is given. I was led across a plain to a hill, and behold, at the foot of the hill was an avenue of palms, continued even to its top : we entered it and ascended ; and on the top or summit of the hill was seen a grove, the trees of which, upon an elevation of ground, formed as it were a theatre, within which was a plain surface covered with little stones variously colored ; around it in a square form were placed seats, upon which the lovers of wisdom were sitting ; and in the middle of the theatre was a table, upon which was laid a paper sealed with a seal. Those sitting upon the seats invited us to the seats as yet vacant ; and I answered, I was led here by two angels to see and listen, and not to sit : and then those two angels went into the middle of the

plain surface to the table, and loosed the seal of the paper, and read, in presence of those sitting, the arcana of wisdom written upon the paper, which they now were to canvass and unfold; they were written by angels of the third heaven, and let down upon the table; there were three arcana, **FIRST**, What the image of God is, and what the likeness of God, into which man was created: **SECOND**, Why man is not born into the science of any love, when yet beasts and birds, as well the noble as the ignoble, are born into the sciences of all their loves: **THIRD**, What the tree of life signifies, and what the tree of the knowledge of good and evil, and what the eating from them. Under these was written, Conjoin those three into one opinion, and write this upon a new paper, and lay it upon this table, and we shall see it; if the opinion upon the scale appears even-balanced and just, there shall be given to each of you the reward of wisdom.—These being read, the two angels withdrew, and were taken up into their own heavens. And then those sitting upon the seats began to canvass and unfold the arcana proposed to them, and they spoke in order; first they who sat at the north, next they who sat at the west, afterwards those at the south, and lastly those at the east; and they took up the first subject of discussion, which was, **WHAT THE IMAGE OF GOD IS, AND WHAT THE LIKENESS OF GOD, INTO WHICH MAN WAS CREATED.** Then first from the book of creation these words were read in presence of all, "*God said, Let us make man into OUR IMAGE according to OUR LIKENESS; and God created man into HIS OWN IMAGE, into the IMAGE OF GOD created he him,*" Gen. i. 26, 27. "*In the day that God created man, into the LIKENESS OF GOD he made him,*" Gen. v. 1. Those who sat at the north spoke first, saying that the image of God and the likeness of God are two lives breathed into man by God, which are the life of the will and the life of the understanding, for it is read, "*Jehovah God breathed into the nostrils of Adam the soul of LIVES; and man was made into a living soul,*" Gen. ii. 7.; into the nostrils is into the perception, that the will of good and the understanding of truth, and thus the soul of lives, was in him; and because life was breathed into him by God, the image and likeness of God signify integrity from wisdom and love, and from justice and judgment in him. These things those who sat at the west favored, by adding this, however, that that state of integrity breathed in by God is continually breathed into every man after him; but that it is in man as in a receptacle, and man, as he is a receptacle, is an image and likeness of God. Afterwards the third in order, who were they that sat at the south, said, An image of God and a likeness of God are two distinct things, but united in man by creation; and we see as from interior light, that the image of God

may be destroyed by man, but not the likeness of God ; this appears as through a lattice* from the fact, that Adam retained the likeness of God after he had lost the image of God, for it is read, after the curse, "*Behold, the man is as one of us, by knowing good and evil,*" Gen. iii. 22. ; and afterwards he is called the likeness of God, and not the image of God, Gen. v. 1. But let us leave to our consociates who sit at the east, and thence are in superior light, to say what is properly an image of God, and what properly a likeness of God. And then after there became silence, those sitting at the east arose from the seats, and looked up to the Lord, and afterwards replaced themselves upon the seats, and said, that an image of God is a receptacle of God, and because God is love itself and wisdom itself, that an image of God is a receptacle of love and wisdom from God in it ; but that a likeness of God is a perfect likeness and full appearance as if love and wisdom are in man, and thence altogether as his ; for man is not sensible but that he loves from himself, and is wise from himself, or that he wills good and understands truth from himself, when yet not the least thing is from himself, but from God ; God alone loves from Himself and is wise from Himself, because God is love itself and wisdom itself ; the likeness or appearance that love and wisdom, or good and truth, are in man as his, causes that man may be man, and that he can be conjoined to God, and thus live to eternity ; from which it flows, that man is man from this, that he can will good and understand truth altogether as from himself, and still know and believe that it is from God ; for as he knows and believes this, God puts his image in man ; but otherwise, if he should believe that it is from himself and not from God. After this was said, zeal from the love of truth came upon them, from which they spake these words : How can man receive any thing of love and wisdom, and retain it, and re-produce it, unless he feels it as his own ? And how can conjunction with God be given by means of love and wisdom, unless some reciprocal of conjunction were given to man ? For without a reciprocal no conjunction can be given ; and the reciprocal of conjunction is, that man should love God, and be wise in those things which are of God, as from himself, and yet believe that it is from God. Also how can man live to eternity, unless he be conjoined to an eternal God ? Consequently how can man be man without that likeness of God in him ? These things, when heard, all favored, and said, Let this be made a conclusion from them : "Man is a receptacle of God, and a receptacle of God is an image of God ; and because God is love itself and wisdom itself, man is a receptacle of these ; and a receptacle becomes an image of God, according as it receives :

* To see any thing '*per transennam*' is to get an obscure view, 'as through a lattice,' or 'a cursory view,' such as we get of objects when passing by them.

and that man is a likeness of God from this, that he feels in himself that those things which are from God are in him as his, but still that from that likeness he is so far an image of God, as he acknowledges that love and wisdom, or good and truth, are not in him his, and thence neither from him, but only in God, and thence from God."

133. After this they took up the second subject of discussion, WHY MAN IS NOT BORN INTO THE SCIENCE OF ANY LOVE, WHEN YET BEASTS AND BIRDS, AS WELL THE NOBLE AS THE IGNOBLE, ARE BORN INTO THE SCIENCES OF ALL THEIR LOVES. They first confirmed the truth of the proposition by various things; as concerning man, that he is born into no science, not even into the science of conjugal love; and they inquired, and heard from investigators, that an infant from connate science cannot even move itself to the mother's breast, but must be moved to it by the mother or nurse; and that it knows only how to suck, and that it has imbibed this from continual suction in the womb; and that afterwards it knows not how to walk, nor to articulate a sound into any human word; no, nor to sound the affection of its love, as beasts do: and further, that it knows not any nourishment wholesome for itself, as all beasts do, but that it catches at what is in its way, whether it be clean or unclean, and puts it into its mouth. The investigators said, that man without instruction does not even know how to distinguish sex, and altogether nothing of the modes of loving it; and that the latter not even virgins and youths know without learning from others, although they are educated into various sciences. In a word, man is born corporeal as a worm, and remains corporeal, unless he learns to know, to understand, and to be wise, from others. After this they confirmed that beasts, both the noble and the ignoble, as the animals of the earth, the fowls of heaven, reptiles, fishes, the vermicules which are called insects, are born into all the sciences of the loves of their life, as into all things which are of nutrition, into all which are of habitation, into all which are of the love of the sex and of procreation, and into all which are of the education of their young. These they confirmed by the wonderful things which they recalled to memory from what they had seen, heard, and read, in the natural world; so they called our world, in which they had before lived, in which not representative but real beasts are given. After the truth of the proposition was thus fully proved, they applied the mind to investigating and finding out the ends and causes, by means of which they might unfold and lay open this arcanum; and they all said, that those things cannot but exist from the divine wisdom, in order that man may be man, and beast may be beast; and thus that the imperfection of man's nativity becomes his perfection, and the perfection of a beast's nativity is his imperfection.

134. Then those on the NORTH began first to open their mind ; and they said, that man is born without sciences, that he may be able to receive them all ; but if he were born into sciences, he could not receive any, except those into which he was born, and then neither could he appropriate any one to himself ; which they illustrated by this comparison ; Man, when first born, is as ground in which no seeds are implanted, but which still can receive all, and bring forth and fructify them ; whereas a beast is as ground already sown, and filled with grasses and herbs, which does not receive other seeds than those sown in it ; if others, it would choke them ; hence it is that man is many years in growing up, within which he can be cultivated as ground, and bring forth, as it were, grain, flowers, and trees, of every kind ; but a beast few years, during which he cannot be cultivated into other things than into connate ones. Afterwards those at the WEST spoke and said, that man is not born science, as a beast, but that he is born a faculty and inclination, faculty for knowing, and inclination to loving, and that he is born a faculty not only for knowing, but also for understanding, and being wise ; and also that he is born the most perfect inclination, not only for loving those things which are of himself and of the world, but also those which are of God and of heaven ; consequently that man is born from his parents an organ, which lives only by the external, and at first by no internal senses, for the cause, that he may successively become man, first natural, afterwards rational, and at length spiritual ; which would not be the case, if he were born into sciences and loves, as the beasts ; for connate sciences and affections end that progression, but connate faculty and inclination end nothing ; wherefore man can be perfected in science, intelligence, and wisdom, to eternity. Those at the SOUTH took it up and made their statement, saying, that it is impossible for man to take any science from himself, but he must take it from others, since no science is connate with him ; and because he cannot take any science from himself, neither can he any love, since where science is not, there love is not ; science and love are inseparable companions, nor can they be separated any more than will and understanding, or affection and thought, yea, no more than essence and form ; wherefore as man takes science from others, so love adjoins itself to it as its companion. The universal love, which adjoins itself, is the love of knowing, of understanding, and of being wise ; this love man alone has, and no beast, and it flows in from God. We agree with our companions from the west, that man is not born into any love, and thence neither into any science, but that he is born only into an inclination to loving, and thence into a faculty for receiving sciences, not from himself but from others, that is, through others ; it is said, *through others*, because neither have these received any thing of science from

themselves, but from God. We agree also with our companions at the north, that man, when first born, is as ground in which not any seeds are implanted, but in which all, as well the noble as the ignoble, can be implanted. To these things we add, that beasts are born into natural loves, and thence into sciences corresponding to them, and that still they do not know, think, understand, nor are wise in, any thing from sciences, but that they are led through them by their loves, almost as the blind through the streets by dogs, for as to understanding they are blind; or rather like somnambulists, who do what they do from blind science, the understanding being asleep. Lastly, those at the east spoke and said, We consent to those things which our brothers have spoken, that man knows nothing from himself, but from others and through others, in order that he may know and acknowledge, that all things which he knows, understands, and is wise in, are from God; and that man cannot otherwise be conceived, born, and generated from the Lord, and become an image and likeness of Him; for he becomes an image of the Lord by means of his acknowledging and believing, that he has received and does receive all the good of love and charity, and all the truth of wisdom and faith from the Lord, and not the least thing from himself; and he becomes a likeness of the Lord by means of his feeling those things in himself, as if from himself; this he feels, because he is not born into sciences, but receives them, and that he may receive, it appears to him as if from himself; to feel thus is also given to man by the Lord, in order that he may be man and not a beast, since by means of this, that he wills, thinks, loves, knows, understands, and is wise as from himself, he receives sciences, and exalts them into intelligence, and, by the uses of them, into wisdom; thus the Lord conjoins man to Himself, and man conjoins himself to the Lord. These things could not have been done, unless it had been provided by the Lord, that man should be born in total ignorance. After this statement, all wished that a conclusion should be made from the things canvassed, and there was made this; "That man is born into no science, in order that he may be able to come into all, and to progress into intelligence, and through this into wisdom; and that he is born into no love, in order that he may be able to come into all, by means of applications of the sciences from intelligence, and into love to the Lord through love towards the neighbor, and thus be conjoined to the Lord, and, by means of this, become man, and live to eternity."

135. After these things they took the paper, and read the third subject of discussion, which was, **WHAT THE TREE OF LIFE SIGNIFIES, WHAT THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL, AND WHAT THE EATING FROM THEM;** and they all requested, that those who were from the east would unfold this arcanum, because it is of

deeper understanding, and because those who are from the east are in flamy light, that is, in the wisdom of love; and this wisdom is understood by the garden in Eden, in which those two trees were placed. And they answered, We will speak, but because man does not take any thing from himself, but from the Lord, we will speak from Him, but still from ourselves as from ourselves; and then they said, Tree signifies man, and its fruit, good of life; hence by the tree of life is signified man living from God, or God living in man; and because love and wisdom, and charity and faith, or good and truth, make the life of God in man, by the tree of life these are signified, and thence eternal life to man; the like is signified by the tree of life from which it will be given to eat, Rev. ii. 7; xxii. 2, 14. By the tree of the science of good and evil, is signified man believing that he lives from himself, and not from God; thus that love and wisdom, charity and faith, that is, good and truth, are in man his, and not God's; believing this, because he thinks and wills, and speaks and acts, in all likeness and appearance as from himself; and because man from this faith persuades himself, that God has put Himself, or infused his Divine into him, therefore the serpent said, "*God knoweth, in the day that ye shall have eaten of the fruit of that tree, your eyes will be opened, and ye will be as God, knowing good and evil,*" Gen. iii. 5. By eating from those trees is signified reception and appropriation, by eating from the tree of life the reception of life eternal, and by eating from the tree of the science of good and evil the reception of damnation; therefore also each, Adam and his wife, together with the serpent, were cursed: by the serpent, is understood the devil as to the love of self and the pride of one's own intelligence, and this love is the possessor of that tree, and the men, who are in pride from that love, are those trees. Those, therefore, are in an enormous error who believe, that Adam was wise and did good from himself, and that this was his state of integrity, when yet Adam himself was cursed on account of that belief; for this is signified by eating from the tree of the science of good and evil; wherefore he then fell from the state of integrity, which he had from this, that he believed that he was wise and did good from God, and nothing from himself, for this is understood by eating from the tree of life. The Lord alone, when He was in the world, was wise from Himself, and did good from Himself, because the Divine itself by nativity was in Him and His, wherefore also from His own power He became Redeemer and Savior. From all these things they made this conclusion, "That by the tree of life, and by the tree of the science of good and evil, and by eating from them, is signified that life to man is God in him, and that then he has heaven and life eternal; but that death to man is the persuasion

and belief, that life to man is not God but himself, whence he has hell and death eternal, which is damnation."

136. After these things they looked upon the paper left by the angels upon the table, and saw written underneath, **CONJOIN THESE THREE INTO ONE OPINION**; and they then collected them, and saw that those three cohered in one series, and that that series or opinion was this, "That man is created that he may receive love and wisdom from God, and yet in all likeness as from himself, and this for the sake of reception and conjunction; and that therefore man is not born into any love, nor into any science, and also not into any power of loving and being wise from himself; wherefore if he ascribes all the good of love and truth of wisdom to God, he becomes a living man, but if he ascribes them to himself, he becomes a dead man." These they wrote upon a new paper, and placed this upon the table; and, behold, suddenly angels were present in shining white light, and carried away the paper into heaven; and after it was read there, those sitting upon the seats heard thence the words, Well, well, well: and forthwith there appeared one thence as if flying, who had two wings about the feet, and two about the temples, having rewards in his hand, which were robes, caps, and wreaths of laurel; and he let himself down, and gave to those who sat at the north, robes of opaline color; to those who sat at the west, robes of a scarlet color; to those who sat at the south, caps, the borders of which bands of gold and pearls adorned, and diamonds cut in the form of flowers adorned the elevations of the left side; but to those who sat at the east, he gave wreaths of laurel, in which were rubies and sapphires. All, decorated with these rewards, went home from the exercise of wisdom, and when they showed themselves to their wives, they came to meet them, being also distinguished with ornaments presented from heaven, at which the husbands wondered.

137. **THE SECOND RELATION.** When I was in meditation concerning conjugal love, behold, there appeared at a distance two naked infants with baskets in their hands, and turtle-doves flying around them; and when they were seen nearer, they appeared as if they were naked, handsomely adorned with garlands; chaplets of flowers decorated their heads, and wreaths of lilies and roses of a violet color, hanging obliquely from the shoulders to the loins, adorned their breasts; and round about them both was as it were a common band woven together from small leaves with olives interspersed. But when they came up nearer, they did not appear as infants, nor naked, but as two men (*homines*) in the first flower of age, clad in robes and tunics of shining silk, in which were inwoven flowers most beautiful to the sight; and when they were

close to me, there breathed forth from heaven through them a vernal heat, with a sweet smelling odor, as from the earliest flowers in gardens and fields. They were two consorts from heaven; and then they spoke to me; and because the things which I had seen were fresh in thought, they asked, What did you see? And when I related that at first they seemed to me as naked infants, afterwards as infants decorated with garlands, and at length taller, clad in flowered garments, and that then there forthwith breathed upon me something spring-like with its delights, they smiled pleasantly at these things, and said, that in the way they did not seem to themselves as infants, nor naked, nor with garlands, but continually in like appearance as now; and that thus at a distance their conjugal love was represented, its state of innocence by their having seemed as naked infants, its delights by the garlands, and the same delights now by the flowers inwoven in their robes and tunics; and because you said, that, as we approached, a vernal heat breathed on you, with its pleasant spiracles, as from a garden, we will tell why this was; and they said, We have been consorts now for ages, and continually in the flower of age in which you see us; and our first state was as the first state of a virgin and a youth is, when they consociate themselves by marriage; and we then believed that that state was the very blessedness of our life; but we heard from others in our heaven, and afterwards we ourselves perceived, that that state was of heat not tempered with light, and that it is successively tempered, as the husband is perfected in wisdom, and the wife loves that wisdom in the husband, and that this is done by means of uses, and according to those, which each by mutual aid affords in society; also that delights succeed according to the temperature of heat and light, or of wisdom and its love. That when we approached there breathed on you as it were a vernal heat, is because conjugal love and that heat in our heaven act as one, for heat with us is love, and light with which heat is united is wisdom, and use is as the atmosphere which contains each in its bosom. What are heat and light without their continent, so what are love and wisdom without their use? there is no conjugal in them, because there is not a subject in which they may be. In heaven, where vernal heat is, there love truly conjugal is; that it is there, is because there is nothing vernal elsewhere, than where heat is equally united to light, or where there is as much of heat as of light, and the reverse; and we affirm, that as heat is delighted with light, and light in its turn with heat, so love is delighted with wisdom, and wisdom in its turn with love. He further said, With us in heaven there is perpetual light, and never the shade of evening, still less darkness, because our sun does not set and rise as your sun, but stands continually in the middle between the zenith and the hori-

zon, which, according to your speech, is in the 45th degree of heaven; thence it is, that heat and light, proceeding from our sun, make perpetual spring, and that a perpetual spring-like feeling inspires those, with whom love is united with wisdom in equal proportion; and our Lord, by the eternal union of heat and light, breathes nothing but uses; thence, also, are the germinations of your earth, and the couplings of your birds and animals, in times of spring; for the vernal heat opens their interiors even to the inmosts, which are called their souls, and affects these, and puts in them its own conjugal, and causes that their prolific comes into its delights, from the continual endeavor to produce fruits of use, which is the propagation of their kind. But with men there is a perpetual influx of vernal heat from the Lord, wherefore they are able to be delighted with marriage in every season, even in mid-winter; for the men were created receptions of light, that is, of wisdom from the Lord, and the women were created receptions of heat, that is, of the love of the wisdom of the man from the Lord. Hence now it is, that, as we approached, there breathed on you a vernal heat, with a sweet-smelling odor, as from the earliest flowers in gardens and fields. These things being said, the man gave me his right hand, and conducted me to houses, where were consorts in like flower of age with themselves; and he said, that those wives, now seen as virgins, were in the world old infirm women, and the husbands, now seen as youths, were there decrepit old men; and that they all were restored by the Lord to this blooming age, because they loved each other mutually, and from religion shunned adulteries as enormous sins: and he said, that no one knows the blessed pleasures of conjugal love, but he that rejects the dreadful pleasures of adultery, and that no one can reject these, but he that is wise from the Lord, and that no one is wise from the Lord, unless he does uses from the love of uses. I also saw then the utensils of their houses, all which were in heavenly forms, and glittered with gold as it were flaming from the rubies set therein.



CONCERNING THE CHASTE AND THE NON-CHASTE.

