

CHARITY

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(Whitehead Translation)

1. I. THE FIRST OF CHARITY IS TO LOOK TO THE LORD, AND SHUN EVILS BECAUSE THEY ARE SINS; WHICH IS DONE BY REPENTANCE. To be set forth in this order: (I) As far as anyone does not shun evils because they are sins, so far he remains in them. (II) As far as anyone does not take cognizance of sins and know what they are, so far he does not see but that he is without sins. (III.) As far as anyone takes cognizance of sins and knows what they are, so far he can see them in himself, confess them before the Lord, and repent of them. (IV.) Good before repentance is spurious good; it is the same with Charity, for good is of Charity. (V.) Consequently, the first of Charity is to look to the Lord and shun evils because they are sins.

2. (I.) As far as anyone does not look to the Lord and shun evils because they are sins, so far he remains in them. Man is born into evils of every kind. His Will, which is his proprium, is nothing but evil. Unless, therefore, a man is reformed and regenerated, he not only remains as he was born, but becomes even worse; because to the evils received hereditarily he adds actual evils of himself. Such does a man remain if he does not shun evils as sins. To shun them as sins is to shun them as diabolical and infernal, and therefore deadly, and hence, because there is eternal damnation in them. If a man so regards them, then he believes that there is a hell, and that there is a heaven; and also that the Lord can remove them if the man also endeavors to remove them as of himself. But see what has been set forth on this subject in *The Doctrine of Life for the New Jerusalem* (n. 108-113). To which I will add this: All evils are born delightful; because man is born into the love of himself, and that love makes all things delightful that are of his proprium, thus whatever he wills and whatever he thinks; and everyone remains till death in the delights that are inrooted by birth, unless they are subdued; and they are not subdued unless they are regarded as sweet drugs that kill, or as flowers apparently beautiful that carry poison in them; thus unless the delights of evil are regarded as deadly, and this until at length they become undelightful.

3. (II.) As far as anyone does not take cognizance of sins and know what they are, so far he does not see but that he is without sins. That he knows he is a sinner, in evils from head to foot, is from the Word; and yet he does not know because he does not see anyone sin in himself. He therefore prays, as a tinkling sound, confesses as a tinkling sound, and yet inmosty in himself he believes that he is not a sinner; which belief in the other life is manifested. For there he says, "I am pure, I am clean, I am guiltless," and yet when examined he is impure, unclean, yea even carrion. It is as if the skin were fair and soft outwardly, but within diseased from the very heart; or as a liquid, like water upon the surface, but within putrid from stagnation.

4. (III.) So far as anyone takes cognizance of sins and knows what they are, he can see them in himself, confess them before the Lord, and repent of them. It is said, he can if he will; and he who believes in eternal life will. But still he must not think of the things he does, but of those that he wills to do, which, if he believes them allowable he then also does; or if he does not do them, it is on account of the world. There is an internal and an external effect, or an internal and an external work. The external effect or work comes forth and exists from the internal effect or work, as action from endeavor. Endeavor, in a man, is will. Therefore, though he does not do a thing in the body, if he holds it to be allowable, then the effort or will remains; and this is the act itself in the spirit. Therefore to take cognizance of his sins and know what they are, is to take cognizance of and know his thoughts, and to know from them what he holds to be allowable, as well as what he desires, and what things of his thought he favors. For example, if he thinks whether whoredom is a sin, and how grave a sin; whether hatred and revenge are sins; whether thefts, and the like, whether haughtiness and pride, contempt of others, and avarice are sins; and then the man must remove disguises, if he had cast any over them, that is, the things by which he had confirmed them, and must consult the Word and see.