138. SINCE I am as yet but in entrance to the treating concerning conjugal love specifically, and conjugal love cannot be known specifically, except indistinctly and thus obscurely, unless its opposite, which is the unchaste, in some measure also appear, and this does appear in some measure or in shade, when the chaste is described together with the non-chaste (non-chastity is only a removing of the unchaste from the chaste; but the unchaste, which is altogether

opposite to the chaste, is treated of in the latter part of this work, where it will be described in its full extent and with its varieties, under the title *THE PLEASURES OF INSANITY CONCERNING SCORTATORY LOVE*), what, therefore, the chaste is and the non-chaste, and with whom, will be illustrated in this order. I. *That the chaste and the non-chaste are predicated only of marriages, and of such things as are of marriage.* II. *That the chaste is predicated only of monogamical marriages, or those of one man with one wife.* III. *That the Christian conjugal only is given chaste.* IV. *That love truly conjugal is chastity itself.* V. *That all the delights of love truly conjugal, even the ultimate, are chaste.* VI. *That conjugal love, with those who become spiritual from the Lord, is more and more purified, and becomes chaste.* VII. *That the chastity of marriage exists by a total renouncement of whoredoms from religion.* VIII. *That chastity cannot be predicated of infants, nor of boys and girls, nor of youths and virgins, before they feel with themselves the love of the sex.* IX. *That chastity cannot be predicated of eunuchs born, nor of eunuchs made.* X. *That chastity cannot be predicated of those, who do not believe adulteries to be evils of religion, and still less of those, who do not believe adulteries to be detriments of society.* XI. *That chastity cannot be predicated of those, who abstain from adulteries only for various external causes.* XII. *That chastity cannot be predicated of those, who believe marriages to be unchaste.* XIII. *That chastity cannot be predicated of those, who have renounced marriages by vowing perpetual celibacy, unless there be and remain in them the love of a life truly conjugal.* XIV. *That a state of marriage is to be preferred to a state of celibacy.* The explication of these now follows.

139. I. THAT THE CHASTE AND THE NON-CHASTE ARE PREDICATED OF MARRIAGES, AND OF SUCH THINGS AS ARE OF MARRIAGE, is because love truly conjugal is chastity itself, as follows; and the love opposite to it, which is called scortatory, is unchastity itself; as far, therefore, as the former is purified from the latter, so far that is chaste, for so far its destructive opposite is taken away; from which it is manifest, that it is the purity of conjugal love which is called chastity. Still there is given a conjugal love not chaste, which yet is not unchastity, as between consorts, who, for various external causes, abstain from the effects of lasciviousness so far as that they do not think about them; but yet, if that love is not purified in their spirits, it is still not chaste; its form is chaste, but a chaste essence is not in it.

140. That the chaste and the non-chaste are predicated of such things as are of marriage, is because the conjugal is inscribed on each sex from inmosts to ultimates, and according to it is man as to

the thoughts and affections, and thence interiorly as to the acts and gestures of the body; that it is so, appears more evidently from those who are unchaste; the unchaste residing in their minds is heard from the sound of their speech, and from the application of all things of discourse, even chaste, to what is libidinous; the sound of the speech is from the affection of the will, and the speech from the thought of the understanding; which is a sign, that the will with all things of it, and the understanding with all things of it, thus the whole mind, and thence all things of the body, from inmosts to ultimates, abound in things unchaste. I have heard from the angels, that the unchaste, with consummate hypocrites, is perceived from the hearing, howsoever chastely they talk, and also is felt from the sphere flowing forth from them; which also is a sign, that unchastity resides in the inmosts of their mind, and thence in the inmosts of their body, and that these are exteriorly covered over as a shell painted with figures of various colors. That a sphere of lasciviousness flows forth from unchaste persons, is manifest from the statutes among the sons of Israel, that every and each thing was unclean, which those, defiled by such, only touched with the hand. From these things it may be concluded, that the case is similar with the chaste, viz. that with these every and each thing is chaste, from inmosts to ultimates, and that the chastity of conjugal love makes this: thence it is, that in the world it is said, that to the clean all things are clean, and that to the unclean all things are unclean.

141. II. THAT THE CHASTE IS PREDICATED ONLY OF MONOGAMICAL MARRIAGES, OR THOSE OF ONE MAN WITH ONE WIFE. That the chaste is predicated of those alone, is because with them conjugal love resides not in the natural man, but enters into the spiritual, and successively opens to itself a way to spiritual marriage itself, which is that of good and truth, and which is its origin, and conjoins itself with it; for that love enters according to the increments of wisdom, and these are according to the implantation of the church by the Lord, as has been shown before in many places. This cannot be the case with polygamists, since they divide conjugal love, and this love divided is not unlike the love of the sex, which in itself is natural; but concerning this some important things will be seen in the chapter on POLYGAMY.

142. III. THAT THE CHRISTIAN CONJUGIAL ONLY IS GIVEN CHASTE, is because love truly conjugal with man marches on with like step, as the state of the church with him, and because that is from the Lord, as has been shown in the preceding chapter, n. 130, 131, and elsewhere; also because the church in its genuine truths is in the Word, and the Lord is there present in them; from these it follows, that there is not given a chaste conjugal, except in the

Christian world, and that if it is not given, still it is capable of being given. By the Christian conjugal is understood the marriage of one man with one wife. That this conjugal can become ingrafted in Christians, and follow hereditarily into the offspring from parents, who are in love truly conjugal, and that from it are born together both the faculty and the inclination for being wise in the things which are of the church and of heaven, will be seen in its own place. That Christians, if they marry more wives, commit not only natural adultery, but also spiritual adultery, will be demonstrated in the chapter on polygamy.

143. IV. THAT LOVE TRULY CONJUGIAL IS CHASTITY ITSELF. The causes are these, 1. Because it is from the Lord, and corresponds to the marriage of the Lord and the church. 2. Because it descends from the marriage of good and truth. 3. Because it is spiritual, as the church is with man. 4. Because it is a fundamental love, and the head of all heavenly and spiritual loves. 5. Because it is the legitimate seminary of the human race, and from this of the angelic heaven. 6. Because on this account it is also with the angels of heaven, and from it with them are born spiritual offspring, which are love and wisdom. 7. And because its use is thus more excellent than the rest of the uses of creation. From these it follows, that love truly conjugal, viewed from its origin and in its essence, is pure and holy, so that it can be called purity and holiness, and therefore chastity itself; but that still it is not wholly pure with men nor with angels, may be seen in article VI. now following, n. 146.

144. V. THAT ALL THE DELIGHTS OF LOVE TRULY CONJUGIAL, EVEN THE ULTIMATE, ARE CHASTE. This follows from the things above explained, that love truly conjugal is chastity itself, and delights make its life. That the delights of that love ascend and enter heaven, and in the way pass through the pleasures of heavenly loves, in which the angels of heaven are; also, that they conjoin themselves with the delights of their conjugal love, has been mentioned above. Moreover, it has been heard from the angels, that they perceive those delights with themselves to be exalted and filled, while they ascend from chaste consorts on earth; and on account of by-standers, who were unchaste, to the question whether ultimate delights were so too, they nodded assent, and said tacitly, How otherwise? are not these delights those of true conjugal love in their fulness? Whence the delights of that love are, and of what quality, may be seen above, n. 69; and in the RELATIONS, especially in those following.

145. VI. THAT CONJUGIAL LOVE, WITH THOSE WHO BECOME SPIRITUAL FROM THE LORD, IS MORE AND MORE PURIFIED, AND

BECOMES CHASTE. The causes are, 1. Because the first love, by which is understood the love before the nuptials, and just after the nuptials, draws something from the love of the sex, and thus from the ardor proper to the body not as yet mitigated by the love of the spirit. 2. Because man from natural becomes spiritual successively; for he becomes spiritual, as the rational, which is the mediate between heaven and the world, begins to draw a soul from the influx from heaven, which takes place according as it is affected and gladdened from wisdom, concerning which above, n. 130; and as far as this is done, so far his mind is elevated into a superior air (*aura*), which is the continent of heavenly light and heat, or, which is the same, of the wisdom and love in which the angels are; for heavenly light acts as one with wisdom, and heavenly heat with love; and according as wisdom and its love increase with consorts, so conjugal love is purified with them; and because this is done successively, it follows that that love becomes more and more chaste. That spiritual purification may be compared with the purification of natural spirits, which is done by chemical processes, and called defecation, rectification, castigation, cohobation, acution, decantation, and sublimation; and wisdom purified may be compared with alcohol, which is spirit most highly rectified. 3. Now because spiritual wisdom is in itself such, that it grows warm more and more with the love of being wise, and from this love increases to eternity, which takes place as it is perfected as it were by means of defecations, castigations, rectifications, acutions, decantations, and sublimations, and these by polishings and abstractions of the understanding from the fallacies of the senses, and of the will from the allurements of the body, it is manifest that conjugal love, whose parent is wisdom, in like manner becomes successively more and more pure, and thus chaste. That the first state of love between consorts is a state of heat not yet tempered by light, but that it is tempered successively, as the husband is perfected in wisdom, and the wife loves it in her husband, may be seen in the **RELATION**, n. 137.

146. But it ought to be known, that conjugal love altogether chaste or pure is not given with men, nor with angels; there is still something not chaste or not pure, which adjoins and subjoins itself to it; but this is of another nature than that of which the unchaste is; for with those the chaste is above, and the non-chaste beneath, and there is interposed by the Lord as it were a door with a hinge, which is opened by means of determination, and is taken care of, lest it should stand open, so that the one may pass through into the other, and they should commix themselves; for the natural of man by nativity is contaminated and filled with evils; but not so his spiritual, because the nativity of this is from the Lord, for it is regeneration; and this

is a successive separation from the evils which have grown upon his inclinations. That no love with men and with angels is altogether pure, neither that it can become so, but that the end, purpose, or intention of the will, is primarily regarded by the Lord, and that therefore as far as man is in these, and perseveres in them, so far he is initiated into purity, and so far by progressing he approaches it, may be seen above, n. 71.

147. VII. THAT THE CHASTITY OF MARRIAGE EXISTS BY A TOTAL RENOUNCEMENT OF WHOREDOMS FROM RELIGION. The reason is, because chastity is the removal of unchastity: it is a universal law, that as far as any one removes evil, so far opportunity is given to good to take its place; and further, as far as evil is held in hatred, so far good is loved; and also the reverse; consequently, that as far as whoredom is renounced, so far the chastity of marriage enters. That conjugal love is purified and rectified according to the renouncement of whoredoms, every one sees from common perception, provided it is said and heard, thus before confirmations; but because all have not common perception, it is important that it should be illustrated by confirmations also; the confirmations are, that conjugal love is cold as soon as it is divided, and this growing cold causes it to perish, for the heat of unchaste love extinguishes it; for two opposite heats cannot be given at the same time, but that the one rejects the other and deprives it of its potency. When therefore the heat of conjugal love removes and rejects the heat of scortatory love, conjugal love begins to grow pleasantly warm, and from the sense of its delights to bud and flower, as an orchard and rose garden in the time of spring; the latter from the vernal temperature of light and heat from the sun of the natural world, but the former from the vernal temperature of light and heat from the sun of the spiritual world.

148. There is implanted in every man (*homo*) from creation, and thence by nativity, an internal conjugal, and an external conjugal; the internal is spiritual, and the external is natural; man comes first into the latter, and as he becomes spiritual, he comes into the former. If therefore he abides in the external or natural conjugal, then the internal or spiritual conjugal is veiled over, until he knows nothing concerning it, yea, until he calls it inanity of idea; but indeed if man becomes spiritual, he then begins to know something concerning it, afterwards to perceive something concerning its quality, and successively to feel the pleasant, agreeable, and delightful things of it; and as these things are done, so the covering between the external and internal, spoken of above, begins to be attenuated, then as it were to melt, and lastly to be dissolved and dissipated. When this has taken place, the external conjugal remains indeed, but it is continually corrected and purified from its dregs by the internal; and this even

as until the external becomes as the face of the internal, and draws its own enjoyment from the blessedness which is in the internal, and at the same time its life, and the delights of the potency of this. Such is the renouncement of whoredoms, by means of which the chastity of marriage exists. It may be believed, that the external conjugal, which remains after the internal has separated itself from it, or it from itself, is a like thing with the external not separated; but I have heard from the angels that they are wholly unlike, as that the external from the internal, which they called the external of the internal, was void of all lasciviousness, because the internal cannot act lasciviously, but only be delighted chastely, and that it brings the like into its external, in which it feels its own delights; altogether otherwise is the external separated from the internal; this, they said, was lascivious in the general and in every part. The external conjugal from the internal they compared to choice fruit, whose pleasant flavor and odor insinuate themselves into its surface, and form this into correspondence with themselves. The external conjugal from the internal they also compared with a granary, whose provision is never diminished, but that which is taken out is constantly supplied anew; but the external separated from the internal they compared with wheat in a winnowing machine, which if thrown round about, the chaff only remains, which is dissipated by the breeze of air; thus it becomes with conjugal love, unless what is scortatory is renounced.

149. That the chastity of marriage does not exist by the renouncement of whoredoms, unless this is done from religion, is because man without religion does not become spiritual, but remains natural, and if the natural man renounces whoredoms, still his spirit does not renounce them; and thus although it seems to himself, that by the renouncement he is chaste, still, however, unchastity lies hid within as corrupt matter in a wound healed only on the outside. That conjugal love is according to the state of the church with man, may be seen above, n. 130. More concerning this matter may be seen in the exposition of article XI. which follows.

150. VIII. THAT CHASTITY CANNOT BE PREDICATED OF INFANTS, NOR OF BOYS AND GIRLS, NOR OF YOUTHS AND VIRGINS, BEFORE THEY FEEL WITH THEMSELVES THE LOVE OF THE SEX. The reason is, because the chaste and the unchaste are predicated solely of marriages, and of such things as are of marriage; see above, n. 139; and with those, who know nothing of things conjugal, there is not any predication of chastity, for there is as it were nothing with them, and an affection of nothing is not given, nor thought concerning it: but after that nothing there rises up something, when the first of marriage is felt, which is of the love of the sex. That virgins and youths, before

they feel the love of the sex with themselves, are, by the common people, called chaste, is from ignorance of what chastity is.

151. IX. THAT CHASTITY CANNOT BE PREDICATED OF EUNUCHS BORN, NOR OF EUNUCHS MADE. By eunuchs born are understood those especially, with whom the ultimate of love is by nativity wanting; and because then the first and the mediate lack a foundation upon which to stand, they do not exist; and if they exist, it is not of their concern to distinguish between the chaste and the unchaste, for each is indifferent to them; but of these there are many distinctions. With eunuchs made it is nearly a like case, as with some eunuchs born; but eunuchs made, because they are both men and women, therefore cannot but look upon conjugal love as a phantasy, and its delights as nonsense. If any thing from inclination be in them, it becomes mute, which is neither chaste nor unchaste; and what is neither, is not of any denomination from the one or from the other.

152. X. THAT CHASTITY CANNOT BE PREDICATED OF THOSE, WHO DO NOT BELIEVE ADULTERIES TO BE EVILS OF RELIGION; AND STILL LESS OF THOSE, WHO DO NOT BELIEVE ADULTERIES TO BE DETRIMENTS OF SOCIETY. That chastity cannot be predicated of those, is because they do not know what chastity is, nor that it is, for chastity is of marriage, as was here shown in the first article; and those, who do not believe adulteries to be evils of religion, make even marriages unchaste, when yet religion with consorts makes the chastity of them; thus to those nothing is chaste, wherefore in vain is chastity named in their presence; these are adulterers from confirmation (*ex confirmato*); but those who do not believe adulteries to be detriments of society, know still less than the former what chastity is, or that it is, for they are adulterers from purpose (*ex proposito*). If they say that marriages are less unchaste than adulteries, they say this with the mouth, but not with the heart, because marriages with them are cold, and those who speak from this cold concerning chaste heat, cannot have an idea of chaste heat concerning conjugal love. Of what quality those are, and of what quality are the ideas of their thought, and thence of what quality the interiors of their speech, will be seen in the second part concerning the insanities of adulterers.

153. XI. THAT CHASTITY CANNOT BE PREDICATED OF THOSE, WHO ABSTAIN FROM ADULTERIES ONLY FOR VARIOUS EXTERNAL CAUSES. Many believe, that the abstaining from adulteries in the body only is chastity, when yet it is not chastity, unless it be at the same time also in the spirit; the spirit of man, by which is here understood his mind as to affections and thoughts, makes the chaste and the unchaste, for thence is the chaste and the unchaste in the body; for this is altogether such as the mind or spirit is: hence it

follows, that they who abstain from adulteries in the body, and not from the spirit, and they who abstain from them in spirit from the body, are not chaste. There are given many causes, which make man desist from them in body, and also in spirit from the body; but still, he who does not desist from them in the body from the spirit, is unchaste; for the Lord says, "*that if any one has looked upon the woman of another so that he lusteth after her, he has already committed adultery with her in his heart,*" Matt. v. 28. All the causes of abstinence from adulteries in body only cannot be recounted, for they are various according to the states of marriage, and also according to the states of the body; for there are those who abstain from them from fear of the civil law and its penalties; from fear of the loss of fame and thence of honor; from fear of diseases from them; from fear of quarrels at home on the part of the wife, and thence of intranquillity of life; from fear of revenge by the husband or a relative; from fear of blows from the servants; also those who abstain from poverty, or from avarice, or from imbecility arising either from disease, or from abuse, or from age, or from impotence. Among these are those also, who, because they cannot or dare not commit adulteries in body, do therefore also condemn them in the spirit, and thus speak morally against them, and in favor of marriages; but these, if they do not in spirit, and if the spirit does not from religion, execrate adulteries, are still adulterers, for, although they do not commit them in body, still they do in spirit; wherefore after death, when they become spirits, they speak openly in favor of them. From these things it is manifest, that even a wicked person can shun adulteries as detriments, but that none but a Christian can shun them as sins. From these things the truth of the proposition is now evident, that chastity cannot be predicated of those, who abstain from adulteries only for various external causes.

154. XII. THAT CHASTITY CANNOT BE PREDICATED OF THOSE WHO BELIEVE MARRIAGES TO BE UNCHASTE. These neither know what chastity is, nor that it is, like those, concerning whom above, n. 152; and like those who place chastity only in celibacy, concerning whom it follows.

155. XIII. THAT CHASTITY CANNOT BE PREDICATED OF THOSE, WHO HAVE RENOUNCED MARRIAGES BY VOWING PERPETUAL CELIBACY, UNLESS THERE BE AND REMAIN IN THEM THE LOVE OF A LIFE TRULY CONJUGIAL. That concerning these there is no predication of chastity, is because conjugal love, after a vow of perpetual celibacy, is cast away, concerning which love solely, however, is there predication of chastity; and because there is still within by creation and thence by nativity an inclination to the sex, and when this is restrained and kept under, it cannot be otherwise than that that

inclination should go forth into heat, and, with some, into burning heat, which, while it rises out of the body into the spirit, infests it, and with some defiles it; and it may be the case, that the spirit thence defiled may defile also religious things, and cast them down from their internal seat, where they are in holiness, into externals, where they become of the mouth and gesture only; wherefore it is provided by the Lord, that that celibacy is only with those who are in external worship, in which they are, because they do not come to the Lord, nor read the Word; with these, eternal life is not endangered by celibacies enjoined at the same time with the promise of chastity, as with those who are in internal worship: to this is added, that many do not enter upon that state of life from freedom of the will, but some before they are in freedom from reason, and some on account of alluring causes from the world. Of those, who adopt that state for the sake of an alienation of the mind from the world, that they may be free for divine worship, they only are chaste, with whom the love of a life truly conjugal either had been before that state, or takes place after it, and remains, because it is the love of this life of which chastity is predicated. Wherefore also all recluses after death are at length freed from their vows, and set at liberty, that, according to the interior wishes and desires of their love, they may be led to choose a life either conjugal or extra-conjugal; if they then enter upon conjugal life, those who have loved also the spirituals of worship, are given in marriage in heaven; but they who enter upon extra-conjugal life are sent to their like, who dwell on the sides of heaven. I have inquired of the angels, whether they who have studied piety, given themselves up to divine worship, and thus withdrawn themselves from the deceits of the world, and from the concupiscences of the flesh, and on that account have vowed perpetual virginity, are received into heaven, and there become chief among the happy according to their faith. But the angels answered, that they are indeed received, but when they feel the sphere of conjugal love there, they become sad and anxious, and that then, some of their own accord, some from leave asked, and some from command, go away and are sent out; and that when they are out of that heaven, a way is opened for them to their consociates, who in the world had been in a like state of life; and that then from being anxious they become cheerful, and are made glad among themselves.

156. XIV. THAT A STATE OF MARRIAGE IS TO BE PREFERRED TO A STATE OF CELIBACY, is evident from the things which have hitherto been said concerning marriage and concerning celibacy. That a state of marriage is to be preferred, is because that state is from creation; because its origin is the marriage of good and truth;

because its correspondence is with the marriage of the Lord and the church; because the church and conjugal love are constant companions; because its use is more excellent than the uses of all things of creation, for therefrom according to order is the propagation of the human race, and also of the angelic heaven, for this is from the human race; to these is added, that marriage is the fulness of man, for by means of it man becomes a full man, which comes to be demonstrated in the following chapter. All these things are not in celibacy. But if the proposition is given, that a state of celibacy is better than a state of marriage, and if this is left to examination, in order that it may be assented to and established by confirmations, then by means of these confirmations these things result; that marriages are not holy, nor are given chaste; yea, that chastity in the female sex is with no others than those who abstain from marriages, and vow perpetual virginity: and moreover, that those who had vowed perpetual celibacy are understood by the eunuchs who make themselves eunuchs for the sake of the kingdom of God, Matt. xix. 12; besides more things, which from a proposition not true, are also not true. By the eunuchs, who make themselves eunuchs for the sake of the kingdom of God, are understood spiritual eunuchs, who are those that in marriages abstain from the evils of whoredoms: that Italian eunuchs are not understood, is manifest.

151.* To this I shall add TWO RELATIONS. FIRST. While I was going home from this exercise of wisdom, concerning which above, n. 132, I saw in the way an angel in a violet-colored garment; he joined me at my side, and said, I see that you have come from the exercise of wisdom, and that you are gladdened from what you have heard there; and, because I perceive that you are not full in this world, because you are at the same time in the natural world, and therefore are unacquainted with our Olympic gymnasiums, where the ancient sophi meet together, and draw from the new comers from your world what changes and successions of state wisdom has undergone and is still undergoing, if you will, I will conduct you to the place, where many of those ancient sophi and their sons, that is, their disciples, dwell. And he conducted me to the confines between the north and east, and while I looked forth thither from an elevated

* In the original a mistake here occurs in the numerical character of the paragraphs, that which ought to have been 157 being 151. Nos. 47 and 48 also, in the former part of the book, were repeated and not marked. It is necessary on account of references to continue them as they stand in the original. Those which are repeated after this, are marked with an asterisk.

place, behold there was seen a city, and at one side of it two hills, and the one nearer to the city was lower than the other; and he said to me, That city is called Athenæum, the lower hill, Parnassium, and the higher, Heliconæum; they are so called, because in the city and around it sojourn the ancient wise men in Greece, as Pythagoras, Socrates, Aristippus, Xenophon, with their disciples and pupils. And I asked concerning Plato and Aristotle; he said, that they and their attendants dwell in another region, because the latter taught rationals which are of the understanding, but the former, morals which are of the life. He said, that from the city Athenæum the studious are frequently sent away to the literati of the Christians, that they may relate what they think at this day concerning God, concerning the creation of the universe, concerning the immortality of the soul, concerning the state of man relative to the state of beasts, and concerning other matters which are of interior wisdom; and he said, that a herald had this day announced a meeting, an indication, that the emissaries had met with new comers from earth, from whom they heard curious things. And we saw many going out of the city and from its vicinity, some having laurel wreaths upon their heads, some holding palms in their hands, some with books under their arms, and some with pens under the hair of the left temple. We inserted ourselves among them, and ascended together, and behold, upon the hill was an octogonal palace, which they called Palladium, and we entered it; and behold, therein were eight hexangular alcoves, in each of which was a book-case, and also a table, at which the laurelled ones sat; and in the Palladium itself were seen seats carved out of rock, on which the rest set themselves down; and then a door was opened at the left, through which two new-comers from the earth were introduced, and after they had been saluted, one of the laurelled ones asked them, **WHAT NEWS FROM THE EARTH?** And they said, It is new, that in forests they have found men as beasts, or beasts as men, but that from the face and body they knew them to have been born men, and to have been lost or left out in the forests in the second or third year of their age; they said, that they were not able to express by sound any thing of thought, nor to learn to articulate sound into any word; that neither did they know the food suitable for themselves, as beasts do, but that they threw into the mouth things found in the forest, both clean and unclean; besides many like things; from which some learned men among us have conjectured, and some have concluded, many things concerning the state of men relative to the state of beasts. On hearing these things, some of the ancient sophi asked, **What do they conjecture and conclude from those facts?** and the two new-comers answered, that there were many things, which, however, may be referred to these: 1. That man from his own

nature, and also from nativity, is more stupid, and thence more vile than any beast; and that in like manner he goes on to be, if he is not instructed. 2. That he can be instructed, because he has learnt to form articulate sounds, and thence to speak, and that by that means he has begun to bring forth his thoughts, and this successively more and more, until he was able to express the laws of society, many of which are nevertheless unpressed on beasts by nativity. 3. That beasts have rationality equally as men. 4. Wherefore if beasts could speak, they would argue upon every subject as skilfully as men; a proof of which thing is, that they think from reason and prudence equally as men. 5. That understanding is only a modification of light from the sun, heat co-operating, and ether being the medium, so that it is only an activity of interior nature, and that this may be exalted even until it appears as wisdom. 6. That therefore it is vain to believe that man lives after death any more than a beast, except that he may, perchance, for some days after his decease, from the exhalation of the life of the body, appear as a cloud under the appearance of a spectre, before he is dissipated into nature; scarcely otherwise than as a shrub, kindled anew from its ashes, appears in the likeness of its own form. 7. Consequently that religion, which teaches a life after death, is an invention, that the simple may be held from within in bonds by its laws, as they are held from without by the laws of the state. To these they added, that the merely ingenious argue thus, but not the intelligent; and they asked how the intelligent argue; they said, that they had not heard, but that they supposed they must argue otherwise.

152.* On hearing these things, all who were sitting at the tables said, Oh, what times are now on earth! alas, what changes has wisdom undergone! is it not turned into senseless ingenuity? The sun has set, and is under the earth diametrically opposite to his meridian. Who cannot know, from the evidence derived from those left and found in forests, that man not instructed is such? Is he not according as he is instructed? Is he not born in greater ignorance than beasts? Must not he learn to walk and speak? If he did not learn to walk, would he raise himself up upon his feet? And if he did not learn to speak, would he mutter any thing of thought? Is not every man, as he is instructed, insane from falses, or wise from truths? and is not one insane from falses in all phantasy that he is wiser than one wise from truths? Are there not given men foolish and delirious, who are no more men than those found in the forests? Are not persons destitute of memory like these? From all these things we have concluded, that man without instruction is not man, nor beast, but that he is a form, which can receive into itself that which makes man, and thus that he is not born man,

but that he becomes man ; and that man is born such a form, that he may be an organ recipient of life from God, for the sake of the end, that he may be a subject into which God may bring every good, and by union with himself make blessed to eternity. We perceive from your discourse, that wisdom at this day is so far extinguished or infatuated, that they know nothing at all concerning the state of the life of men relative to the state of life of beasts ; hence it is, that they do not know the state of the life of man after death : but those who are able to know this, but will not know, and thence deny it, as many of your Christians do, we may liken to those found in the forests ; not that they have become thus stupid from the want of instruction, but that they have made themselves thus stupid through the fallacies of the senses, which are the darkness of truths.

153.* But at that instant a certain one standing in the middle of the palladium, holding a palm in his hand, said, Unfold, I pray, this arcana, how man, created a form of God, could be changed into a form of the devil ; I know that the angels of heaven are forms of God, and that the angels of hell are forms of the devil, and the two forms are opposite to each other, these of insaneness, those of wisdom ; say, therefore, how man, created a form of God, could pass from day into such night, that he could deny God and life eternal. To these things the teachers answered in order, first the Pythagoreans, next the Socratics, and afterwards the rest ; but among them there was a certain Platonist ; he spoke last, and his opinion prevailed, which was, that the men of the saturnine period or golden age knew and acknowledged, that they were forms recipient of life from God, and that on this account wisdom was inscribed on their souls and hearts, and thence that they saw truth from the light of truth, and by means of truths perceived good from the pleasure of the love of it : but as the human race in the following ages receded from the acknowledgment, that every truth of wisdom, and thence good of love with them, continually flowed in from God, they ceased to be habitacles of God, and then also discourse with God ceased, and consociation with angels ; for the interiors of their mind were bent from their direction, which had been elevated upwards to God from God, into a direction more and more oblique, outwards into the world, and thus to God from God through the world, and at length were inverted into the opposite direction, which is downwards to self ; and because God cannot be looked at by man interiorly inverted, and thus averted, men separated themselves from God, and became forms of hell or the devil. From these things it follows, that in the first ages they acknowledged in heart and soul, that every good of love, and thence truth of wisdom, were to them from God, and also

that they were God's in them, and thus that they were mere receptacles of life from God, and thence called images of God, sons of God, and born of God; but that in succeeding ages they did not acknowledge this in heart and soul, but by a kind of persuasive faith, and next by a historical faith, and at length only with the mouth; and to acknowledge such a thing only with the mouth is not to acknowledge, yea, it is to deny it in heart. From these things it may be seen of what quality wisdom is at this day on earth among Christians, although they are able to be inspired by God from a written revelation, while they know not the distinction between man and beast; and hence many believe, that if man lives after death, a beast is to live also, or because a beast does not live after death, neither is man to live. Has not our spiritual light, which illuminates the sight of the mind, become thick darkness with them? and has not their natural light, which only illuminates the sight of the body, become brightness to them?

154.* After this they all turned themselves to the two new-comers, and gave them thanks for their visit and relation, and entreated that they would report to their brethren these things which they had heard; and the new-comers answered, that they would endeavor to confirm their brethren in this truth, that as far as they attribute every good of charity and truth of faith to the Lord, and not to themselves, so far they are men, and so far they become angels of heaven.

155.* **THE OTHER RELATION.** One morning most sweet singing heard from some height above me awaked me, and thence in the first watch, which is internal, pacific, and sweet, above the succeeding ones of the day, I was able to be kept for some time in the spirit as if out of the body, and to attend precisely to the affection which was sung. The singing of heaven is nothing else but an affection of the mind, which is emitted through the mouth as a tune, for it is sound separate from the discourse of one speaking from an affection of love, which affection gives life to speech. In that state I perceived, that it was the affection of the delights of conjugal love which was made tuneful by wives in heaven; that it was so, I observed from the sound of the singing, in which those delights were varied in wonderful modes. After this I rose, and looked forth into the spiritual world, and behold, in the east, under the sun there, there appeared as it were a **GOLDEN RAIN**; it was the morning dew, descending in such abundance, which, touched by the rays of the sun, exhibited before my sight the appearance of a golden rain; being from this still more fully awaked, I went out in the spirit, and asked an angel by chance then meeting me, whether he saw golden rain descending from the sun. And he answered that he saw it

as often as he is in meditation concerning conjugal love, and then turned his eyes thither; and he said, That rain falls upon a hall, in which are three husbands with their wives, who dwell in the midst of an eastern paradise. That such a rain seems falling from the sun upon that hall, is because with them there resides wisdom concerning conjugal love and its delights, with the husbands concerning conjugal love, and with the wives concerning its delights. But I perceive that you are in meditation concerning the delights of conjugal love; wherefore I will lead you to that hall, and introduce you; and he led me through things paradisaical to houses which were built of olive wood, and there were two columns of cedar before the gate, and he introduced me to the husbands, and requested that I might be permitted to speak with the wives in their presence; and they assented, and called them: the latter inspected my eyes sharply; and I asked, Why so? they said, We can see precisely what inclination and thence affection, and what thought from this affection, you have concerning the love of the sex; and we see that you are meditating intensely, but still chastely, concerning it. And they said, What will you that we should tell you concerning it? And I answered, Tell, I pray, something concerning the delights of conjugal love. And the husbands assented, saying, Disclose, if you please, something concerning them; their ears are chaste. And they asked, Who taught you to question us concerning the delights of that love? Why not question our husbands? And I answered, This angel, who is with me, said in my ear, that wives are the receptacles and sensories of them, because they are born loves, and all delights are of love. To this they replied, with a smiling countenance, Be prudent, and do not tell such a thing unless in an ambiguous sense, because it is a wisdom deeply reserved in the hearts of our sex, and is not disclosed to any husband, except to him who is in love truly conjugal; the causes are many, which we lay up with ourselves most deeply within. And then the husbands said, The wives know all the states of our mind, neither is any thing hidden from them; they see, perceive, and feel whatever proceeds from our will; and we, in our turn, know nothing with the wives; this is given to wives, because they are most tender loves, and as it were burning zeals for the preservation of conjugal friendship and confidence, and thus of the happiness of life of each, which they carefully look to for their husbands and themselves, from the wisdom implanted in their love, which wisdom is so full of prudence, that they are not willing, and thence not able to say, that they love, but that they are loved. And I inquired, why they are not willing, and thence not able; they answered, that if the least thing of the kind should slip from their mouth, cold would invade the husbands and separate them

from bed, bed-chamber, and presence; but this is the case with those who do not hold marriages holy, and therefore do not love their wives from spiritual love; the case is otherwise with those who do thus love them; in the minds of these, that love is spiritual, and from this in the body is natural; we in this hall are in the latter love from the former, wherefore we intrust to the husbands the arcana concerning our delights of conjugal love. Then I respectfully requested, that they would open to me also something concerning those arcana; and instantly they looked towards a window on the southern quarter, and behold a white dove was seen, whose wings shone as if of silver, and whose head was distinguished with a crown as of gold, standing upon a bough, from which there went out an olive. When this was in the endeavor of expanding its wings, the wives said, We will disclose something: while that dove appears, it is a sign to us that it is lawful; and they said, To every man there are five senses, sight, hearing, smell, taste, and touch; but to us there is also a sixth, which is the sense of all the delights of the conjugal love of the husband; and this sense we have in the palms, while we touch the breasts, arms, hands, or cheeks of our husbands, especially while we touch their breasts, and also while we are touched by them; all the gladnesses and pleasantnesses of the thoughts of their mind (*mentis*),* and all the joys and enjoyments of their mind (*animi*),* and the festive and cheerful things of their bosom, pass from them into us, and form themselves and become perceptible, sensible, and tangible; and we discern them as exquisitely and distinctly, as the ear discerns the modulations of singing, and as the tongue the savors of dainties; in a word, the spiritual enjoyments of our husbands put on with us as it were a natural embodying, wherefore we are called by our husbands the sensory organs of chaste conjugal love, and thence its delights. But this sense of our sex exists, subsists, persists, and is exalted in that degree, in which the husbands love us from wisdom and judgment, and we in turn love them from the same in them; that sense of our sex is called in the heavens the sport of wisdom with its love, and of love with its wisdom. From these things I was excited with a desire of seeking further information, as concerning the variety of the delights; and they said, That is infinite; but we are not willing to say more, and on that account neither can we, because the dove of our window, with the branch of the olive under its feet, has flown away. And I waited its return, but in vain. In the mean time, I asked the husbands, Have you a like sense of conjugal love? And they answered. We have it in general, but

* For *animus*, see n. 246; A. C. n. 4326; T. C. R. n. 373. For *mens*, see A. C. n. 5301, 5302; Div. L. and W. n. 387; T. C. R. n. 156, and other places.

not in particular; we have a general blessedness, a general enjoyment, and a general pleasantness from the particulars of our wives; and this general, which we have from those particulars, is as the serene of peace. After these words, behold, beyond the window there appeared a swan standing upon a branch of a fig-tree, and he expanded his wings, and flew away; this being seen, the husbands said, This is to us a sign of silence concerning conjugal love; return again at stated times, and perhaps more will be disclosed; and they retired, and we departed.



CONCERNING CONJUNCTION OF SOULS AND MINDS BY MARRIAGE, WHICH CONJUNCTION IS UNDERSTOOD BY THE WORDS OF THE LORD, THAT THEY ARE NO LONGER TWO, BUT ONE FLESH.

156.* THAT in the man and the woman by creation there was put an inclination and also faculty of conjunction as into one, and that each of these is still in the man and the woman, is evident from the book of creation, and at the same time from the words of the Lord: in the book of creation, which is called GENESIS, it is read, "*Jehovah God builded the rib, which he had taken from the man, into a woman; and brought her to the man. And the man said, She, this time, is bone from my bones, and flesh from my flesh; the name to her shall be called Ishah, because from Ish, the man, was she taken: on this account shall a man (vir) abandon his father and his mother, and shall cleave to his wife, and they shall be into one flesh,*" ii. 22, 23, 24. Like things also said the Lord in Matthew, "*Have ye not read, that He who, from the beginning, made the male and the female, said, On this account shall man (homo) desert father and mother, and cleave to his wife, and THE TWO SHALL BE INTO ONE FLESH, WHEREFORE THEY ARE NO LONGER TWO, BUT ONE FLESH?*" xix. 4, 5. From these it is manifest, that the woman was created out of the man, and that there is to each both an inclination and faculty of re-uniting themselves into one; that it is into one man, is also manifest from the book of creation, where both together are called man (*homo*), for it is read, "*In the day that God created man, he created them male and female, and called their name man,* v. 2; it is there read, he called their name Adam, but Adam and man are one word in the Hebrew tongue. Moreover both together are called man in the same book, i. 27; iii. 22, 23, 24. By one flesh is also signified one man, which is manifest from the places in the Word, where it is said all flesh, by which is

understood every man; as Gen. vi. 12, 13, 17, 19: Is. xl. 5, 6; xlix. 26; lxvi. 16, 23, 24: Jerem. xxv. 31; xxxii. 27; xlv. 5: Ezech. xx. 48; xxi. 4, 5; and elsewhere. But what is understood by the rib of the man, which was builded into a woman; what by the flesh which was enclosed in its place, and thus what by bone from my bones, and flesh from my flesh; and what by father and mother, whom the man (*vir*) shall leave after marriage; and what by adhering to a wife,—is shown in the *ARCANA CÆLESTIA*, where the two books, Genesis and Exodus, are explained as to the spiritual sense. That by rib is not understood rib, nor by flesh flesh, nor by bone bone, nor by cleaving cleaving, but spiritual things, which correspond to them, and thence are signified by them, is there demonstrated; that spiritual things are understood, which from the two make one man, is manifest from this, that conjugal love conjoins them, and this love is spiritual. That the love of the man's wisdom is transcribed into the wife, has been several times said above, and will, in the chapters which follow this, be more fully confirmed; it is not now permitted to depart from the matter here proposed, and thus to digress, which matter is concerning the conjunction of two consorts into one flesh by the union of souls and minds. But this union shall be elucidated in this order: I. *That by creation there is implanted in each sex the faculty and inclination, that they may be able and willing to be conjoined as into one.* II. *That conjugal love conjoins two souls, and thence minds, into one.* III. *That 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.* IV. *That the inclination to unite the man to herself is constant and perpetual with the wife, but inconstant and alternate with the man.* V. *That conjunction is inspired into the man by the wife according to her love, and is received by the man according to his wisdom.* VI. *That this conjunction takes place successively from the first days of marriage, and, with those who are in love truly conjugal, more and more deeply to eternity.* VII. *That conjunction of the wife with the rational wisdom of the husband takes place from within, but with his moral wisdom from without.* VIII. *That for the sake of this conjunction as an end, there is given to the wife a perception of the affections of the husband, and also the utmost prudence of moderating them.* IX. *That wives lay up this perception with themselves, and hide it from their husbands, for causes which are necessities, in order that conjugal love, friendship, and confidence, and thus blessedness of cohabitation and happiness of life, may be established.* X. *That this perception is the wisdom of the wife; that it cannot be given with the man; and that the rational wisdom of the man cannot be given with the*

wife. XI. That the wife from love is continually thinking about the inclination of the man to herself, with the purpose of conjoining him to herself; it is otherwise with the man. XII. That the wife conjoins herself to the man, by means of applications to the desires of his will. XIII. That the wife is conjoined to her man by means of the sphere of her life going forth from the love of him. XIV. That the wife is conjoined to the husband, by means of appropriation of the powers of his ability; but that this is done according to their mutual spiritual love. XV. That thus the wife receives into herself the image of her husband, and thence perceives, sees, and feels his affections. XVI. That there are duties proper to the man, and duties proper to the wife; and that the wife cannot enter into the duties proper to the man, nor the man into the duties proper to the wife, and discharge them aright. XVII. That these duties also, according to mutual aid, conjoin two into one, and together make one house. XVIII. That consorts, according to the conjunctions above mentioned, become one man more and more. XIX. That those, who are in love truly conjugal, feel themselves a united man, and as one flesh. XX. That love truly conjugal, viewed in itself, is a union of souls, a conjunction of minds, an effort to conjunction in bosoms, and thence in the body. XXI. That the states of this love are innocence, peace, tranquillity, inmost friendship, full confidence, and mutual desire of mind and heart of doing every good to the other; and from all these, blessedness, satisfaction, agreeableness, and pleasure; and from the eternal fruition of the latter, heavenly happiness. XXII. That these things can in no wise be given, except in the marriage of one man with one wife. The explication of these now follows.