5. Anyone may see that he who acknowledges that a sin is a sin [can see the sins within him]; but he who makes them allowable in thought, and not allowable in the body on account of the world, cannot see them. It is as if one should turn the mirror away that he may see his face; or as if one who would see his face should put a veil before it. Self-examination.* (1) If it is only as to the actions, it discovers little; and this not enough: [Give] the reason. (2) But if it is as to the thoughts and intentions, it discovers

more. (3) And if it searches out what the man regards or does not regard as sins, then it discovers [all]. For whatever a man within himself regards as allowable, that he does. To regard as allowable is of the will, is endeavor, and in spirit is done; and it will be done in the body when obstacles are removed. And such are Machiavellians. * This paragraph is written in the margin of the original manuscript.

6. (IV.) Good before repentance is spurious good; and also charity, for good is of charity. For evil is within the man inwardly; because it is not opened, and therefore is not healed; and genuine good cannot issue forth from evil. The fountain is impure. Good that flows forth from evil may appear good in the outward form, but the quality of the man is within it, as he is inwardly. Everything that a man does is therefore an image of him. Before the angels he himself appears in his image, yea, out of himself, which I have seen a thousand times. The good, therefore, that anyone does with the body may appear good before those who see only the external; but within, the will and intention lie concealed, which can be, because he wishes to be thought sincere and good in order that he may captivate souls for the sake of honor and gain. In a word, the good is either meritorious, or hypocritical, or diabolical; and is done to deceive, to revenge, to kill, etc. But at death, when a man is let into his interiors, this good is taken away, and becomes open evil.

7. Every good that a man does to the neighbor is of charity, or is charity. What quality of charity it is may be known by the three preceding [tests], namely, (1) How far he shuns evils as sins. (2) How far he knows and takes cognizance of what things are sins. (3) And how far he has seen them in himself, confessed them, and repented of them. These are the indications to everyone of the quality of his charity.

8. (V.) Consequently, the first of charity is to look to the Lord and shun evils because they are sins. Every good that a man does to the neighbor for the sake of the neighbor, or for the sake of truth and good and thus for the reason that it is according to the Word, or for the sake of religion and thus for the sake of God, which is therefore from a spiritual love or affection, is called a good of charity, or a good work. So far as this is derived from the man it is not good, but so far as it is from the Lord through the man. The Lord does good to everyone chiefly through others, but yet in such a manner that a man scarcely knows but that it is from himself. He therefore frequently moves the wicked to do good to others; but it is from an affection of the love of self and the world. This good, indeed, is of the Lord, or from the Lord; but the man is not rewarded for it. But if a man does good not from a merely natural, but from a spiritual love or affection, he is rewarded. His reward is the heavenly delight of that love and affection, in that it endures to eternity; and this is in proportion as he does not do it from himself, that is, in proportion as he believes that all good is from the Lord, and does not place merit in it.

9. That no one can do good, which is good, from himself, but that as far as a man shuns evils as sins, so far he does good not from himself, but from the Lord, may be seen in the Doctrine of Life for the New Jerusalem, from the precepts of the Decalogue (n. 9-17, and 18-31).

10. From all this it is plain that before repentance there is not charity the good of which is from the Lord, but from the man; but after repentance it becomes charity the good of which is not from the man, but from the Lord. For the Lord cannot enter into a man and do any good from Himself through him, before the devil, that is, evil, is cast out, but after he is cast out. The devil is cast out by repentance; and when he is cast out the Lord enters, and does good there through the man, but always so that the man does not perceive but that he does it from himself. And yet he knows that it is from the Lord.

11. It is clear then, from these considerations, that the first of charity is to shun evils as sins; which is done by repentance. Who does not see that an impenitent man is evil? And who does not see that an evil man has not charity? And who does not see that he who has not charity cannot do charity? Charity must be from charity within a man.

12. (VI.) Finally, some passages may be adduced from the Word: As, from the Lord's words to the Pharisees, that the internal man must be purified; the words in the first chapter of Isaiah; and some of those that are quoted in the Doctrine of Life for the New Jerusalem (n. 28-31, and 50-52).

13. II. THE SECOND OF CHARITY IS TO DO GOODS, BECAUSE THEY ARE USES. To be explained in this order: (I.) Not to will to do evil to the neighbor is of Charity. (II.) To will to do good to the neighbor is of Charity. (III.) A man may do good which he believes to be of Charity, and still not shun evil; and yet all evil is against Charity. (IV.) In proportion as a man wills not to do evil to the neighbor, he wills to do him good, and not the converse. (V.) Evil is first to be removed, because it is against Charity, which is done by looking to the Lord, and by repentance, before the good that a man does is good of Charity. (VI.) The quality of the good which is of Charity is according to the cognizance and hence removal of evil by repentance. (VII.) It follows from this, that the first of Charity is to look to the Lord and shun evils as sins; and that the second thing of Charity is to do goods.

14. (I.) Not to will to do evil to the neighbor is of charity. Everyone sees that charity does no evil to the neighbor; for charity is love towards the neighbor, and he who loves anyone fears to do evil to him. There is a conjunction of souls between them. Whence it is that when one does evil to him to whom he is conjoined by love, he has a perception in his soul as if he were doing evil to himself. Who can do evil to his children, to his wife, to his friends? For to do evil is against the good of love.

15. And does not see that he who cherishes hatred to another, who acts the adversary and enemy to him, who burns with revenge, and desires his death, does not love the neighbor? That he who would commit whoredom with the wife of another, who would seduce virgins and desert them, and violate women, does not love the neighbor? That he who would despoil, and under various pretenses steal his goods, who would injure the reputation of another by slander, and so by false witness, does not love the neighbor? Nor yet he who covets his house, his wife, or anything that is his neighbor's. Hence it is plain that not to will to do evil to the neighbor is of charity.

16. And so Paul declares on this subject, in two places, that "to love the neighbor is the fulfilling of the law" (Rom. 13:8-10; Gal. 5:14); and elsewhere from the Word.

17. (II.) To will to do good to the neighbor is of charity. This is known, for it is believed that to give to the poor, to assist the needy, to relieve the widow and the fatherless, to endow ministers, to contribute to churches, to hospitals, and various pious uses, is of charity; and that to give food to the hungry, drink to the thirsty, to receive the stranger, clothe the naked, visit the sick, come to those who are bound in prison, and many other things, are goods of charity. But yet they are goods only so far as the man shuns evils as sins. If a man does them before he shuns evils as sins they are external goods, yea, done for the sake of merit. For they flow forth from an impure fountain; and the things which issue from such a fountain are inwardly evils. The man is in them, and the world is in them.

18. It is known that to do Christian goods is of charity, and it is believed by many that good wipes out evil, and that the evils in a man thus cease to be, or are not regarded. But it does not wipe out evil, unless the man thinks about the evils in himself, and repents of them.

19. There are many who have so believed, and have thought there was no evil in them, who on being examined have confessed that they are full of evils, and that if they were not detained in externals they could not be saved.

20. (III.) A man may do good which he believes to be of charity, and still not shun evil; and yet all evil is against charity. It is plain that to shun evil and do good are two distinct things; for there are those who do every good of charity from piety and from thought of eternal life, and yet do not know that to cherish hatred and revenge, to commit whoredom, to despoil and injure, to slander, and thus bear false witness, and many other things, are evils. There are judges who live piously, and yet do not regard it as a sin to adjudicate from friendship, from relationship, and with a view to honor and gain; yea, if they know, they confirm within themselves that they are not evils. And so with others. In a word, to shun evils as sins, and to do Christian good, are two distinct things. He who shuns evils as sins does Christian good; but those that do good and do not shun evils as sins, do no Christian good. For evil is against charity, and must therefore first be abolished, before the good that a man does is with charity, that is, of charity. No one can do good who at the same time wills to do evil, or who wills good and also evil.

21. All good that in itself is good proceeds from the interior will. Evil is removed from this will by repentance. There also resides the evil in which a man is born. Unless therefore he repents, the evil remains in his interior will, and his good proceeds from the exterior will; thus his state is perverted. The interior qualifies the exterior, and not the exterior the interior. The Lord says: Cleanse first the inside of the cup and of the platter (Matt. 23:26).