157. I. THAT BY CREATION THERE IS IMPLANTED IN EACH SEX THE FACULTY AND INCLINATION, THAT THEY MAY BE ABLE AND WILLING TO BE CONJOINED AS INTO ONE. That the woman was taken from the man, was shown just now above from the book of creation; that hence there is to each sex a faculty and inclination for conjoining themselves into one, thence follows; for that which is taken from any thing, derives and retains from the proprium of that thing, that which makes its own; which, because it is homogeneous, breathes after re-union, and when it is re-united, it is as in itself when in that, and the reverse. That there is a faculty of conjunction of the one sex with the other, or that they can be united, this no scruple moves; nor but that there is an inclination to conjoin themselves; for every one's own experience teaches each.

158. II. THAT CONJUGIAL LOVE CONJOINS TWO SOULS, AND THENCE MINDS, INTO ONE. Every man consists of soul, mind, and body; the soul is his inmost, the mind is his mediate, and the body

is the ultimate : because the soul is the inmost of man, it is from its origin heavenly ; and because the mind is his mediate, it is from its origin spiritual ; and because the body is the ultimate, it is from its origin natural : those things which from their origin are heavenly, and those which from their origin are spiritual, are not in space, but are in appearances of space ; this also is known in the world, wherefore it is said, that neither extension nor place can be predicated of things spiritual : since therefore spaces are appearances, distances and presences also are appearances. That appearances of distances and of presences in the spiritual world are according to proximities, propinquities, and affinities of love, has been frequently pointed out and confirmed in the small works concerning that world. These things are said, in order that it may be known, that the souls and minds of men are not in space, like their bodies, because the former, as was said above, are from their origin heavenly and spiritual ; and because they are not in space, they can be conjoined as into one, although not at the same time the bodies. This is especially the case between consorts, who love each other inmosty : but because the woman is from the man, and this conjunction is a species of reunion, it may be seen from reason, that it is not conjunction into one, but adjunction, near and close according to the love, and even to contact, with those who are in love truly conjugal ; this adjunction may be called spiritual cohabitation, which is given with consorts, who love each other tenderly, however distant they are in body ; many proofs from experience are given also in the natural world, which confirm these things. From this it is manifest, that conjugal love conjoins two souls and minds into one.

159. III. THAT 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. The reason is, because the male is born that he may become understanding, and the female that she may become will loving the understanding of the male ; from which it follows, that conjugal conjunction is that of the will of the wife with the understanding of the man, and the reciprocal conjunction of the understanding of the man with the will of the wife. Every one sees, that the conjunction of the understanding and the will is most close, and that it is such, that the one faculty can enter into the other, and be delighted from conjunction and in it.

160. IV. THAT THE INCLINATION TO UNITE THE MAN TO HERSELF IS CONSTANT AND PERPETUAL WITH THE WIFE, BUT INCONSTANT AND ALTERNATE WITH THE MAN. The reason is, because love cannot do otherwise than love, and unite itself, that it may be loved again ; its essence and life is nothing else, and women

are born loves, but men, with whom they may unite themselves that they may be loved in return, are receptions. Besides, love is continually efficient, it is as heat, flame, and fire, which perish if they are confined so that they are not efficient: hence it is, that the inclination to unite the man to herself is constant and perpetual with the wife: but that there is not with the man a like inclination towards the wife, is because the man is not love, but only a recipient of love; and because a state of reception is absent and present according to cares which interrupt, according to changes of heat and no heat in the mind from various causes, and according to the increments and decrements of strength (*virium*) in the body, and because these do not return regularly and at stated periods, it follows, that the inclination to that conjunction is inconstant and alternate with the men.

161. V. THAT CONJUNCTION IS INSPIRED INTO THE MAN BY THE WIFE ACCORDING TO HER LOVE, AND IS RECEIVED BY THE MAN ACCORDING TO HIS WISDOM. That love, and thence conjunction, is inspired into the man by the wife, is at this day concealed from the men, yea, it is universally denied by them; the cause is, that wives persuade, that only the men love, and that themselves receive, or that the men are loves, and themselves obediences; they also rejoice in heart when the men believe so. There are many causes, that they persuade them of this, all which are of the prudence and circumspection of wives, concerning which something will be said in the following pages, and specifically in the chapter concerning the causes of colds, of separations, and of divorces between consorts. That the inspiration or insinuation of love into the men is from the wives, is because there is nothing of conjugal love, and not even of the love of the sex, with the men, but only with wives and females: that it is so, has been shown me to the life in the spiritual world. "There was once a conversation there concerning this matter, and the men, from persuasion by the wives, insisted, that they love, and not the wives, but that the wives receive love from them. That the dispute respecting this arcanum might be broken off, all the females, together with the wives, were taken away from the men, and together with them the sphere itself of the love of the sex was removed; which being removed, the men came into a state altogether strange, and never before perceived; from which they complained much. Then, when they were in this state, females were brought to them, and wives to the husbands; and both the wives and the females spoke to them caressingly: but at their caresses they became cold, and turned themselves away, and said among themselves, What is this? What is a female? And when certain of them said, that they were their wives, they replied, What is a wife? we do not know you. But when the wives began to be grieved about this altogether cold

indifference of the men, and some of them to shed tears, the sphere of the love of the female sex, and of conjugal love, which had been until now taken away from the men, was restored; and then the men returned forthwith into their former state, the lovers of marriage into theirs, and the lovers of the sex into theirs." Thus the men were convinced, that nothing of conjugal love, nor indeed of the love of the sex, resides with them, but only with wives and females. But still, the wives afterwards from their prudence induced the men to believe, that love resides with the men, and that some spark of it may pass from them into themselves. This experience is here adduced, in order that it may be known, that wives are loves, and the men receptions. That the men are receptions according to the wisdom with themselves, especially according to this wisdom from religion, that the wife alone is to be loved, is manifest from this, that while the wife alone is loved, the love is concentrated; and because it is also ennobled, it continues in its strength, consists, and persists; and that otherwise it would be as when wheat from the granary is cast to the dogs, whence there becomes want at home.

162. VI. THAT THIS CONJUNCTION TAKES PLACE SUCCESSIVELY FROM THE FIRST DAYS OF MARRIAGE; AND THAT, WITH THOSE WHO ARE IN LOVE TRULY CONJUGIAL, MORE AND MORE DEEPLY TO ETERNITY. The first heat of marriage does not conjoin, for it draws somewhat from the love of the sex, which is of the body and thence of the spirit; and that which is from the body in the spirit, does not long continue; but the love which is from the spirit in the body, continues. The love of the spirit, and of the body from the spirit, is insinuated into the souls and minds of consorts, together with friendship and confidence; when the two latter conjoin themselves with the first love of marriage, there becomes conjugal love, which opens the bosoms, and inspires into them the sweetnesses of love; and this more and more deeply, as those two adjoin themselves to the primitive love, and the primitive love enters into them, and the reverse.

163. VII. THAT THE CONJUNCTION OF THE WIFE WITH THE RATIONAL WISDOM OF THE HUSBAND TAKES PLACE FROM WITHIN, BUT WITH HIS MORAL WISDOM FROM WITHOUT. That wisdom with men is two-fold, rational and moral, and that their rational wisdom is of the understanding alone, and that their moral wisdom is of the understanding and at the same time of the life, may be concluded and seen from intuition and examination alone. But in order that it may be known what is understood by the rational wisdom of men, and what by their moral wisdom, some things shall be enumerated specifically. The things which are of their rational wisdom, are distinguished by various names; in general they are called science, intelligence, and wisdom; but specifically they are called rationality, judgment,

genius, erudition, sagacity ; but because there are sciences peculiar to each one in his office, therefore they are multifarious ; for there are those peculiar to the clergy, peculiar to persons of the magistracy, peculiar to their various officers, peculiar to judges, peculiar to physicians and chemists, peculiar to soldiers and sailors, peculiar to artificers and laborers, peculiar to husbandmen, and so on. To rational wisdom also pertain all the sciences into which youths are initiated in the schools, and by means of them afterwards into intelligence ; and they are called also by various names, as philosophy, physics, geometry, mechanics, chemistry, astronomy, jurisprudence, politics, ethics, history, and more, through which, as through doors, entrance is made into things rational, from which there becomes rational wisdom.

164. But of moral wisdom with the men are all the moral virtues, which regard the life, and enter it, as are also the spiritual virtues which flow forth from love to God and from love towards the neighbor, and flow together into those loves. The virtues which pertain to the moral wisdom of the men, are also of various names, and are called temperance, sobriety, probity, benevolence, friendship, modesty, sincerity, obligingness, civility ; also sedulity, industry, skilfulness, alacrity, munificence, liberality, generosity, activity, intrepidity, prudence ; besides more. The spiritual virtues with the men are the love of religion, charity, truth, faith, conscience, innocence ; besides more. The latter virtues and the former may in general be referred to love and zeal for religion, for the public good, for one's country, for his fellow citizens, for his parents, for his consort, and for his children. In all these, justice and judgment rule ; justice is of moral wisdom, and judgment is of rational wisdom.

165. That the conjunction of the wife with the rational wisdom of the man is from within, is because this wisdom is proper to the understanding of the men, and climbs up into the light, in which females are not ; which is the cause that females do not speak from that wisdom, but, in company with the men in which like things are canvassed, they are silent, and only listen : yet that these things are still with the wives from within, is manifest from the listening, in that they inwardly recognize and favor those things, which they hear and have heard from their husbands. But that the conjunction of the wife with the moral wisdom of the men is from without, is because the virtues of that wisdom are for the most part related to like ones with females, and draw something from the intellectual will of the man, with which the will of the wife unites itself, and makes a marriage ; and because the wife knows these with the man, more than the man knows them with himself, it is said that the conjunction of the wife with them is from without.

166. VIII. THAT, FOR THE SAKE OF THIS CONJUNCTION AS AN

END, THERE IS GIVEN TO THE WIFE A PERCEPTION OF THE AFFECTIONS OF THE HUSBAND, AND ALSO THE UTMOST PRUDENCE OF MODERATING THEM. That wives know the affections of their husbands, and that they prudently moderate them, is also among the arcana of conjugal love hidden with wives; they know them by three senses, the sight, the hearing, and the touch, and moderate them in the entire ignorance of their husbands. Now, because those things are among the arcana of wives, it does not become me to disclose them as to circumstances; but because it becomes the wives themselves, therefore four RELATIONS follow after the chapters, in which they are disclosed by themselves; two from the three wives dwelling in the hall, upon which was seen as it were a golden rain falling; and two from the seven wives sitting in the rose-garden; if these are read, this arcanum appears uncovered.

167. IX. THAT WIVES LAY UP THIS PERCEPTION WITH THEMSELVES, AND HIDE IT FROM THE HUSBANDS, FOR CAUSES WHICH ARE NECESSITIES, IN ORDER THAT CONJUGIAL LOVE, FRIENDSHIP, AND CONFIDENCE, AND THUS BLESSEDNESS OF COHABITATION, AND HAPPINESS OF LIFE, MAY BE ESTABLISHED. The laying up and hiding of the perception of the affections of the husband by the wives, are called necessities, because if they should be revealed, they would alienate the husbands from the bed, from the bed-chamber, and from the house; the reason is, because there resides deep in most men conjugal cold from many causes, which will be disclosed in the chapter concerning the causes of colds, of separations, and of divorces between consorts; this cold, if the wives should disclose the affections and inclinations of the husbands, would burst forth from its hiding places, and chill first the interiors of the mind, next the breast, and thence the ultimates of love which are devoted to generation; which being chilled, conjugal love would be so far banished, that there would not remain any hope of friendship, of confidence, and of blessedness of cohabitation, and thence of happiness of life; yet wives are continually suckled with that hope. To disclose that they know the affections and inclinations of love with the husbands, carries with itself a declaration and evulgation of their own love; and it is known, that as far as wives open the mouth concerning that, so far the men grow cold, and desire separation. From these things, the truth of this article is manifest, that the causes, on account of which wives lay up their perception with themselves, and hide it away from the husbands, are necessities.

168. X. THAT THIS PERCEPTION IS THE WISDOM OF THE WIFE, AND THAT THIS CANNOT BE GIVEN WITH THE MAN, AND THAT THE RATIONAL WISDOM OF THE MAN CANNOT BE GIVEN WITH THE WIFE. This follows from the distinction which there is between the mascu-

line and the feminine ; the masculine is to perceive from the understanding, and the feminine is to perceive from love ; and the understanding also perceives the things which are above the body, and out of the world, for the rational and spiritual sight advances thither ; but love, not beyond that which it feels ; when it does advance further, it derives this from the conjunction with the understanding of the man established from creation ; for understanding is of light, and love is of heat, and the things which are of light are seen plainly, and those which are of heat are felt. From this it is manifest, that, on account of the universal distinction which there is between the masculine and the feminine, the wisdom of the wife cannot be given with the man, nor the wisdom of the man with the wife : neither can the moral wisdom of the man be given with women, so far as it draws any thing from his rational wisdom.

169. XI. THAT THE WIFE IS CONTINUALLY THINKING ABOUT THE INCLINATION OF THE MAN TO HERSELF, WITH THE PURPOSE OF CONJOINING HIM TO HERSELF. These things cohere with those above explained, viz. that the inclination to unite the man to herself is constant and perpetual with the wife, but inconstant and alternate with the man, which may be seen ; from them it follows, that the thought of the wife concerning the inclination of the husband to herself is continual, with the purpose of conjoining him to herself. The thought of the wife concerning her husband is indeed discontinued by domestic affairs, which are of her care, but still it abides in the affection of her love, and this does not separate itself from the thoughts with women, as with men ; but these things I relate as related ; see the two RELATIONS from the seven wives sitting in the rose-garden, which follow after some of the chapters.

170. XII. THAT THE WIFE CONJOINS HERSELF TO THE MAN BY MEANS OF APPLICATIONS TO THE DESIRES OF HIS WILL. These are among the things known and familiar, wherefore the explication of them is forborne.

171. XIII. THAT THE WIFE IS CONJOINED TO HER MAN BY MEANS OF THE SPHERE OF HER LIFE GOING FORTH FROM THE LOVE OF HIM. From every man (*homo*) there goes out, yea, flows forth, and surrounds him, a spiritual sphere from the affections of his love, and this infuses itself into the natural sphere, which is from the body, and they conjoin themselves ; that a natural sphere is continually flowing forth from the body, not only from man, but also from beasts, yea, from trees, fruits, flowers, and also from metals, is known among the commonalty ; in like manner in the spiritual world ; but the spheres flowing forth from subjects there are spiritual, and those which emanate from spirits and angels are thoroughly spiritual,

because with them there are affections of love, and thence interior perceptions and thoughts; all of sympathy and antipathy takes its rise thence, and also all conjunction and disjunction; and according to them is presence and absence there, for what is homogeneous or concordant makes conjunction and presence, and what is heterogeneous and discordant disjunction and absence, wherefore those spheres make distances there. What those spiritual spheres operate in the natural world, is also known to some. Neither are the inclinations of consorts between themselves from any other origin; these, unanimous and concordant spheres unite, and adverse and discordant spheres disunite; for concordant spheres are pleasant and grateful, and discordant spheres are unpleasant and ungrateful. I have heard from the angels, who are in the clear perception of them, that there is not any part within in man, nor any without, that does not renew itself, which is done by means of solutions and reparations, and that thence is the sphere which continually waves forth: and they said, that that sphere encompasses man on the back and on the breast, but thinly on the back, yet densely on the breast; and that that which is on the breast conjoins itself with the respiration; and that it is from thence, that two consorts, who disagree in minds, and are discordant in affections, lie in bed turned against each other back to back, and on the other hand, they who are concordant in minds and affections lie turned towards each other. They also said, that spheres, because they go out from every part of man, and are continued widely around him, not only conjoin and disjoin two consorts from without, but also from within; and that thence are all the differences and varieties of conjugal love. Lastly they said, that the sphere of love, going out from a wife who is tenderly loved, is perceived in heaven as sweetly fragrant, decidedly more pleasant than it is perceived in the world by a new married man in the first days after the nuptials. From these things is manifest the truth asserted, that the wife is conjoined to the man by means of the sphere of her life going out from the love of him.

172. XIV. THAT THE WIFE IS CONJOINED TO THE HUSBAND, BY MEANS OF APPROPRIATION OF THE POWERS (VIRIUM) OF HIS ABILITY, BUT THAT THIS IS DONE ACCORDING TO THEIR MUTUAL SPIRITUAL LOVE. That it is so, I have also caught from the mouth of the angels; they said that the prolific things expended by the husbands are entirely received by the wives, and add themselves to their life; and that thus the wives lead a life unanimous, and successively more unanimous with the husbands; and that thence there is effectively wrought a union of souls and conjunction of minds. They said the cause was this, that in the prolific of the husband is his soul, and also his mind as to its interiors which are conjoined to the soul; they

added, that this was provided from creation, in order that the wisdom of the man, which makes his soul, may be appropriated to the wife, and that thus they may become, according to the words of the Lord, one flesh; and also, that this was provided, lest the man-man (*homo vir*), after conception, should from some phantasy leave the wife. But they added, that the applications and the appropriations of the life of the husbands with the wives are made according to conjugal love, because love, which is spiritual union, conjoins; and that this also was provided for many causes.

173. XV. THAT THUS THE WIFE RECEIVES INTO HERSELF THE IMAGE OF HER HUSBAND, AND THENCE PERCEIVES, SEES, AND FEELS HIS AFFECTIONS. From the causes above adduced it follows as proved, that wives receive into themselves those things which are of the wisdom of the husbands, thus which are proper to their souls and minds, and so from virgins make themselves wives. The causes, from which this follows, are, 1. That the woman was created out of the man. 2. That thence there is in her the inclination of uniting, and as it were re-uniting herself with the man. 3. That from that union with her partner, and for the sake of it, the woman is born the love of the man, and becomes more and more the love of him by marriage, because then the love is continually expending its thoughts for conjoining the man to itself. 4. That she is conjoined to her only-one by means of applications to the desires of his life. 5. That they are conjoined by means of the spheres encompassing them, and uniting themselves universally and particularly according to the quality of conjugal love with the wives; and at the same time according to the quality of the wisdom receiving that love with the husbands. 6. That they are also conjoined by means of appropriations of the powers of the husbands by the wives. 7. From which things it is manifest, that something of the husband is continually being transcribed into the wife, and inscribed on her as hers. From all these it follows, that the image of the husband is formed in the wife, from which image the wife perceives, sees, and feels the things, which are in the husband, in herself, and thence, as it were, herself in him; she perceives from communication, sees from aspect, and feels from the touch: that she feels the reception of her love by the husband from the touch in the palms of the hands, on the cheeks, arms, hands, and breasts, the three wives in the hall, and the seven in the rose-garden, disclosed to me, concerning whom in the RELATIONS.

174. XVI. THAT THERE ARE DUTIES PROPER TO THE MAN, AND DUTIES PROPER TO THE WIFE; AND THAT THE WIFE CANNOT ENTER INTO THE DUTIES PROPER TO THE MAN, NOR THE MAN INTO THE DUTIES PROPER TO THE WIFE, AND DISCHARGE THEM ARIGHT. That

there are duties proper to the man, and proper to the wife, it is not needful to illustrate by an enumeration of them, for they are many and various; and every one knows how to distribute them into classes according to their genera and species, provided he applies the mind to discerning them. The duties, by means of which, above all others, wives conjoin themselves with the husbands, are the educations of infants of each sex, and of the girls even to the age in which they are given in marriage.