22. Man has a twofold will, an interior and an exterior. The interior will is purified by repentance; then the exterior does good from the interior; but exterior good does not remove the evil of lust, or the root of evil.

23. (IV.) In proportion as a man does not will to do evil to the neighbor he wills to do him good, and not the converse. There are civil good, moral good, and spiritual good. The good done before a man shuns evils as sins is civil and moral; but in proportion as he shuns evils as sins the good becomes spiritual also, as well as civil and moral; and not before.

24. Lust lurks within, and without is its delight; therefore when a man thinks from lust and its delight, he either confirms the evil and believes it to be allowable, and so is in the evil, or he does not think of any evil in himself, and so believes that he is sound.

25. It is true that a man ought to confess that he is a sinner, and that from the head to the sole of the foot there is no soundness in him. This he can say, and say from knowledge; but yet he cannot inwardly believe it unless he knows it by searching examination. Then he can say this, and he then first perceives that there is no soundness in him. So, and not otherwise, is the ulcer opened and healed. In any other way the cure is but palliative.

26. Did not the Lord preach repentance? Did not His disciples also? and John the Baptist? Isaiah declares that a man must first cease from evils, and that then he will learn to do good [Isa. 1:16, 17]. Before this a man does not know what and of what quality good is. Evil does not know what good is, but good thence knows evil.

27. (V.) Evil is first to be removed, because it is against charity (which is done by repentance), before the good that a man does is the good of charity. Since evil must first be known in order that it may be removed, therefore the Decalogue was the first of the Word, and in the whole Christian world it is also the first of the doctrine of the church. All are initiated into the church by knowing evil and not doing it, because it is against God.

28. And therefore this first was so holy, for the reason that no one can do Christian good before.

29. That good follows is very plain from these illustrations: A judge says, "I will not, for various reasons, adjudicate from evil, but justly;" and he does good.

30. A farmer says, "I will not do work otherwise than justly and faithfully;" thus the work he does is good.

31. So in a thousand other instances, when a man does not do evil he does good.

32. It may therefore be taken as a rule, that to shun evil as a sin is to do good.

33. (VI.) The quality of the good which is of charity is according to the cognizance and hence removal of evil by repentance. [That is] according as a man knows, more or less, what is evil; according as he knows evils of faith and evils of life; and according to how he desists from them; and he desists from them as far as he looks to the Lord, and believes on Him.

34. This may be shown by examples. For such as a man is inwardly, the purer he is, the more does the fountain whence his good flows become a fountain of better waters.

35. In a word, good is good to everyone in the same degree and in the corresponding quality that evil is evil to him. The one cannot be separated from the other.

36. In the degree that anyone puts off the old man, he so far puts on the new.

37. In the degree that anyone crucifies the flesh, so far he lives in the spirit.

38. No one can at the same time serve two lords.

39. Cognizance involves that it must be known what is true and what is false; removal is of the will; and both are of the life.

40. (VII.) Hence it follows that the first of charity is to look to the Lord and shun evils because they are sins, and that the second of charity is to do goods. The evil equally with the good can do good. He can assist another, can do him many good services, from good will, from kindness, from friendship, from compassion. These, however, are not charity with him who does them, but with him to whom they are done. In outward appearance it is charity.

41. When one has shunned an evil as a sin several times, then only the good that he does appears to him, and yet they are together in him. But still the one must be prior; and it actually is prior and interior.

42. III. THE NEIGHBOR THAT IS TO BE LOVED, IN THE SPIRITUAL IDEA, IS GOOD, AND TRUTH. It is said, in the spiritual idea, because this is the idea in which the spiritual man is, inwardly; and the angels are in the same idea. This idea is abstract from matter, space, and time, and especially is abstract from person. Arrangement in order: (I.) Man is man not from his form, but from the good and truth in him, or what is the same, from will and understanding. (II.) Therefore the good and truth in a man is the neighbor that is to be loved. (III.) The quality of the neighbor is according to the quality of the good and truth in a man; or such as the man is, such is the neighbor. (IV.) The degree of neighbor is according to the degree of good and truth in a man; consequently, one man is not neighbor in the same degree as another. (V.) The good of the internal will is the neighbor that is to be loved, and not the good of the external will, unless this makes one with the other. (VI.) Truth is the neighbor as far as it proceeds from good and makes one with it, as form and essence.

43. (I.) Man is man not from his form, but from the good and truth in him, or what is the same, from will and understanding. It is known that the will and understanding are the very man, and not his form, which appears in the face and body as a man. Some are foolish and insane, and yet appear as men; some are so natural that they are like animals, save that they can speak; others are rational and spiritual. The human form of these last may appear less beautiful, and yet they are men more than the others. Take away the good and truth from them, and the human form remains, in which there is no man; they are as pictures and sculptured forms, and as apes.

44. It is said, good and truth, that is, will and understanding, because good is of the will and truth is of the understanding; for the will is the receptacle of good, and the understanding is the receptacle of truth.

45. And yet good and truth cannot be except in their subject. Nothing can be separated from its subject. Therefore man is the neighbor; but in the spiritual idea good and truth, from which man is man.

46. (II.) Therefore the good and truth in a man is the neighbor that is to be loved. Set before your eyes three or ten persons, whom you are choosing for some domestic employment. Do you choose otherwise than according to the good and truth in them, whence man is man?

47. If you are choosing one among ten for the performance of some service, do you not inquire into his will and understanding?

48. The one who is chosen is your neighbor who is loved. A man devil may appear with a similar face as a man angel. Should not the man angel be loved, and not the man devil? You show favor to the man angel, on account of the good and truth in him, but not to the man devil. It is charity that he should be punished if he does evil, and that the man angel should be rewarded.

49. If you observe ten virgins, among whom five are harlots and five are chaste, and would choose one for a wife, do you not choose one of the chaste, according to her good, which accords with your good?

50. (III.) The quality of the neighbor is according to the quality of the good in a man; or such as the man is, such is the neighbor. That all men are not equally the neighbor, the Lord's parable of the man

wounded by robbers teaches, where it is declared that "he is neighbor who showed mercy on him."
[Luke 10:29-37.]

51. Whoever does not distinguish the neighbor according to the quality of good and truth in him may be deceived a thousand times, and his charity become confused and at length no charity. A man devil may exclaim, "I am a neighbor: do good to me." And if you do good to him he may kill you or others. You are placing a knife or a sword in his hand.

52. The simple act thus. They say every man is equally a neighbor, and that they deem it no business of theirs to search into his quality; but God looks to that; I may only render assistance to a neighbor. But this is not loving the neighbor. He who from genuine charity loves the neighbor inquires what the quality of a man is, and does good to him discreetly, and according to the quality of his good.

53. Such simple ones are withdrawn and separated in the other life; for if they come among diabolical spirits they are allured to do good to them, and to do evil to the good. These spirits cry out, "Set me free! Help me !" This is the greatest strength which the evil acquire. Without help from and, as it were, conjunction with them, they have no power at all; but with them whom they have deceived by the name of neighbor, they are strong.

54. Genuine charity itself is prudent and wise. Other charity is spurious, because it is of the will or of good alone, and not at the same time of the understanding or of truth.

55. (IV.) The degree of neighbor is according to the degree of good and truth in a man; consequently, one man is not neighbor in the same degree as another. Good is distinguished, according to degrees, into civil good, moral good, and spiritual good.

56. The neighbor which a man will love from charity will be spiritual good. Without this good there is no charity; for the good of charity is spiritual good, since it is according to this good that all in the heavens are conjoined.

57. Moral good, which is actual human good (for it is the rational good according to which man lives with man, as a brother and associate), is neighbor so far as it is derived from spiritual good; for moral good without spiritual is external good, is of the external will, and is not internal good. It may be evil, which is not to be loved.