175. That the wife cannot enter into the duties proper to the man, nor, on the other hand, the man into the duties proper to the wife, is because they differ just as wisdom and its love, or as thought and its affection, or as understanding and its will; in the duties proper to the men, understanding, thought, and wisdom take the lead, but in the duties proper to wives, will, affection, and love take the lead; and the wife from the latter does her duties, and the man from the former does his; wherefore their duties from their own nature are diverse, but still conjunctive in a successive series. It is believed by many, that women can discharge the duties of men, provided they are initiated into them from the earliest age, in the manner that boys are; they may indeed be initiated into the exercise of them, but not into the judgment, on which the rectitude of the duties interiorly depends; wherefore those women, who have been initiated into the duties of men, are constrained in matters of judgment to consult the men, and then from their counsels, if they are free to decide as they please, they elect what favors their own love. It is also supposed by some, that women are equally able to elevate the sight of their understanding into the sphere of light into which men do, and to view things in the same altitude; which opinion has been induced in them through the things written by certain learned authoresses; but these, when explored in the spiritual world in the presence of the authoresses, were found out to be, not of judgment and wisdom, but of genius and grace; and the things which proceed from these two, from the elegance and neatness of the composition of the words, appear as if sublime and erudite, yet only in presence of those who call all ingeniousness wisdom. The reason that the men cannot enter into the duties proper to the women, and discharge them aright, is because they cannot enter into their affections, which are altogether distinct from the affections of the men. Since the affections and perceptions of the male sex are thus discriminate by creation and thence by nature, therefore among the statutes with the sons of Israel was also this, "*There shall not be the garment of a man upon a woman, nor the garment of a woman upon a man; because this is an abomination,*" Deut. xxii. 5. The reason was, because all in the spiritual world are clothed according to their affections,

and the two affections, of the woman and of the man, cannot be united except between two, and never in an individual.

176. XVII. THAT THESE DUTIES ALSO, ACCORDING TO MUTUAL AID, CONJOIN TWO INTO ONE, AND TOGETHER MAKE ONE HOUSE. That the duties of the husband in some way conjoin themselves with the duties of the wife, and that the duties of the wife adjoin themselves to the duties of the husband, and that these conjunctions and adjunctions are mutual aid, and according to it, are among the things known in the world; but the primary ones, which confederate, consociate, and gather into one the souls and lives of two consorts, are the common care of educating the children; around which care, the duties of the husband and the duties of the wife distinguish and at the same time conjoin themselves; they distinguish themselves, because the care of suckling and bringing up the infants of each sex, and also of the instruction of the girls even to the age of theirs, when they are devoted to and associated with men, is of the duty proper to the wife; but the care of the instruction of the boys, from childhood to youth, and after this until they become their own men, is of the duty proper to the husband; but they conjoin themselves by means of counsels, and supports, and numerous other mutual aids. That these duties, as well the conjoined as the distinct, or as well the common as the proper, tie together the minds of consorts into one, and that the love called *storge* effects this, is known; that these duties, viewed in their distinction and conjunction, make one house, is also known.

177. XVIII. THAT CONSORTS, ACCORDING TO THE CONJUNCTIONS ABOVE MENTIONED, BECOME ONE MAN MORE AND MORE. This coincides with the contents of the 6th article, where it was explained, that conjunction takes place successively from the first days of marriage, and that, with those who are in love truly conjugal, it takes place more and more deeply to eternity; which contents see. They become one man according to the increase of conjugal love: and because this love in the heavens is genuine from the heavenly and spiritual life of the angels, therefore two consorts are there called two, when they are named husband and wife, but one when they are named angels.

178. XIX. THAT THOSE, WHO ARE IN LOVE TRULY CONJUGIAL, FEEL THEMSELVES A UNITED MAN, AND AS ONE FLESH. That it is so, is to be confirmed not from the mouth of any inhabitant of earth, but from the mouths of the inhabitants of heaven, since love truly conjugal is not given at this day with men on earth; and, moreover, men on earth are circumvested with a gross body, which deadens and absorbs the sensation that two consorts are a united man, and as one flesh; and besides, they in the world, who love their consorts only exteriorly, and not interiorly, are not willing to hear this;

they think also concerning this from the flesh lasciviously. It is otherwise with the angels of heaven, because these are in spiritual and heavenly conjugal love, and not circumvested with so gross a body as men of the earth are. From those who have lived for ages with their consorts in heaven I have heard it testified, that they feel themselves thus united, the husband himself with the wife, and the wife herself with the husband, and each feels himself or herself in the other mutually and interchangeably, as also in the flesh, although they are separate. The cause of this phenomenon, rare upon earth, that the union of their souls and minds is felt in their flesh, they said was this, because the soul not only makes the inmosts of the head, but also the inmosts of the body; in like manner the mind, which is mediate between the soul and the body; which, although it appears to be in the head, is yet also actually in the whole body; and they said, that thence it is, that the acts, which the soul and mind intend, flow in an instant from the body; also that it is thence, that themselves, after the rejection of the body in the former world, are perfect men. Now, because the soul and the mind adjoin themselves closely to the flesh of the body, in order that they may operate and produce their effects, it follows, that the union of the soul and mind with a consort is felt also in the body as one flesh. When these things were said by the angels, I heard from the spirits who stood by, that they were things of angelic wisdom, which are transcendent; but those spirits were natural rational, and not spiritual rational.

179. XX. THAT LOVE TRULY CONJUGIAL, VIEWED IN ITSELF, IS A UNION OF SOULS, A CONJUNCTION OF MINDS, AN EFFORT TO CONJUNCTION IN BOSOMS, AND THENCE IN THE BODY. That it is a union of souls, and conjunction of minds, may be seen above, n. 158. That it is an effort to conjunction in bosoms, is because the bosom is a public place of assembly, and, as it were, a royal court, and the body as a populous city around it. That the bosom is as a public place of assembly, is because all things, which are determined by the soul and mind into the body, first flow into the bosom: that it is as a royal court, is because the dominion over all things of the body is there; for there are the heart and lungs, and the heart reigns by means of the blood, and the lungs by means of respiration, every where: that the body is as a populous city around them, is manifest. When, therefore, the souls and minds of consorts are united, and love truly conjugal unites them, it follows that this lovely union flows into their bosoms, and through these into their bodies, and causes an effort to conjunction; and the more, because conjugal love determines the effort to its ultimates, for completing its happy pleasantnesses; and because the bosom is in the place where the two ways

meet, it is manifest whence it is, that conjugal love has found the seat of its delicate sense there.

180. XXI. THAT THE STATES OF THIS LOVE ARE INNOCENCE, PEACE, TRANQUILLITY, INMOST FRIENDSHIP, FULL CONFIDENCE, AND MUTUAL DESIRE, OF MIND AND HEART, OF DOING EVERY GOOD TO THE OTHER; AND FROM ALL THESE, BLESSEDNESS, SATISFACTION, AGREEABLENESS, AND PLEASURE; AND FROM THE ETERNAL FRUITION OF THE LATTER, HEAVENLY HAPPINESS. The cause that the latter and the former of these are in conjugal love, and thence from it, is because its origin is from the marriage of good and truth, and this marriage is from the Lord; and because love is such, that it wills to make another, whom it loves from the heart, a partaker of, yea, to confer upon him, joys, and from thence itself to take its own; infinitely more, therefore, does the divine love, which is in the Lord, will thus towards man, whom He created a receptacle both of love and wisdom proceeding from Himself; and because He created him into the reception of these, the man into the reception of wisdom, and the woman into the reception of the love of the wisdom of the man, therefore from inmosts He infused into men (*homines*) conjugal love, into which He might bring together all things blessed, satisfactory, agreeable and delicious, which proceed together with life solely from His divine love through His divine wisdom, and flow in; consequently into those, who are in love truly conjugal, because these alone are recipients. Innocence, peace, tranquillity, inmost friendship, full confidence, and mutual desire, of mind and heart, of doing every good to the other, are named, inasmuch as innocence and peace are of the soul, tranquillity is of the mind, inmost friendship is of the bosom, full confidence is of the heart, and the mutual desire, of mind and heart, of doing every good to the other, is of the body from them.

181. XXII. THAT THESE THINGS CAN IN NO WISE BE GIVEN EXCEPT IN THE MARRIAGE OF ONE MAN WITH ONE WIFE, is a conclusion from all the things which have hitherto been said, and it also becomes a conclusion from all the things which are hereafter to be said; wherefore there is no necessity for confirming it by a particular comment.

182. To this will be added TWO RELATIONS. The FIRST is this. After some weeks, I heard a voice from heaven, saying, Lo! there is again an assembly in Parnassium; come hither, we will show the way. I came, and when I was near, I saw a certain person upon Heliconeum with a trumpet, with which he announced and proclaimed the assembly. And I saw them ascending as before from the city Athenæum and its confines, and in the midst of them three novitiates

from the world ; the three were from among Christians—one a priest, the other a politician, and the third a philosopher ; these they entertained on the way with various discourse, especially concerning the ancient wise men, whom they called by name ; they asked whether they should see them ; they said that they would see them, and, if they chose, might salute them, since they were affable ; they inquired concerning Demosthenes, Diogenes, and Epicurus ; they said, Demosthenes is not here, but with Plato ; Diogenes with his scholars sojourns under Heliconeum, because he accounts worldly things as nothing, and revolves in his mind heavenly things only ; Epicurus dwells on the boundary at the west, and does not come in to us, because we distinguish between good affections and evil affections, and say that good affections are in unity with wisdom, and that evil affections are against wisdom. When they ascended the hill Parnassium, some guards there brought water from a fountain thereon in crystalline bowls, and said, It is water from the fountain, concerning which the ancients fabled that it was broken through by the hoof of the horse Pegasus, and was afterwards consecrated to the nine virgins : but by the winged horse Pegasus, they understood the understanding of truth, by means of which is wisdom ; by the hoofs of his foot, they understood experiences, by means of which is natural intelligence ; and by the nine virgins, they understood knowledges and sciences of every kind ; these are, at this day, called fables, but they were correspondences, from which the primeval inhabitants spoke. The companions of the three new-comers said to them, Be not surprised ; the guards are instructed thus to speak, and we, by drinking water from the fountain, understand to be instructed concerning truths, and, by means of truths, concerning goods, and thus to be wise. After this, they entered the palladium, and with them the three novitiates from the world—the priest, the politician and the philosopher ; and then the laurelled ones who sat at the tables, asked, **WHAT NEWS FROM THE EARTH ?** And they answered, This is new, that a certain person affirms that he speaks with angels, and has his sight open into the spiritual world, equally as he has it open into the natural world ; and he brings thence many new things, among which are these ; that man lives a man after death, as he lived before in the world ; that he sees, hears, speaks, as before in the world ; that he is clothed and adorned as before in the world ; that he hungers and thirsts, eats, and drinks, as before in the world ; that he enjoys conjugal delight as before in the world ; that he sleeps and wakes as before in the world ; that there are countries and lakes there, mountains and hills, plains and valleys, fountains and rivers, paradises and groves ; also that there are palaces and houses, cities and villages there, as in the natural world ; as also, that there are writings and books, and that there are functions and traffickings,

also precious stones, gold and silver; in a word, that every and each thing which is on earth is there; and that those things in the heavens are infinitely more perfect, with the sole difference, that all things which are in the spiritual world are from a spiritual origin, and thence spiritual, because they are from the sun there, which is pure love; and that all things which are in the natural world are from a natural origin, and thence natural and material, because they are from the sun there, which is pure fire; in a word, that man after death is perfectly a man, yea, more perfectly a man than before in the world; for before, in the world, he was in a material body, but in this, he is in a spiritual body. This being said, the ancient wise men asked, What do they think of those things on earth? the three new-comers said, We know that they are true, because we are here, and have surveyed and explored all; wherefore we will tell what they said and reasoned about them on earth. And then the PRIEST said, that they who are of our order, when they first heard those things, called them visions, then fictions; afterwards they declared that the man saw spectres, and lastly they demurred, and said, Believe if you will; we have hitherto taught, that man will not be in a body after death before the day of the last judgment. And they asked, Are there not some intelligent ones among them, who are able to demonstrate and convince them of the truth, that man lives a man after death? The priest said, that there are those who demonstrate, but do not convince; they that demonstrate say, that it is against sound reason to believe, that man does not live a man except at the day of the last judgment, and that, in the mean time, he is a soul without a body; what is a soul, and where is it in the interim? Is it a breath, or something of wind fluttering in the air, or a being (*ens*) hid in the middle of the earth, where its somewhere is? (*ubi est Pu ejus*;) Are the souls of Adam and Eve, and of all after them now for six thousand years, or sixty ages, still flying about in the universe, or kept shut up in the very centre of the earth, and expecting the last judgment? What is more anxious and miserable than such expectation? May not their lot be compared to the lot of those who are bound with chains and fetters in prisons? If such a lot is to be for man after death, would it not be better to be born an ass than a man? Is it not also against reason to believe, that the soul can be re-clothed with its body, (is not the body eaten up by worms, mice and fishes?) and that the bony skeleton, burnt with the sun, or fallen into powder, can be put into that new body? How will those cadaverous and stinking things be collected, and united to the souls? But to such things, when they hear them, they do not give in answer any thing from reason, but adhere to their faith, saying, We hold reason under obedience to faith: as to the collecting of all from the sepulchres at the day of the last judgment,

they say, this is the work of omnipotence, and when they name omnipotence and faith, reason is banished, and I can say, that then sound reason is as nothing, and to some is as a spectre; yea, they can say to sound reason, You are insane. On hearing these things, the wise men of Greece said, Are not those paradoxes dissipated of themselves as contradictory? and yet, in the world at this day, they cannot be dissipated by sound reason; what more paradoxical can be believed, than that which is told concerning the last judgment, that the universe is then to pass away, and that the stars of heaven are then to fall down upon the earth, which is less than the stars; and that the bodies of men, at that time either carcasses, or mummies eaten by men, or mere flakes, are to unite again with their souls? While we were in the world, we believed the immortality of the souls of men, from the inductions which reason afforded us, and we also designated places for the blessed, which we called the Elysian fields; and we believed that souls were human effigies or appearances, but subtle because spiritual. After these things were said, they turned themselves to the other new-comer, who in the world had been a **POLITICIAN**; he confessed that he did not believe in a life after death; and that he thought, concerning the new things which he had heard about it, that they were figments and inventions. While meditating concerning it, I said, How can souls be bodies? does not the all of man lie dead in the sepulchre? is not the eye there? how can he see? is not the ear there? how can he hear? whence has he a mouth with which he may speak? If any thing of man lived after death, would it be other than like a spectre? and how can a spectre eat and drink, and how can it enjoy conjugal delight, whence can it have clothes, houses, victuals, and so on? And spectres, which are aërial effigies, appear as if they are, and yet are not. These and like things, concerning the life of men after death, I thought in the world; but now, since I have seen all things, and touched them all with my hands, I am convinced, through the very senses, that I am a man as in the world; so that I know no other than that I live as I lived, with the difference, that I now have sounder reason; several times I have been ashamed of my former thoughts. Like things the **PHILOSOPHER** related concerning himself, with this difference, however, that he set down the new things, which he had heard concerning a life after death, among the opinions and hypotheses, which he had collected from the ancients and moderns. On hearing these things, the sophi were astonished; and they who were of the Socratic school said, that they perceived from this news from earth, that the interiors of human minds were successively closed up, and that now in the world a belief of the false shines as truth, and fatuous ingeniousness as wisdom, and that the light of wisdom, since their times, has let itself down

from the interiors of the brain into the mouth under the nose, where it appears before the eyes as a shining of the lip, and the speech of the mouth thence as wisdom. Having heard these things, one of the tyros there said, And how stupid are the minds of the inhabitants of earth at this day! I wish the disciples of Heraclitus and Democritus were present, who laugh at every thing, and who weep at every thing, and we should hear much laughter and much weeping. After this meeting was ended, they gave to the three novitiates from earth the insignia of their authority, which were thin plates of copper, on which some hieroglyphics were engraved, with which they departed.

183. THE OTHER RELATION. There appeared to me in the eastern quarter a grove of palm-trees and laurels set in spiral windings (*in helicum gyros*); I came up and entered, and walked in the paths which led about into some windings, and at the end of the paths I saw a garden, which made the centre of the grove; there was a little bridge which divided them, and a gate there on the grove side, and a gate on the garden side; I came up, and the gates were opened by the keeper; I asked him what was the name of the garden, and he said, *ADRAMANDONI*, which is the delight of conjugal love. I entered, and, behold, there were olive-trees, and, between olive-tree and olive-tree, running and pensile vines, and under them and between them shrubs in bloom; in the middle of it was a grassy circus, upon which husbands and wives, and young men and virgins were sitting, pairs and pairs; and in the middle of the circus an elevated ground, where was a little fountain from the strength of its stream leaping up on high. When I was near the circus, I saw two angels in purple and scarlet, who were speaking with those sitting upon the grass, and they spoke concerning the origin of conjugal love, and concerning its delights; and because the discourse was concerning that love, there was eager attention, and full reception, and thence, in the speech of the angels, an exaltation as from the fire of love. I collected into a summary these things from their discourse: they spoke first concerning the difficult investigation and the difficult perception of the origin of conjugal love, because its origin is divine-heavenly, for it is divine love, divine wisdom, and divine use, which three proceed as one from the Lord, and thence flow in as one into the souls of men, and through the souls into their minds, and there into the interior affections and thoughts, through these into the desires near to the body, and from these through the breast into the genital region, where all things derived from the first origin are at once, and, together with the successive things, make conjugal love. After this, the angels said, Let there be intercourse of speech by questions and answers, since the perception of a thing imbibed from hearing alone, flows in indeed, but does not remain, unless

the hearer also thinks from himself, and asks questions, concerning it. Then certain ones from that conjugal company said to the angels, We have heard that the origin of conjugal love is divine-heavenly, because it is from the influx into the souls of men from the Lord; and because from the Lord, that there are love, wisdom, and use, which are three essentials, which together make one divine essence, and that nothing else can proceed from Him, and flow into the inmost of man, which is called his soul, but that which is of the divine essence; and that these three are changed into analogous and corresponding things in their descent into the body: we therefore ask now, in the first place, What is meant by the third proceeding divine essential which is called use? The angels answered, that love and wisdom without use are only ideas of abstract thought, which also, after some stay in the mind, pass on as winds; but those two are collected in use, and there become one, which is called real; love cannot be easy unless it is doing, for love is the active itself of life; neither can wisdom exist and subsist unless when it is doing from love and with it, and to do is use; wherefore we define use, that it is to do good from love by means of wisdom; use is good itself. Since those three, love, wisdom, and use, flow into the souls of men, it may be evident whence it is that it is said, that every thing good is from God, for every thing done from love by means of wisdom is called good, and use also is what is done. What is love without wisdom but something fatuous? and what is love with wisdom without use but a puff of the mind? But indeed love and wisdom with use not only make man, but also are man; yea, what perhaps ye will wonder at, they propagate man, for in the seed of the man is his soul in a perfect human form, covered with substances from the purest things of nature, out of which a body is formed in the womb of the mother; this use is the supreme and ultimate use of the divine love by means of the divine wisdom. At length the angels said, This will be the conclusion, that all fructification, all propagation, and all proliferation, is by original from the influx of love, wisdom, and use from the Lord, from the immediate influx from the Lord into the souls of men, from the mediate influx into the souls of animals, and from the influx still mediate into the inmosts of vegetables; and all these take place in ultimates from firsts. That fructifications, propagations, and proliferations are continuations of creation, is manifest; for creation cannot be from any other source, than from divine love by means of divine wisdom in divine use; wherefore all things in the universe are procreated and formed from use, in use, and for use. Afterwards, they who were sitting on the grassy couches asked the angels, Whence are the delights of conjugal love, which are innumerable and ineffable? the angels answered, that they

are from the uses of love and wisdom, and that this may be seen from the fact, that as far as any one loves to be wise for the sake of genuine use, so far he is in the vein and potency of conjugal love, and as far as he is in these two, so far he is in delights; use effects this, because love by wisdom are delighted between themselves,* and as it were play just as infants; and as they grow up, they genially conjoin themselves; which is done, as it were, through betrothments, nuptials, marriages, and propagations, and these continually with variety to eternity. These things are done between love and wisdom inwardly in use; but those delights in their principles are imperceptible; they however become more and more perceptible, as they descend thence by degrees and enter the body; they enter by degrees from the soul into the interiors of the mind of man, and from these into its exteriors, and from these into the pectoral sinus, and from this into the genital region: and those heavenly nuptial sports in the soul are not at all perceived by man, but they thence insinuate themselves into the interiors of the mind under the appearance of peace and innocence, and into the exteriors of the mind under the appearance of blessedness, of satisfaction and agreeableness, but in the pectoral sinus under the appearance of the delights of inmost friendship, and in the genital region, from the continual influx even from the soul with the sense itself of conjugal love, as the delight of delights: those nuptial sports of love and wisdom in use in the soul, in proceeding towards the pectoral sinus, are permanent, and present themselves sensible, in that sinus, under an infinite variety of delights; and on account of the wonderful communication of the pectoral sinus with the genital region, the delights there become the delights of conjugal love, which are exalted above all delights which are given in heaven and in the world, because the use of conjugal love is the most excellent of all uses, for thence is the procreation of the human race, and from the human race is the angelic heaven. To this the angels added, that they who are not from the Lord in the love of being wise for the sake of use, do not know any thing concerning the variety of the innumerable delights which are of love truly conjugal; for with those who do not love to be wise from genuine truths, but love to be insane from falses, and through this insanity do evil uses from some love, the way to the soul is closed; hence it is, that the heavenly nuptial sports of love and wisdom in the soul, being more and more intercepted, cease, and, together with them, conjugal love, with its vein, its potency, and its delights. To these things the hearers said, that they perceived that conjugal love is according to the love of being wise for the sake of uses from the Lord. The angels replied that it was so. And then, upon the heads of certain

* Here, as perhaps in some other places, a literal translation makes an ungrammatical sentence. The Latin is, *amor per sapientiam inter se delitiantur*.

of them, there appeared wreaths of flowers ; and they inquired why this was ; the angels said, Because they have understood more profoundly ; and then they departed from the garden, and the latter in the midst of them.



CONCERNING THE CHANGE OF THE STATE OF LIFE, WITH
MEN AND WITH WOMEN, BY MARRIAGE.

184. WHAT is understood by states of life, and by their changes, is very well known to the learned and wise, but unknown to the unlearned and simple ; wherefore something concerning it should be premised. The state of the life of man is his quality ; and because two faculties, which make the life, are in every man, which are called understanding and will, the state of the life of man is his quality as to understanding and will ; thence it is manifest, that by changes of the state of life are understood changes of quality, as to the things which are of the understanding, and as to the things which are of the will. It is undertaken, in this chapter, to demonstrate, that every man, as to those two, is continually changing, but with a distinction of varieties before marriage and after marriage ; which shall be done in this order : I. *That the state of the life of man, from infancy even to the end of life, and afterwards to eternity, is continually changing.* II. *That in like manner the internal form, which is that of his spirit.* III. *That these changes are of one kind with men, and of another with women, since the men by creation are forms of science, intelligence, and wisdom, and the women are forms of the love of these with the men.* IV. *That with men there is elevation of the mind into superior light, and that with women there is elevation of the mind into superior heat ; and that the woman feels the delights of her heat in the light of the man.* V. *That states of life to men and women are of one kind before marriage, and of another after marriage.* VI. *That with consorts the states of life after marriage are changed, and succeed according to the conjunctions of their minds by conjugal love.* VII. *That marriages also induce upon the souls and minds of consorts other forms.* VIII. *That the woman is actually formed into the wife of the man according to the description in the book of creation.* IX. *That that formation is effected by the wife by secret ways, and that this is understood by the woman's being created while the man slept.* X. *That that formation by the wife is effected by means of the conjunction of her will with the internal will of the man.* XI. *For the sake of the end, that the will of both may become one, and thus both may become one man.* XII. *That that*

formation by the wife is effected by appropriation of the affections of the husband. XIII. That that formation by the wife is effected by means of the reception of the propagations of the soul of the husband with the delight derived from this, that she wills to be the love of the wisdom of her husband. XIV. That thus a virgin is formed into a wife, and a young man into a husband. XV. That in the marriage of one man with one wife, between whom there is love truly conjugal, the wife becomes more and more a wife, and the husband more and more a husband. XVI. That thus also their forms are perfected and ennobled successively from the interior. XVII. That offspring, born from two who are in love truly conjugal, draw from their parents the conjugal of good and truth, from which they have an inclination and faculty, if a son, for perceiving the things which are of wisdom, and if a daughter, for loving the things which wisdom teaches. XVIII. That such is the case, because the soul of the offspring is from the father, and its clothing from the mother. The explication of these now follows.

185. I. THAT THE STATE OF THE LIFE OF MAN, FROM INFANCY EVEN TO THE END OF LIFE, AND AFTERWARDS TO ETERNITY, IS CONTINUALLY CHANGING. The general states of the life of man are called infancy, childhood, youth, manhood, and old age; that every man, whose life is continued in the world, passes successively from one into another, thus from the first to the last, is known; the transitions into those ages do not appear, unless by intervening spaces of time; that nevertheless they are progressive from moments to moments, thus continually, reason sees; for it is a like case with man as with a tree, which, every little space of time, even the most minute, is growing and springing up from the seed cast into the earth. These momentaneous progressions are also changes of state, for the subsequent adds something to the antecedent, which perfects the state. The changes which take place in the internals of man, are more perfectly continuous than those which take place in his externals; the cause is, that the internals of man, by which are understood the things which are of his mind or spirit, are in a higher degree, being elevated above the externals, and in those things which are in a higher degree thousands take place in the same instant in which only one takes place in externals. The changes, which take place in internals, are changes of the state of the will as to affections, and changes of the state of the understanding as to thoughts; the successive changes of state of the latter and the former specifically are understood in the proposition. The cause that the changes of the state of these two lives or faculties are perpetual with man from infancy even to the end of his life, and afterwards to eternity, is because there is not given an end to science, less to intelligence, and still less to wisdom;

for there is infinity and eternity in the extent of these, from the Infinite and Eternal, from whom they are. Hence is this philosophical tenet of the ancients, that every thing is divisible to infinity; to which it should be added, that in like manner it is multiplicable. The angels assert, that by the Lord they are perfected in wisdom to eternity, which is also to infinity, because eternity is infinity of time.

186. II. THAT IN LIKE MANNER THE INTERNAL FORM OF MAN, WHICH IS THAT OF HIS SPIRIT. That this is continually changing as the state of the life of man is changed, is because there is not given any thing except in a form, and state induces that form; wherefore it is the same thing, whether it be said that the state of the life of man is changing, or it be said that his form is so. All the affections and thoughts of man are in forms, and thence from forms, for forms are their subjects; if affections and thoughts were not in subjects, which are formed, they might be given also in skulls void of brains, which would be a like case as with sight without an eye, with hearing without an ear, and with taste without a tongue: that there are subjects of these senses, and that these are forms, is known. That the state of life and thence the form with man is continually changing, is because it is a truth which the wise have taught and still teach, that there is not given a sameness, or absolute identity of two things, still less of more; as there are not two human faces the same, still less more. The case is similar in things successive, in that there is not given a subsequent state of life the same with that past; from which it flows, that there is a perpetual change of the state of life with man, therefore also a perpetual change of form, especially of his internals. But because these things do not teach any thing concerning marriages, but only prepare the way to knowledges concerning them, also because they are only philosophical scrutinies from the understanding, which to some are of difficult perception, therefore after these few remarks they are passed over.

187. III. THAT THESE CHANGES ARE OF ONE KIND WITH MEN, AND OF ANOTHER WITH WOMEN, SINCE THE MEN BY CREATION ARE FORMS OF SCIENCE, INTELLIGENCE, AND WISDOM, AND THE WOMEN ARE FORMS OF THE LOVE OF THESE WITH THE MEN. That men were created forms of understanding, and that women were created forms of the love of the understanding of the men, may be seen explained above, n. 90. It follows that the changes of state, which succeed with man and woman from infantile to mature age, are for perfecting the forms, the intellectual with men, and the voluntary with women; hence it is clear, that the changes are of one kind with men and of another with women; nevertheless, with both, the external form, which is of the body, is perfected according to the perfecting of the internal form, which is of the mind: for the mind acts

upon the body, and not the reverse ; which is the cause that infants in heaven become men of stature and comeliness according to the increments of intelligence with them, otherwise than infants on earth, because the latter are circumvested with a material body, as animals are ; yet they agree in this, that they first grow in inclination to such things as alluringly address their bodily senses, and afterwards, by little and little, to such as affect the internal cogitative sense, and, from step to step, to such things as imbue the will with affection ; and when their age is in mid-way between mature and immature, the conjugal inclination accedes, which is that of a virgin towards a young man, and of a young man towards a virgin ; and because virgins in the heavens, equally as on earth, from an innate prudence, conceal their inclinations to marriage, the young men there know no otherwise than that they affect virgins with love, and this also appears to them from masculine incitation ; but they also have this incitation from the influx of love from the fair sex, concerning which influx it will be professedly spoken elsewhere. From these things, the truth of the proposition is evident, that the changes of state are of one kind with men and of another with women, since men by creation are forms of science, intelligence, and wisdom, and women are forms of the love of these with the men.

188. IV. THAT WITH MEN THERE IS ELEVATION OF THE MIND INTO SUPERIOR LIGHT, AND THAT WITH WOMEN THERE IS ELEVATION OF THE MIND INTO SUPERIOR HEAT ; AND THAT THE WOMAN FEELS THE DELIGHTS OF HER HEAT IN THE LIGHT OF THE MAN. By the light into which men are elevated, is understood intelligence and wisdom, because spiritual light, which proceeds from the sun of the spiritual world, which in its essence is love, acts as equal or as one with those two ; and by the heat into which women are elevated, is understood conjugal love, because spiritual heat, which proceeds from the sun of that world, in its essence is love, and with women it is love conjoining itself with the intelligence and wisdom with the men, which love in its complex is called conjugal love, and by determination becomes that love. It is said *elevation into superior light and heat*, because it is elevation into the light and heat in which the angels of the superior heavens are ; it is also an actual elevation, as from a thick cloud into the air, and from a lower region of this into a higher, and from this into ether ; wherefore elevation into superior light with men is elevation into superior intelligence, and from this into wisdom ; into which also there is given elevation higher and higher ; but elevation into superior heat with women is into conjugal love more chaste and pure, and continually towards the conjugal, which by creation lies concealed in their inmosts. These elevations, viewed in themselves, are openings of the mind ; for the human mind

is distinguished into regions, as the world is into regions as to atmospheres, of which the lowest is watery, the higher is ærial, and the still higher is ethereal, above which there is also given a highest ; into like regions the mind of man is elevated as it is opened, with men by means of wisdom, and with women by means of love truly conjugal.

189. It is said, that the woman feels the delights of her heat in the light of the man ; but this is understood thus, that the woman feels the delights of her love in the wisdom of the man, because this is the receptacle, and when love finds this receptacle corresponding to itself, it is in its enjoyments and delights ; but it is not understood, that heat with its light is delighted out of forms, but within them ; and spiritual heat with spiritual light is delighted therein the more, because those forms from wisdom and love are vital, and thus susceptible. This may in some measure be illustrated from the sports, so called, of heat with light in vegetables ; out of them there is only a simple conjunction of heat and light, but within them there is, as it were, sport between themselves, because they are there in forms or receptacles, for they pass through them by wonderful meanders, and in the inmosts there breathe after uses which are fruits, and also breathe forth their pleasantnesses far and wide into the air, which they fill with fragrance. And still more to the life does the delighting of spiritual heat with spiritual light become in human forms, in which that heat is conjugal love, and that light is wisdom.

190. V. THAT STATES OF LIFE TO MEN AND WOMEN ARE OF ONE KIND BEFORE MARRIAGE, AND OF ANOTHER AFTER MARRIAGE. Before marriage, with each, there are two states, one previous to the inclination for marriage, another after it ; the changes both of the latter and former state, and thence the formations of the minds, proceed in succedaneous order according to their continual increments ; but there is not leisure here to describe these changes, for they are various and diverse in the subjects ; the very inclinations to marriage previous to it are only imaginative in the mind, and become more and more sensitive in the body ; but the states of those inclinations after marriage are states of conjunction and also of prolification ; that these differ from the former, as effectings differ from intentions, is manifest.

191. VI. THAT WITH CONSORTS THE STATES OF LIFE AFTER MARRIAGE ARE CHANGED AND SUCCEED ACCORDING TO THE CONJUNCTIONS OF THEIR MINDS BY CONJUGIAL LOVE. That the changes of state and its successions after marriage, with each, the man and the wife, are according to conjugal love with them, and thus either conjunctive or disjunctive of their minds, is because conjugal love is not only various but even diverse with consorts ; various, with those who love each other interiorly, for with these it is by turns intermitted, but yet within it endures constantly in its

heat; but that love is diverse, with those consorts who love each other only exteriorly; with these, it is not by turns intermitted from like causes, but from alternate cold and heat; the reason of these differences is, because with the latter the body acts the chief part, and the ardor of it circumfuses itself, and forces the lower things of the mind into communion with itself; but with those who love each other interiorly, the mind acts the chief part, and brings the body into communion with itself. It appears as if love ascended from the body into the soul, because, as soon as the body catches allurements, it enters through the eyes, as through doors, into the mind, and thus through the sight, as through an entry, into the thoughts, and instantly into the love; but still it descends from the mind, and acts upon the lower things according to the disposition of them; wherefore a lascivious mind acts lasciviously, and a chaste mind chastely, and the latter disposes the body, but the former is disposed by the body.

192. VII. THAT MARRIAGES ALSO INDUCE UPON THE SOULS AND MINDS OTHER FORMS. That marriages induce upon the souls and minds other forms, cannot be observed in the natural world, because souls and minds there are encompassed with a material body, and through this the mind rarely shines; and men of this age also, more than the ancients, learn from infancy to induce expressions upon their faces, by means of which they hide deeply the affections of the mind, which is the cause, that the forms of minds, as they are before marriage and as they are after marriage, are not distinguished between: that, nevertheless, the forms of souls and minds after marriage are different from what they were before it, appears manifestly from the same forms in the spiritual world; for they are then spirits and angels, who are nothing else than minds and souls in a human form, stripped of their coverings,* which were composed of elements in the waters and earths, and of exhalations thence scattered around in the air, which being cast off, the forms of the minds, as they had been inwardly in their bodies, are conspicuous, and then it is clearly seen, that they are of one kind to those who live in marriage, and of another to those who do not. In general, consorts have an interior comeliness of face, for the man draws from the wife the beauteous redness of her love, and the wife from the man the shining brightness of his wisdom; for two consorts there are united as to souls; and besides, there appears in each a human fulness. This is the case in heaven, because there are no marriages elsewhere; but beneath heaven there are only nuptial connections (*connubia*), which are tied and parted.

193. VIII. THAT THE WOMAN IS ACTUALLY FORMED INTO A WIFE, ACCORDING TO THE DESCRIPTION IN THE BOOK OF CREATION.

* *Exuvia*; see note, p. 35.

In this book it is said, that the woman was created out of the rib of the man, and that the man, when she was brought to him, said, This is bone of my bones, and flesh of my flesh, and she shall be called *Ishah*, because she was taken out from *Ish*, the man, ii. 22, 23, 24; by rib of the breast, in the Word, nothing else is signified in the spiritual sense but natural truth; this is signified by the ribs which the bear carried between his teeth, Dan. vii. 5; for by bears are signified those, who read the Word in the natural sense, and see truths therein without understanding; by the breast of man is signified that essential and proper thing, which is distinguished from the breast of woman; that this is wisdom, may be seen above, n. 197; for truth sustains wisdom, as the rib sustains the breast; these things are signified, because it is the breast, in which all things of man are as in their centre. From these things it is evident, that the woman was created out of the man by transcription of his proper wisdom, which is, out of natural truth, and that the love of this was transferred from the man into the woman, in order that there might become conjugal love; and that this was done, that there may not be in the man the love of himself, but the love of the wife; who, from the disposition innate in herself, cannot do otherwise than convert the love of himself with the man, into his love to herself; and I have heard, that this is done from the wife's love itself, neither the man nor the wife being conscious of it; thence it is, that no one can ever truly conjugally love his consort, who from the love of self is in the pride of his own intelligence. After this arcanum of the creation of the woman from the man is understood, it may be seen, that the woman is as it were created or formed in like manner from the man in marriage, and that this is done by the wife, or rather by means of the wife by the Lord, who infuses into women inclinations for so doing; for the wife receives into herself the image of the man, by her appropriating to herself his affections (see above, n. 183); and by her conjoining the internal will of the man with her own, concerning which it follows; and also by her devoting to herself the offsets (*propagines*) of his soul, concerning which also it follows. From these things it is manifest, that a woman is formed into a wife, according to the description, in the book of Creation, interiorly understood, by means of such things as she takes out of the husband and his breast, and inscribes on herself.

194. IX. THAT THAT FORMATION IS EFFECTED BY THE WIFE BY SECRET WAYS, AND THAT THIS IS UNDERSTOOD BY THE WOMAN'S BEING CREATED WHILE THE MAN SLEPT. It is read in the book of Creation, that Jehovah God caused a deep sleep to fall upon Adam, that he might fall asleep, and that then He took one of his ribs, and builded it into a woman, ii. 21, 22; that by the man's sleep and

falling asleep, is signified his plenary ignorance that the wife is formed and as it were created from him, is manifest from what was shown in the preceding chapter, and also in this, concerning the innate prudence and circumspection of wives, not to divulge any thing concerning their love, nor concerning the assumption of the affections of the man's life, and thus the transcription of his wisdom into themselves; that this is done by the wife, while the husband is ignorant, and as it were sleeping, thus by secret ways, is manifest from what was explained above, n. 166, 167, 168, and those following; where also is illustrated, that the prudence of performing this is implanted in women by creation, and thence by nativity, for causes which are necessities, in order that conjugal love, friendship, and confidence, and thus blessedness of cohabitation, and happiness of life, may be established; wherefore, that this may be rightly done, it is enjoined upon the man to leave father and mother, and cleave to his wife, Gen. ii. 24, Matt. xix. 4, 5; by father and mother, whom the man shall leave, is understood in a spiritual sense his proprium of will, and proprium of understanding; and the proprium of the will of man is to love himself, and the proprium of his understanding is to love his own wisdom; and by cleaving to, is signified to devote himself to the love of his wife; that those two propriums are evils deadly to man, if they remain with him, and that the love of those two is turned into conjugal love, according as man cleaves to his wife, that is, receives her love, may be seen just above, n. 193, and elsewhere. That by sleeping is signified to be in ignorance and unconcern; that by father and mother are signified the two propriums of man, one of the will and the other of the understanding; and that by cleaving to, is signified to devote one's self to the love of any one, can be sufficiently confirmed from places elsewhere in the Word; but this does not belong to this place.

195. X. THAT THAT FORMATION BY THE WIFE IS EFFECTED BY MEANS OF THE CONJUNCTION OF HER WILL WITH THE INTERNAL WILL OF THE MAN. That with the man there is rational wisdom and moral wisdom, and that the wife conjoins herself with the things which are of moral wisdom with the man, may be seen above, n. 163, 164, 165; the things, which are of rational wisdom, make the understanding of the man, and the things, which are of moral wisdom, make his will; with those, which make the will of the man, the wife conjoins herself. It is the same thing, whether it be said that the wife conjoins herself, or it be said that she conjoins her will to the will of the man, because the wife is born voluntary,* and thence does what she does from the will. That it is said *with the*

* See note, p. 36.

internal will of the man, is because the will of the man has its seat in his understanding, and the intellectual of the man is the inmost of the woman, according to the things which are said above, n. 32, concerning the formation of the woman from the man, and many times hereafter. The men have also an external will, but this frequently partakes of simulation and dissimulation; this will the wife sees plainly, but with it she does not conjoin herself except pretendedly, or in jest.

196. XI. FOR THE SAKE OF THE END, THAT THE WILL OF BOTH MAY BECOME ONE, AND THUS BOTH MAY BECOME ONE MAN; for he, that conjoins to himself the will of any one, conjoins also to himself his understanding; for the understanding viewed in itself is nothing but the ministry and service of the will; that it is so, appears evidently from the affection of love, in that it moves the understanding to thinking, at its nod; every affection of love is the exclusive property of the will, for what a man loves, that he also wills; from this it follows, that he, that conjoins to himself the will of a man, conjoins to himself the whole man; thence it is, that it is implanted in the wife's love to unite the will of the husband to her own will, for thus the wife becomes the husband's, and the husband the wife's; thus both become one man.

197. XII. THAT THAT FORMATION IS EFFECTED BY APPROPRIATION OF THE AFFECTIONS OF THE HUSBAND. This is one with the two articles which precede, because affections are of the will; for affections, which are nothing else than derivations of the love, form the will, and make and compose it; but these affections with men are in the understanding, but with women in the will.