58. Civil good is the good of a life in accordance with the civil laws; and its first and fundamental principle, is not to act contrary to those laws on account of the penalties. If within this good there is not moral good, and within this, spiritual good, it is none other than the animal good which beasts have, when kept shut up or chained, towards those who give them food, or who punish or caress them.

59. These goods a man learns in his early infancy from the Decalogue. The laws of the Decalogue first become civil laws, afterwards moral, and finally spiritual; and then first do the goods become goods of charity, according to their degree.

60. Charity itself regards first the good of man's soul; and loves that because conjunction is effected by it. Next to that it regards his moral good; and loves it, just in proportion as he lives a moral life according to the perfection of reason. And, lastly, it regards civil good, according to what the man is in his interaction with the world. Through his civil good the man is a man of the world; according to his moral good he is a man above the world, and lower than heaven; and according to his spiritual good he is a man of heaven, or an angel. The consociation of man with man is effected by this good, and then by goods of the lower degrees, according to their degree. For example: There is the spiritual man who wills well and does not understand well, and he who does not understand well does not act well; he is, therefore, scarcely a rational moral man. And there is the man who understands well and does not will well. Such a man is not the neighbor according to his understanding; but he who does not will well is not the neighbor, however well he may understand.

61. In a word, the will constitutes the neighbor, and the understanding so far as it is of the will.

62. (V.) The good of the internal will is the neighbor that is to be loved, and not the good of the external will, unless this makes one with the other. There is an internal will and an external will; likewise an internal and an external understanding.

63. The internal will has conjunction with heaven, and the external will with the world.

64. All good is of the will, and the very good of charity is good of the internal will.

65. These are wont to be separated in a man; and are most widely separated in hypocrites, dissemblers, and flatterers for the sake of gain.

66. But when these wills make one then the goods of both make one good, which is the neighbor. These principles may be illustrated by examples and comparisons.

67. (VI.) Truth is the neighbor as far as it makes one with good; and it makes one as do form and essence. Every form derives its quality from an essence. Therefore whatever the quality of the essence is, such is that of its form.

68. This may be illustrated by the fact that such as the will is such is the understanding, in itself regarded.

69. It may also be illustrated by sound and speech, and by many other things.

70. That truth is good in form may be seen in the Apocalypse Explained.

71. It is clear, then, that in the spiritual idea good is the neighbor that is to be loved, or the man according to his good.

72. IV. THE OBJECTS OF CHARITY ARE THE INDIVIDUAL MAN, A SOCIETY, ONE'S OWN COUNTRY, AND THE HUMAN RACE; AND ALL MEN ARE THE NEIGHBOR IN THE STRICT AND IN THE WIDE SENSE. That man is the neighbor is known. A society is the neighbor because a society is a composite man. One's own country is the neighbor because the country consists of many societies, and is therefore a still more composite man. And the human race is the neighbor because the human race is composed of great societies, each of which is a composite man; and hence it is a man in the widest sense. The subject shall be explained in this order: (I.) Every man is the neighbor according to the quality of his good. (II.) A society, smaller or larger, is the neighbor according to the good of its use. (III.) One's own country is the neighbor according to its good, spiritual, moral, and civil. (IV.) The human race is the neighbor in the widest sense; but as it is divided into empires, kingdoms, and republics, anyone of them is the neighbor according to the good of its religion, and according to the good that it performs to the country and to itself.

73. (I.) Every man is the neighbor according to the quality of his good. Since in the spiritual idea good is the neighbor, and man is the subject of good, and also the object of him who does good, it follows that in the natural idea man is the neighbor.

74. Nor is one man more the neighbor than another as to his person merely, but as to the good by virtue of which he is such or such a man; for there are as many differences of neighbor as there are of good, and the differences of good are infinite.