198. XIII. THAT THAT FORMATION IS EFFECTED BY MEANS OF THE RECEPTION OF THE PROPAGATIONS OF THE SOUL OF THE HUSBAND, WITH THE DELIGHT DERIVED FROM THIS, THAT SHE WILLS TO BE THE LOVE OF THE WISDOM OF HER HUSBAND. These things coincide with those explained above, n. 172, 173, wherefore a further explication is passed by. Conjugal delights with wives take their rise from no other source, than that they are willing to be one with their husbands, as good is one with truth in spiritual marriage; that conjugal love descends from this marriage, was demonstrated particularly in its own chapter; from thence it may be seen, as in effigy, that the wife conjoins the man to herself, as good conjoins truth to itself; and that the man reciprocally conjoins himself to the wife, according to the reception of her love-into himself, as truth reciprocally conjoins itself to good, according to the reception of good into itself; and that thus the love of the wife forms itself by means of the wisdom of the man, as good forms itself by means of truth; for truth is the form of good. From these things also it is manifest, that conjugal delights with the

wife are principally from this, that she wills to be one with the husband, consequently that she wills to be the love of her husband's wisdom; for she then feels the delights of her own heat in the man's light, according to what was explained in article IV. n. 188.

199. XIV. THAT THUS A VIRGIN IS FORMED INTO A WIFE, AND A YOUNG MAN INTO A HUSBAND. This flows as a consequence from what goes before in this chapter, and in the former chapter concerning the conjunction of consorts into one flesh. That a virgin becomes or is made a wife, is because in a wife there are things taken out of the husband, and thus adscititious, which were not before in her as a virgin; that a young man becomes or is made a husband, is because in a husband there are things taken out of the wife, which exalt the receptibility of love and wisdom with him, and which were not before in him as a young man; but these things are with those, who are in love truly conjugal; that among these are they, who feel themselves a united man, and as it were one flesh, may be seen in the preceding chapter, n. 178; from these things it is manifest, that with females, what is of a virgin is changed into what is of a wife, and with men, what is of a young man is changed into what is of a husband. That it is so, I have been confirmed, in the spiritual world, by this experience: Certain men said, that conjunction with a female before marriage was like conjunction with a wife after marriage; on hearing which, the wives were very indignant, and said, There is plainly no likeness; there is a difference as between the fatuous and the real. To which the men retorted, Are you not females as before? To which the wives replied with a louder voice, We are not females, but wives; you are in fatuous and not in real love, wherefore you talk fatuously. Then the men said, If you are not females,* for all that you are women;† and they answered, In the first states of marriage we were women, but now we are wives.

200. XV. THAT IN THE MARRIAGE OF ONE MAN WITH ONE WIFE, BETWEEN WHOM THERE IS LOVE TRULY CONJUGIAL, THE WIFE BECOMES MORE AND MORE A WIFE, AND THE HUSBAND MORE AND MORE A HUSBAND. That love truly conjugal conjoins two into one man more and more, may be seen above, n. 178, 179; and because a wife becomes a wife from conjunction with the husband, and according to it, in like manner the husband, from conjunction with the wife; and because love truly conjugal endures to eternity, it follows, that the wife becomes more and more a wife, and the husband more and more a husband: the cause itself is, that in the marriage of love truly conjugal, each becomes a more and more internal man, for that love opens the interiors of their minds, and as these

* *Femina.*

† *Mulier*, which means a woman not a virgin, whether married or otherwise.

are opened, man becomes more and more a man (*homo*), and to become more a man with the wife is to become more a wife, and with the husband it is to become more a husband. I have heard from the angels, that a wife becomes more and more a wife as the husband becomes more and more a husband, but not so reversedly; because it rarely if ever is wanting but that a chaste wife loves the husband, but that there is wanting a loving in return by the husband; and that this is wanting because of no elevation of wisdom, which alone receives the love of the wife: concerning which wisdom see n. 130, 163, 164, 165. But these things they said concerning marriages on earth.

201. XVI. THAT THUS ALSO THEIR FORMS ARE PERFECTED AND ENNOBLED SUCCESSIVELY FROM THE INTERIOR. The most perfect and most noble human form is, when two forms, by means of marriage, become one form, thus when two fleshs become one flesh, according to creation; that the mind of the man is then elevated into superior light, and the mind of the wife into superior heat, and that they then germinate, blossom and fructify, as trees in the time of spring, may be seen above, n. 188, 189. That from the ennobling of this form are produced noble fruits, in the heavens spiritual, on earth natural, will be seen in the article now following.

202. XVII. THAT OFFSPRING, BORN FROM TWO WHO ARE IN LOVE TRULY CONJUGIAL, DRAW FROM THEIR PARENTS THE CONJUGIAL OF GOOD AND TRUTH, FROM WHICH THEY HAVE AN INCLINATION AND FACULTY, IF A SON, FOR PERCEIVING THE THINGS WHICH ARE OF WISDOM, IF A DAUGHTER, FOR LOVING THE THINGS WHICH WISDOM TEACHES. That offspring draw from the parents inclinations to such things as had been of the love and the life of the parents, is very well known in general from histories, and specifically from experiences; but that they do not draw or inherit from them their affections themselves, and thence their lives, but only inclinations and also faculties for them, has been evinced by the wise in the spiritual world, concerning whom in two RELATIONS above adduced. That posterity, from innate inclinations, if they are not broken, are led also into affections, thoughts, manners of speaking and of living, like those of their parents, is clearly manifest from the Jewish nation, in that it is at this day very like their fathers in Egypt, in the desert, in the land of Canaan, and at the time of the Lord; and that they are very like them not only in minds, but also in faces; who does not know a Jew from his look? The case is similar with other progenies; from which facts it may be concluded without fallacy, that inclinations to things like those of their parents are born with them. But that the thoughts and acts themselves should not follow, is of divine providence, in order that perverse inclinations may be rectified; and that a faculty for this is also implanted, from

which are the efficacies of the amendment of morals by parents and masters, and afterwards by themselves, when they become of mature judgment.

203. It is said that offspring draw from their parents the conjugal of good and truth, because this is put into the soul of every one by creation, for it is that which flows into man from the Lord, and makes his human life. But this conjugal passes into the things following from the soul even into the ultimates of the body; but in these ultimates and those things, it is changed in its passage by man himself in many ways, and sometimes into the opposite, which is called the conjugal or connubial of evil and false; when this is the case, the mind is shut up from beneath (*ab inferiori*), and sometimes twisted around as a spire into the adverse; but with some it is not shut up, but remains half open above, and with some open. It is the latter and the former conjugal from which offspring draw inclinations from the parents, a son in one manner, and a daughter in another. That it is from the conjugal, is because conjugal love is the fundamental of all loves, as is demonstrated above, n. 65.

204. The cause, that offspring born from those, who are in love truly conjugal, draw inclinations and faculties, if a son, for perceiving the things which are of wisdom, and if a daughter, for loving the things which wisdom teaches, is, because the conjugal of good and truth is implanted by creation in the soul of every one, and also in the things following from the soul; for that this conjugal fills the universe from firsts to ultimates, and from man even to the worm, has been shown before; and that the faculty for opening the lower things of the mind even to conjunction with its higher, which are in the light and heat of heaven, is put into every man by creation, has also been indicated before; hence it is manifest, that an aptness and facility for conjoining good to truth, and truth to good, thus for being wise, is inherited from nativity by those, who are born from such marriage, above all others; consequently also for imbibing the things which are of the church and heaven; that with these things conjugal love is conjoined, has been frequently shown above. From these things is evidently manifest in the sight of reason the end, for which marriages of love truly conjugal have been provided and are still provided by the Lord the Creator.

205. I have heard from the angels, that those, who lived in the most ancient times, live at this day in the heavens, houses and houses, families and families, and nations and nations, in like manner as they had lived on earth, and that scarcely any one from a house is wanting; and that the reason is, because love truly conjugal was with them; and that thence the offspring inherited inclinations to the conjugal of good and truth, and that they were easily initiated into

it more and more internally by the parents by educations, and afterwards, when they became of mature judgment, were introduced into it by the Lord as if by themselves.

206. XVIII. THAT SUCH IS THE CASE, BECAUSE THE SOUL OF THE OFFSPRING IS FROM THE FATHER, AND ITS CLOTHING FROM THE MOTHER. That the soul is from the father, is called in question by no wise man; it is also manifestly conspicuous from minds (*animis*), and likewise from faces, which are types of minds, in descendants who proceed from fathers of families in just series; for the father returns as in effigy, if not in his sons, yet in his grandsons and great-grandsons; and this is the case, because the soul makes the inmost of man, and this may be covered over by the nearest offspring, but still it betrays and reveals itself in the progeny afterwards. That the soul is from the father, and the clothing from the mother, may be illustrated by things analogous in the vegetable kingdom; in this the earth or ground is the common mother; this receives into itself, as if in the womb, and clothes the seeds, yea, as it were, conceives, is pregnant with, brings forth and educates them, as a mother her progeny from the father.

207. To these things I will add TWO RELATIONS. The FIRST is this. After some time, I looked towards the city Athenæum, concerning which something was said in a former relation, and I heard thence an unusual clamor; there was in it something of laughter, in this something of indignation, and in this something of sadness; still, however, that clamor was not thereby dissonant, but consonous, because one was not together with the other, but one was within the other: in the spiritual world the variety and commixture of affections is distinctly perceived in the sound. I inquired from afar, what the matter was; and they said, A messenger has come from the place where new comers from the Christian world first appear, saying, that he heard from three there, that in the world whence they came they had believed with the rest there, that to the blessed and happy after death there would be absolute rest from labors; and because administrations, offices, and employments are labors, that there would be rest from them: and because those three are now conducted hither by our emissary, and are standing before the gate and waiting, a clamor was made, and they deliberately resolved that they should not be introduced into the palladium on Parnassium, as the former were, but into the great auditory there, that they might disclose their news from the Christian world; and some were deputed to introduce them in due form. Because I was in the spirit, and to

spirits distances are according to the states of their affections, and because I then had the affection of seeing and hearing them, I seemed to myself present there, and saw them introduced, and heard them speaking. The seniors, or wiser ones, sat in the auditory at the sides, and the rest in the middle, and in front of the latter was a raised floor: hither the three new comers with the messenger were conducted, in formal attendance by the younger ones, through the middle of the auditory; and after silence was made, they were saluted by a certain elder there, and asked, **WHAT NEWS FROM EARTH?** And they said, There are many things new; but tell, I pray, concerning what subject; and the elder answered, **WHAT NEWS FROM EARTH CONCERNING OUR WORLD AND CONCERNING HEAVEN?** And they answered, When we had just come into this world, we heard, that here and in heaven there are administrations, ministries, functions, traffickings, studies of all kinds of learning, and wonderful trades; and yet we believed that after migration or translation from the natural world into this spiritual, we were to come into an eternal rest from labors; and what are functions but labors? To this the elder said, By eternal rest from labors did you understand eternal idleness, in which you would be continually sitting and lying down, drawing in delights with the breast, and sucking in joys with the mouth? To this the three new comers, smiling pleasantly, said, that they supposed some such thing. And then it was answered them, What have joys and delights, and thence happiness, in common with idleness? By idleness the mind collapses, and is not expanded, or the man is deadened, not vivified. Suppose one sitting in full idleness, with hands dangling, with eyes cast down, and withdrawn, and suppose that he is at the same time surrounded with an atmosphere (*aura*) of gladness, would not lethargy seize both his head and body, and the vital expansion of the face fall away, and at length, with relaxed fibres, he would reel and totter, until he fell to the earth? What keeps the system of the whole body in expansion and tension, but the intension of the mind? and whence is intension of the mind, but from administrations and employments, while they are done from pleasure? Wherefore I will tell you a new thing from heaven, that there are there administrations, ministries, judiciary proceedings greater and less, also mechanical arts and trades. The three new comers, when they heard that there were in heaven judiciary proceedings greater and less, said, Why those? are not all in heaven inspired and led by God, and thence do they not know what is just and right? what need then of judges? And the elder man answered, In this world we are instructed and learn what is good and true, also what is just and equitable, in like manner as in the natural world, and these

things we learn, not immediately from God, but mediately through others; and every angel, as every man, thinks truth, and does good, as from himself, and this, according to the state of the angel, is mixed and not pure; and also among the angels are given the simple, and the wise, and the wise will judge, while the simple, from simplicity and from ignorance, doubt about what is just, or depart from it. But because you are as yet fresh in this world, if it be your good pleasure, follow me into our city, and we will show you all. And they went out of the auditory, and some of the seniors also accompanied them; and first they came into a large library, which was divided into smaller collections according to the sciences. The three new comers, seeing so many books, were astonished, and said, There are books also in this world! whence are the parchment and paper? whence the pens and ink? To this the seniors said, We perceive that you believed in the former world, that this world is empty, because spiritual; and that you believed this, is because you have cherished an idea concerning the spiritual abstracted from the material; and what is abstracted from the material appeared to you as nothingness, thus as empty, when, nevertheless, here is a fulness of all things; all things here are **SUBSTANTIAL**, and not material, and material things derive their origin from things substantial; we who are here are spiritual men, because substantial and not material; thence it is, that here are given in their perfection all things which are in the natural world, even books and writings, and many things besides. When the three new comers heard things **SUBSTANTIAL** named, they thought that it was so, as well because they saw written books, as because they heard it said, that matter is by origin from substance. In order that they might still be confirmed concerning these things, they were brought to the abodes of the scribes, who were transcribing the originals written by the wise men of the city, and they inspected the writings, and wondered that they were so neat and elegant. After this they were conducted to the museums, gymnasiums, and colleges, and where their literary exercises (*ludi*) were, some of which they called exercises of the Heliconides, some, exercises of the Parnassides, some, exercises of the Athenæides, and some, exercises of the virgins of the fountain; they said that the latter were so called, because virgins signify affections of the sciences, and according to affection of the sciences is intelligence to every one; the exercises so called were spiritual exercises (*exercitationes*) and trials of skill. Afterwards they were led around in the city to the rulers, administrators, and their subordinate officers, and by the latter to the wonderful specimens of workmanship which are made in a spiritual manner by the artificers. After these were seen, the elder man again spoke with them con-

cerning the eternal rest from labors, into which the blessed and happy come after death, and said, Eternal rest is not idleness, since from idleness is languor, torpor, stupor, and deep sleep of the mind, and thence of the whole body, and these are death and not life, and still less eternal life in which the angels of heaven are ; wherefore eternal rest is a rest which dispels these, and causes man to live ; and this is nothing else but such as elevates the mind ; it is therefore some study and work by which the mind is excited, vivified and delighted ; and this is done according to the use, from which, in which, and to which it operates ; hence it is, that the entire heaven is regarded by the Lord as containing uses ; and every angel is an angel according to use ; the pleasure of use carries him on, as a favorable stream does a ship, and causes him to be in eternal peace, and in the rest of peace ; thus is understood eternal rest from labors. That an angel is alive according to the application of the mind from use, is clearly manifest from this, that every one has conjugal love with its ability, potency, and delights, according to his application to the genuine use in which he is. After those three new comers were confirmed that eternal rest is not idleness, but the pleasure of some work, which is for use, there came some virgins with things embroidered and spun, the works of their own hands, and presented them to them ; and the virgins, when those novitiate spirits were departing, sung an ode, in which they expressed in angelic melody the affection of works of use with its pleasantnesses.

208. THE OTHER RELATION. When I was in meditation concerning the arcana of conjugal love stored up with wives, again there appeared the GOLDEN RAIN which was described above ; and I recollected that it dropped upon a hall in the east where there lived three conjugal loves, that is, three consorts, who loved each other tenderly ; which being seen, I, as if invited by the sweetness of meditation on that love, hastened thither, and, as I approached, that rain from golden became purple, then scarlet, and when I was near, opaline like the dew ; and I knocked, and the door was opened ; and I said to the porter, Say to the husbands, that he who before came with an angel, is again present, asking that he may be permitted to enter to an interview ; and the porter returned and signified assent from the husbands, and I walked in. And the three husbands with their wives were together in an open gallery, and being saluted, they with kindness returned the salutation. And I asked the wives, whether that white dove in the window afterwards appeared ; they said, that it appeared to-day also, and likewise that it expanded its wings ; from which we augured your presence and solicitation, concerning the disclosing one further arcanum of conjugal love. And I asked, Why do you say *one*, and yet I came hither to

learn many? They answered, They are arcane, and some exceed your wisdom to such a degree, that the understanding of your thought cannot apprehend them; you glory over us from your wisdom, but we do not glory over you from ours, and yet ours is eminent above yours, because it enters your inclinations and affections, and sees, perceives, and feels them; you know nothing at all concerning the inclinations and affections of your love, and yet it is these from which, and according to which, your understanding thinks, and therefore from which, and according to which, you are wise; and yet wives know them so well in their husbands, that they see them in their faces, and hear them from the sounds of the speech of their mouth, yea, they feel them on their breasts, arms, and cheeks: but we, from the zeal of love for your happiness, and at the same time our own, dissemble as if we do not know them, and yet we moderate them so prudently, that we follow whatever is of the liking, pleasure, and will of our husbands, by permitting and suffering, and only by bending when possible, but never by compelling. I inquired, Whence have you that wisdom? They answered, It is implanted in us from creation and thence nativity; our husbands liken it to instinct, but we say that it is of divine providence, in order that the men, by means of their wives, may be rendered happy. We have heard from our husbands, that the Lord wills that the male man should act from freedom, according to reason, and that on this account the Lord himself moderates his freedom, which regards the inclinations and affections, from the interior, and by means of his wife from the exterior, and that thus he forms a man with his wife into an angel of heaven; and besides love changes its essence, and does not become conjugal love, if it be compelled. But we will speak more openly of these things; we are moved to this, that is, to the prudence of moderating the inclinations and affections of our husbands, so that they may seem to themselves to act from freedom, according to their reason, because we are delighted from the love of them, and we love nothing more than that they should be delighted from our delights, which, if they grow cheap with them, grow dull also with us. After this was said, one of the wives entered into a bed-chamber, and returning said, My dove still vibrates its wings, which is a sign that we may disclose more; and they said, We have observed the various changes of the inclinations and affections of the men, as that they are cold towards their wives, while the husbands think vain things against the Lord and the church; that they are cold while they are in pride from their own intelligence; that they are cold while they look at women not their own from concupiscence; that they are cold while they are addressed by the wives concerning love, besides many other occasions; and

that they are cold with various cold; this we observe from a drawing back of the sense from their eyes, ears, and body, at the presence of our senses. From these few things you may see, that we know better than the men, whether it be well with them, or whether it be ill; if they are cold towards their wives, it is ill with them, but if they are warm towards their wives, it is well with them; wherefore the wives are continually devising means, that the men may be warm and not cold towards them, and these they devise with a sagacity inscrutable to the men. These things being said, it was heard as if the dove moaned, and then the wives said, This is a token to us, that we long to divulge greater arcana, which yet it is not allowable to divulge; perhaps you disclose to the men the things which you have heard. And I answered, I intend it; what harm from it? After the wives had conversed among themselves concerning it, they said, Disclose if you will; it is not hidden from us what power of persuading wives have, for they will say to their husbands, The man is in jest; they are idle stories; he is joking from appearances, and from the usual trifles of the men; believe him not, but believe us; we know that you are loves, and we obediences; wherefore disclose if you will, but still the husbands will not depend on your mouth, but on the mouths of their wives which they kiss.

UNIVERSALS CONCERNING MARRIAGES.

209. THERE are very many things concerning marriages, which if presented particularly, this little work would rise up into a huge volume; for it may be treated particularly of similitude and dissimilitude between consorts; of the elevation of natural conjugal love into spiritual conjugal love, and of their conjunction; of the increments of the one, and of the decrements of the other; of the varieties and of the diversities of each; of the intelligence of wives; of the universal conjugal sphere from heaven, and of its opposite from hell, and of the influx and reception of them; besides numerous other things; which if particularly set forth, this work would be dilated into so large a book, as to tire out the reader. For this cause, and to avoid fruitless prolixities, those things are contracted into universals concerning marriages. But these, like the foregoing, will be divided into their articles, which are these: I. *That the sense proper to conjugal love is the sense of touch.* II. *That with those, who are in love truly conjugal, the faculty of being wise increases; but that with those, who are not in conjugal love, this decreases.* III.