75. It is believed that a brother, kinsman, or relation is more a neighbor than a stranger; and that he who is born in one's country is more a neighbor than one born out of the country. But everyone is a neighbor according to his good, be he Greek or Gentile.

76. For everyone is the neighbor according to spiritual affinity and relationship. This may be seen from the fact that after death every man comes among his own, with whom as to good, or, what is the same, as to the affections, there is a mutual likeness. Moreover, natural affinities vanish after death, and are succeeded by spiritual affinities; for in the same heavenly society they know one another, and are associated, because they are in similar good. Of ten brothers in the world, five may be in hell, and five in heaven, and these five in different societies; and when they meet they do not know each other. Also all

have a face according to their affections. It is therefore plain that every man is the neighbor according to the quality of his good.

77. The goods according to the quality of which [men are distinguished] are especially spiritual goods. These charity primarily regards.

78. (II.) A society, smaller or larger, is the neighbor according to the good of its use. Every society in a kingdom is established according to uses, which are various. There are societies whose business it is to administer various civil affairs, which are manifold; various judicial affairs; various economical affairs; societies-such as consistories, academies, and schools-for various ecclesiastical purposes; and there are societies, which also are many, for the advancement of knowledge.

79. A society cannot be regarded otherwise than as a man in the composite. It is therefore one's neighbor according to the good of its use which it performs. If it performs distinguished uses it is more the neighbor; if low uses, it is less the neighbor; if evil uses, it is no otherwise neighbor than as an evil man, whose good I desire, that he may become good, and, as far as possible, to provide means for his improvement, even though it be by threats, chastisement, penalties, and privations.

80. No one can regard a society having one function but as one composite man. When a kingdom is regarded as a man, certain persons are called members of the government; and they constitute among them one man, whose members are the individuals therein.

81. It is the same as in heaven. There every society, less and greater, is as one man; and it appears as one man. I have seen a distinguished society as one man. The form of heaven is the human form.

82. So also does a society on earth appear as one man to the angels in the heavens.

83. (III.) One's own country is the neighbor according to its goods, spiritual, moral, and civil. In the idea of every man his country is as one. All the laws, therefore, both the laws of justice and economical laws, are enacted as for one. One's country, then, is as it were a man in the concrete; and it is called a body, in which the king is supreme. Its good which is to be promoted is called the public good, and the common good. It is said also of the king that the people are in the body of his government.

84. And when it is the Lord's good pleasure, any kingdom is presented as a man before the angels of heaven, in a form that is the likeness of its quality. The form is the form of its spiritual affection; the form of the face is that of the affection of its spiritual good; the form of the body is the form of its civil good; while its manners, speech, and the like, manifest its rational good. When one views a kingdom as one man its quality can be seen, and according to this it is the neighbor.

85. Birth does not make one more the neighbor than another, not even mother and father; neither does education. These are from natural good. Nor does nearness of abode, nor relationship make one man more the neighbor than another; nor, therefore, one's native country. This is to be loved according to the quality of its good. But it is a duty to benefit one's country, which is done by promoting its use; because one thus promotes the good of all. It is not so much a duty to other kingdoms, outside of one's country, because one kingdom does not will another's good, but wills to destroy it as to its wealth and its power, and thus, also, as to its means of defense. To love another kingdom more, therefore, by doing more to promote its use, makes against the good of the kingdom in which one dwells. For this reason one's own country is to be loved in a higher degree.

86. For example: if I had been born in Venice or in Rome, and were a Reformed Christian, am I to love my country, or the country where I was born, because of its spiritual good? I cannot. Nor with respect to its moral and civil good, so far as this depends for existence upon its spiritual good. But so far as it does not depend upon this I can, even if that country hates me. Thus, I must not in hatred regard it as an enemy, nor as an adversary, but must still love it; doing it no injury, but consulting its good, so far as it is good for it, not consulting it in such a way that I confirm it in its falsity and evil. But more about the love of country in another place.