That with those, who are in love truly conjugal, the satisfaction of cohabitation increases; but that with those, who are not in conjugal love, this decreases. IV. That with those, who are in love truly conjugal, conjunction of minds increases and with it friendship; but that with those, who are not in conjugal love, the latter with the former decreases. V. That those, who are in love truly conjugal, will continually to be one man; but that those, who are not in conjugal love, will to be two. VI. That those, who are in love truly conjugal, in marriage regard what is eternal; but reversely those, who are not in conjugal love. VII. That conjugal love resides with chaste wives, but that still their love depends on the husbands. VIII. That the intelligence of women in itself is modest, elegant, pacific, yielding, soft, tender; but that the intelligence of the men in itself is grave, harsh, hard, high-spirited, fond of licentiousness. IX. That wives love the bonds of marriage, provided the men love them. X. That wives are in no excitation as the men, but that they have a state of preparation for reception. XI. That the men have ability (copia) according to the love of propagating the truths of their wisdom, and according to the love of doing uses. XII. That determinations are in the good pleasure of the husband. XIII. That there is a conjugal sphere, which flows in from the Lord through heaven, into every and each thing of the universe even to its ultimates. XIV. That this sphere is received by the female sex, and through this sex is transferred into the male sex, and not the reverse. XV. That, where love truly conjugal is, this sphere is received by the wife, and solely through the wife by the husband. XVI. That, where love not conjugal is, that sphere is received indeed by the wife, but not by the husband through her. XVII. That love truly conjugal can be given with one of the consorts, and not at the same time with the other. XVIII. That there are various dissimilitudes, as well internal as external, with consorts. XIX. That various similitudes can be conjoined, but not with dissimilitudes. XX. That the Lord provides similitude for those, who desire love truly conjugal, and that, if it is not given in the earths, he provides it in the heavens. XXI. That man, according to the defect and loss of conjugal love, approaches the nature of a beast. The explication of these now follows.

210. I. THAT THE SENSE PROPER TO CONJUGIAL LOVE IS THE SENSE OF TOUCH. Every love has its sense; the love of seeing, from the love of understanding, has the sense of sight, and its pleasantnesses are symmetries and beauties; the love of hearing, from the love of hearkening and obeying, has the sense of hearing, and its pleasantnesses are harmonies; the love of knowing the things which flow about in the air, from the love of perceiving, has

the sense of smell, and its pleasantnesses are fragrances; the love of nourishing one's self from the love of imbuing one's self with goods and truths, has the sense of taste, and its enjoyments are dainties; the love of knowing objects, from the love of being careful for, and defending one's self, has the sense of touch, and its pleasantnesses are titillations. That the love of conjoining one's self with a partner, from the love of uniting good and truth, has the sense of touch, is because that sense is common to all the senses, and thence draws portions (*spartas*) from them; that this love brings into communion with itself all the aforesaid senses, and dedicates to itself their pleasantnesses, is known. That the sense of touch is dedicated to conjugal love, and that it is proper to it, is manifest from every sport of it, and from the exaltation of its subtilties to what is most highly exquisite: but to draw out these things to greater extent, is left to lovers.

211. II. THAT WITH THOSE, WHO ARE IN LOVE TRULY CONJUGIAL, THE FACULTY OF BEING WISE INCREASES; BUT THAT WITH THOSE, WHO ARE NOT IN CONJUGIAL LOVE, THIS DECREASES. That the faculty of being wise increases with those who are in love truly conjugal, is because this love with consorts is from wisdom and according to it, as is shown with full arguments in the chapters which precede; also because the sense of this love is the touch, and this is common to all the senses, and also full of delights; thence it opens the interiors of minds, as it opens the interiors of the senses, and with them the organic things of the whole body. Thence it follows, that those who are in that love, love nothing more than to be wise; for man is wise, as far as the interiors of his mind are opened; for by means of the opening the thoughts of the understanding are elevated into superior light, and the affections of the will into superior heat; and superior light is wisdom, and superior heat is the love of it; spiritual delights conjoined to the natural delights, which those have, who are in love truly conjugal, make loveliness (*amabilitatem*), and thence the faculty of being wise. Hence it is, that angels have conjugal love according to wisdom, and the increments of that love, and at the same time of its delights, according to the increments of wisdom; and that the spiritual offsprings, which are born from their marriages, are such things as are of wisdom from the father, and as are of love from the mother, which offsprings they love from spiritual storge; which love adds itself to their conjugal love, and continually elevates it, and conjoins them.

212. The contrary takes place with those, who, from no love of wisdom, are not in any conjugal love; these do not enter into marriages unless also with the end of being lascivious, and in this end is also the love of being insane; for every end viewed in itself is love, and lasciviousness in its spiritual origin is insaneness; by

insaneness is understood the delirium of the mind from falses, and eminent delirium is the delirium of the mind from falsified truths, until they are believed to be wisdom: that these persons are opposed to conjugal love, manifest confirmation or eviction is given in the spiritual world; there, at the first smell of conjugal love, they flee away into caverns, and shut up the doors; and if these are opened, they are insane like persons out of their senses in the world.

213. III. THAT WITH THOSE, WHO ARE IN LOVE TRULY CONJUGIAL, THE SATISFACTION OF COHABITATION INCREASES; BUT THAT WITH THOSE, WHO ARE NOT IN CONJUGIAL LOVE, THIS DECREASES. That satisfaction of cohabitation increases with those, who are in love truly conjugal, is because they love each other with every sense; the wife sees nothing more lovely than the man, and the man sees nothing more lovely than the wife; yea, neither do they hear, smell and touch any thing more lovely; thence they have satisfaction of cohabitation in house, bed-chamber, and bed. That it is thus, ye husbands can confirm yourselves from the first delights of marriage, which are in their fulness, because then the wife alone of all the sex is loved. That the contrary is with those who are not in any conjugal love, is known.

214. IV. THAT WITH THOSE, WHO ARE IN LOVE TRULY CONJUGIAL, CONJUNCTION OF MINDS INCREASES, AND WITH IT FRIENDSHIP; BUT THAT WITH THOSE, WHO ARE NOT IN CONJUGIAL LOVE, THE LATTER WITH THE FORMER DECREASES. That conjunction of minds increases with those, who are in love truly conjugal, was demonstrated in the chapter, in which it was treated of the conjunction of souls and minds by marriage, which is understood by the words of the Lord, that they are no longer two, but one flesh; see n. 156 to 191. But the reason, that this conjunction increases, as friendship conjoins itself to love, is because friendship is as it were the face of that love, and also is as its garment; for not only does it adjoin itself to love as a garment, but also conjoins itself to it as a face: the love preceding friendship is like the love of the sex, which love after the marriage vow goes off; but love conjoined to friendship remains after the vow, and likewise becomes fixed; it also enters interiorly into the breast; friendship introduces it, and makes it truly conjugal; and then that love makes this its friendship conjugal also, which differs very much from the friendship of every other love, for it is full. That the contrary takes place with those who are not in conjugal love, is known; with these, the first friendship, which was insinuated at the time of betrothment, and afterwards in the first days after the nuptials, recedes more and more from the interiors of the mind, and from these successively it at length withdraws to the cuticles; and with those who think of separations, it wholly

departs; but with those, who do not think of separation, love remains in the externals, but it is cold in the internals.

215. V. THAT THOSE, WHO ARE IN LOVE TRULY CONJUGIAL, WILL CONTINUALLY TO BE ONE MAN; BUT THAT THOSE, WHO ARE NOT IN CONJUGIAL LOVE, WILL TO BE TWO. Conjugial love in its essence is nothing else, than that two will to be one, that is, that they will that two lives become one life; that will is the perpetual endeavor of that love, from which flow all its effectuations: that endeavor is the very essence of motion; and that the will is a living endeavor with man, is confirmed from the scrutinies of philosophers, and also is manifest to those who contemplate it from polished reason; thence it consequently follows, that those, who are in love truly conjugial, continually endeavor, that is, they will, to be one man. That the contrary is with those, who are not in conjugial love, themselves well know; who, because they continually think themselves two from the disunion of their souls and minds, on this account do not apprehend what is understood by the words of the Lord, that they are no longer two, but one flesh, Matt. xix. 6.

216. VI. THAT THOSE, WHO ARE IN LOVE TRULY CONJUGIAL, IN MARRIAGE REGARD WHAT IS ETERNAL; BUT REVERSELY THOSE, WHO ARE NOT IN CONJUGIAL LOVE. That those, who are in love truly conjugial, regard what is eternal, is because there is eternity in that love; and its eternity is from this, because that love with the wife, and wisdom with the husband, increases to eternity, and in the increasing or progression consorts enter more and more deeply into the blessednesses of heaven, which their wisdom and the love of it at the same time store up in themselves; wherefore, if the idea of eternal should be rooted out, or from any accident escape from their minds, it would be as if they were cast down from heaven. What state consorts in heaven have, when the idea of eternal falls out of their minds, and the idea of temporary falls in in its place, came into open view with me from this experience: Once, from permission given, two consorts were with me from heaven, and at that time the idea of eternal concerning marriage was taken from them, by a certain worthless spirit speaking cunningly; which being taken away, they began to wail, saying, that they could live no longer, and that they felt a wretchedness which they never felt before; which being perceived by their fellow-angels in heaven, the worthless spirit was removed and cast down; when this was done, the idea of eternal instantly returned to them, from which they were gladdened with gladness of heart, and most tenderly embraced each other. Besides this, I have heard two consorts, who concerning their marriage now cherished the idea of eternal, now the idea of temporary, the reason was, because there was in them an internal

dissimilitude; these, when they were in the idea of eternal, were mutually gladdened, but when in the idea of temporary, they said, There is no longer marriage; and the wife, I am no longer a wife, but a concubine; and the man, I am no longer a husband, but a whoremonger; wherefore, while the internal dissimilitude was open to them, the man departed from the woman, and the woman from the man; but afterwards, because each had the idea of eternal concerning marriage, they were consociated with partners of similitude. From these things it may be clearly seen, that those, who are in love truly conjugal, regard what is eternal, and that, if this escapes from the inmosts out of the thought, they are disunited as to conjugal love, not, however, at the same time as to friendship, for this dwells in externals, but the former in internals. The like is in marriages upon earth; consorts there, while they love each other tenderly, think of what is eternal concerning the marriage covenant, and nothing at all concerning its end by death; and if they do think concerning this, they grieve; still are comforted with hope from the thought of its continuation after their decease.

216.* VII. THAT CONJUGIAL LOVE RESIDES WITH CHASTE WIVES, BUT THAT THEIR LOVE DEPENDS ON THE HUSBANDS. The cause is, that wives are born loves, and thence it is implanted in them to will to be one with the husbands, and from this thought of their will they continually suckle their love; wherefore to recede from the endeavor of uniting themselves to the husbands, would be to recede from their very selves: it is otherwise with the husbands, because they are not born loves, but recipients of that love from the wives; on this account, as far as they receive it, so far the wives enter with their love; but as far as they do not receive, so far the wives stand without with their love, and wait: but this is the case with chaste wives, otherwise with the unchaste. From these things it is evident, that conjugal love resides with wives, but that their love depends on the husbands.

217. VIII. THAT WIVES LOVE THE BONDS OF MARRIAGE, PROVIDED THE MEN LOVE THEM. This follows from what was said in the preceding article: to that is added, that wives, from what is implanted in them, will to be wives, and to be named wives; this to them is a name of ornament and of honor, wherefore they love the bonds of marriage; and because chaste wives, not merely in name, but actually, will to be wives, and this is done by means of closer and closer binding with the husbands, therefore they love the bonds of marriage from the establishing of its covenant, and this the more, as they are loved in return by the husbands, or, what is a like thing, as the men love those bonds.

218. IX. THAT THE INTELLIGENCE OF WOMEN IN ITSELF IS

MODEST, ELEGANT, PACIFIC, YIELDING, SOFT, TENDER; AND THAT THE INTELLIGENCE OF THE MEN IN ITSELF IS GRAVE, HARSH, HARD, HIGH-SPIRITED, FOND OF LICENTIOUSNESS. That such are women, and such are men, is very manifest from the body, the face, the sound of the voice, the discourse, the gesture, and the manners of each: from the BODY, in that the men are hard in skin and flesh, but the women soft; from the FACE, in that the men are of a harder, more resolute, rougher, more yellow, also of a bearded, thus more unbeautiful, face, but the women, of a softer, more yielding, more tender, fairer face, and thence are beauties; from the SOUND of the voice, in that with the men it is grave, but with the women delicate; from the DISCOURSE, in that with the men it is fond of licentiousness, and high-spirited, but with women, modest and pacific; from the GESTURE, in that with the men it is bolder and firmer, but with the women, fainter and weaker; from the MANNERS, in that with the men they are more disorderly, but with women more elegant. How much the genius of men differs from the genius of women by nativity itself, was clearly manifest to me, from boys and girls seen in their assemblings; I have seen these assemblings through a window several times, in a large city, on a public square, in which upwards of twenty in a day assembled themselves; there the boys, according to the disposition connate with them, played together by making tumult, vociferating, fighting, striking, and throwing stones at each other; but the girls sat peaceable at the doors of the houses, some playing with infants, some dressing dolls, some sewing upon little pieces of linen, some kissing each other; and what I wondered at, still they looked at the boys, who were such, with delighted eyes. From these things I could see manifestly, that man is born understanding, and woman love; and of what quality understanding is, and of what love is, in their principles; and thus of what quality the understanding of the man would be in its progress, without conjunction with feminine, and afterwards with conjugal, love.

219. X. THAT WIVES ARE IN NO EXCITATION AS THE MEN; BUT THAT THEY HAVE A STATE OF PREPARATION FOR RECEPTION. That to the men is semination, and thence excitation, and that to the women the latter is not, because the former is not, is manifest; but that to the women there is a state of preparation for reception, and thus for conception, I relate from things heard; but what this state with the women is, it is not lawful to describe, and also it is known to them alone: but whether their love, while they are in that state, is in its agreeable, or in its disagreeable, as some of them say, has not been published by them; this only is generally known, that it is not lawful for a husband to say to the wife, that he is able and not willing, for thus the state of reception is eminently in-

jured, which is prepared according to the state of the husband in that he is able.

220. XI. THAT THE MEN HAVE ABILITY (*copia*) ACCORDING TO THE LOVE OF PROPAGATING THE TRUTHS OF WISDOM, AND ACCORDING TO THE LOVE OF DOING USES. That it is so, is one among the arcana, which were known to the ancients, and at this day lost; the ancients knew, that every and each thing, which is done in the body, is done from a spiritual origin, as that actions flow from the will, which in itself is spiritual; that speech flows from thought, which also is spiritual; also that natural sight is from spiritual sight, which is understanding; natural hearing from spiritual hearing, which is attention of the understanding, and at the same time accommodation of the will; and natural smell from spiritual smell, which is perception, and so on; that, in like manner, virile semination is from spiritual origin, the ancients saw; that it is from the truths, of which the understanding consists, they concluded from numerous proofs both of reason and experience; and they said, that, from the spiritual marriage which is of good and truth, which flows into every and each thing of the universe, nothing else is received by males, than truth, and that which refers itself to truth; and that this, in its progress into the body, is formed into seed; and that thence it is, that seeds, spiritually understood, are truths. As to the formation, that the masculine soul, because it is intellectual, is thus truth, for the intellectual is nothing else; wherefore, while the soul descends, truth also descends; that this is done, by that the soul, which is the inmost of man and of every animal, and in its essence is spiritual, from the implanted effort of the propagation of itself, follows in descent, and wills to procreate itself; and that when this is done, the whole soul forms itself, and clothes itself, and becomes seed; and that this can be done thousands and thousands of times, because the soul is a spiritual substance, to which there is not extension but impletion, and from which there is not the taking out of a part, but there is the production of the whole, without any loss of it; thence it is, that it is fully in the least receptacles, which are seeds, as it is in its greatest receptacle, which is the body. Since, therefore, truth of the soul is the origin of seed, it follows, that men have ability according to the love of propagating the truths of their wisdom: that it is also according to the love of doing uses, is because uses are the goods which truths produce: in the world also it is known to some, that the diligent have ability, and not the idle. I have inquired, how from the virile soul the feminine is propagated; I received for answer, that it is from intellectual good, because this in its essence is truth; for the understanding is able to think that this is good, thus that it is true that it is good; otherwise the will, this does not think

good and truth, but loves and does them : that on this account by sons in the Word are signified truths, and by daughters goods, may be seen above, n. 120, and that by seed in the Word is signified truth, in THE APOCALYPSE REVEALED, n. 565.

221. XII. THAT DETERMINATIONS ARE IN THE GOOD PLEASURE OF THE HUSBAND. The cause is, that with men is the aforesaid ability, and this is varied with them, as well according to the states of their mind, as according to the states of their body ; for the understanding is not so constant in its thoughts, as the will is in its affections ; for it is carried now upward, now downward ; now it is in a serene and clear, now in a turbulent and obscure state, now among agreeable objects, now among disagreeable ; and because the mind, while it acts, is also in the body, it follows, that this has like states : thence it is, that the husband now recedes from conjugal love, now accedes to it, and that ability is in one state withdrawn, and in another restored. These are the causes, that determinations are to be left to the good pleasure of the husband ; hence it is, that wives, from the wisdom implanted in them, never suggest any thing concerning such things.

222. XIII. THAT THERE IS A CONJUGIAL SPHERE, WHICH FLOWS IN FROM THE LORD THROUGH HEAVEN, INTO EVERY AND EACH THING OF THE UNIVERSE EVEN TO ITS ULTIMATES. That from the Lord proceed love and wisdom, or, what is the same thing, good and truth, was shown above in its own chapter ; these two in marriage proceed continually from the Lord, because they are Himself, and from Him are all things ; and the things which proceed from Him, fill the universe ; for without that, nothing would subsist which has existed. There are numerous spheres, which proceed from Him ; as the sphere of the preservation of the created universe, the sphere of the protection 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, besides more ; but the universal sphere of all is the conjugal sphere, because this is also the sphere of propagation, and thus a supereminent sphere of the preservation of the created universe through successive generations. That this conjugal sphere fills the universe, and pervades it from firsts to ultimates, is manifest from the things above shown, that there are marriages in the heavens, and the most perfect in the third or supreme heaven, and that besides with men, it is in all subjects of the animal kingdom on earth, even to worms ; and moreover that it is in all subjects of the vegetable kingdom, from olive-trees and palm-trees even to the small grasses. That this sphere is more universal than the sphere of heat and light, which proceeds from the sun of our world, reason may be convinced from the fact, that it

operates also in the absence of the heat of this sun, as in winter, and in the absence of its light, as in the night, especially with men; that it does so operate, is because it is from the sun of the angelic heaven, and thence it is a constant equal portion (*æquatio*) of heat and light, that is, conjunction of good and truth; for it is in continual spring, the changes of its good and truth, or of its heat and light, are not variations of itself, as are the variations on earth from the changes of heat and light from the sun there, but the former arise from the subjects which receive.

223. XIV. THAT THIS SPHERE IS RECEIVED BY THE FEMALE SEX, AND THROUGH THIS SEX IS TRANSFERRED INTO THE MALE SEX. That with the male sex there is not any conjugal love, but that it is only with the female sex, and from this is transferred into the male sex, I have seen evidenced by experience, concerning which above, n. 161; to which also agrees this reason, that the masculine form is an intellectual form, and woman is a voluntary* form; and an intellectual form cannot grow warm with conjugal heat from itself, but from the conjunctive heat of some one, in whom that conjugal heat is implanted by creation; therefore it cannot receive that love, unless by means of the voluntary form of the female adjoined to itself, because this is also a form of love. This same thing may be more amply confirmed from the marriage of good and truth; and, before the natural man, from the marriage of the heart and lungs, because the heart corresponds to love, and the lungs to understanding; but because a knowledge of these is wanting to most persons, a confirmation by means of them would rather shade than illustrate. From the transferring of this sphere from the female sex into the male, it is, that the mind also is inflamed by thought alone concerning the sex; it follows, that thence also is propagative formation, and thus excitation; for unless heat be added to light on earth, nothing flourishes there, or is excited to producing any fruit.

224. XV. THAT, WHERE LOVE TRULY CONJUGIAL IS, THIS SPHERE IS RECEIVED BY THE WIFE, AND SOLELY THROUGH THE WIFE BY THE HUSBAND. That this sphere, with those who are in love truly conjugal, is received by the husband solely through the wife, is at this day an arcanum, and yet it is not an arcanum in itself, because the bridegroom and the new-married husband may know it; does not whatever proceeds from the bride and the new-married wife affect conjugially, but not, at that time, what proceeds from others of the sex? The case is similar with those who live together in love truly conjugal; and because a sphere of life encompasses every one, as well the man as the woman, densely on the breast, and rarely on the back, it is manifest whence it is, that husbands who

* See note, p. 36.