87. (IV.) The human race is the neighbor in the widest sense; but as it is divided into empires, kingdoms, and republics, anyone of them is neighbor according to the good of its religion and morals, and according to the good that it performs to the country, and makes to be one with its own good. These subjects are too extensive to be separately illustrated. Suffice it to say, that if any man whatever, from whatsoever kingdom, is with me, and I dwell with him in the same house or in the same city, he is my neighbor according to his good. It is the same with all the individuals in that kingdom to whom that man is like. Suppose that he is the ambassador of the kingdom, who represents his king and therefore the kingdom; it cannot be denied that he is my neighbor, according to the good of its religion and morals, and according as it wills to do good to my country and to itself; especially so far as this good makes one with his own good.

88. I am speaking of no other good than the good of charity, and the good of genuine charity. The evil, even robbers and devils, can mutually love each other, but not from charity or the good of interior love. But as they unite in evil-doing, stealing, committing whoredom, avenging, killing, blaspheming, among themselves they are neighbors. But these are not meant; for charity is here treated of, and its good.

89. I can love all in the universe according to their religion, not more those in my own country than in other kingdoms, nor more those in Europe than in Africa. I love a Gentile more than a Christian if he lives well according to religion, if from the heart he worships God, saying, "I will not do this evil because it is against God." But I do not love him according to his doctrine, but according to his life; since if I love him according to his doctrine alone, I love him as an external man; but if according to his life, I love him also as an internal man. For if he has the good of religion he has also moral and civil good. They cannot be separated. But a man who is only in doctrine cannot have religion. His moral and civil good has, therefore, no life in it. It is merely external. It wishes to be seen, and to have it believed that it is good.

90. V. MAN IS THE SUBJECT OF CHARITY; AND SUCH AS IS THE CHARITY WITH HIM SUCH A SUBJECT OF IT HE IS; AND SUCH IS THE CHARITY THAT HE EXERCISES TOWARDS THE NEIGHBOR. These things shall be explained in the following order: (I.) Man was created that he might be a form of love and wisdom. (II.) At this day, in order that a man may be a man he ought to be charity in form. (III.) A man ought to be charity in form not from himself but from the Lord; he is thus a receptacle of charity. (IV.) A man is such a form of charity so far as good of the will is conjoined with truths of the understanding in him. (V.) Whatever proceeds from such a man derives from the form a likeness, so that it is charity. (VI.) The neighbor may be loved from what is not charity; but this, in itself regarded, is not loving the neighbor. (VII.) He loves the neighbor who loves him from charity in himself.

91. (I.) Man was created that he might be a form of love and wisdom. He was created in the image of God, in the likeness of God; and God is Love Itself and Wisdom Itself.

92. It is known that such as a man's wisdom is such is the man. But the life of wisdom is love; and love is the essence, and wisdom is the form of love, -as is shown in many places in the Angelic Wisdom concerning the Divine Love and the Divine Wisdom, to which it is not necessary here to add more.

93. (II.) At this day, in order that a man may be a man, he ought to be charity in form. It is said, at this day, because, in the process of time since the first creation, man has become external. For he has turned from love to the Lord to wisdom; has eaten of the tree of knowledge and of wisdom; and internal love is turned into external love.

94. The third heaven, that from the first men, is in love and wisdom. But the second heaven is from a lower love which is called charity, and from the wisdom that is called intelligence. And when at length a man is become altogether external, his love is called charity, and his wisdom faith. Such is the state of the church with men at this day.

95. There is spiritual love with some, but not celestial love; and spiritual love is charity. And then faith with them is truth, and truth makes the understanding or intelligence.

96. By charity in form is meant that the man's life is charity; and the form is from the life. But how it is so shall be shown in the fourth section following.

97. In heaven an angel appears as charity in form, and the quality of his charity is seen from his face, and heard from his voice. For after death a man becomes his own love; that is, the affection of his love. A spirit and an angel is nothing else. Yea, even as to his whole body the spirit or the angel himself is a form of charity. Some have seen an angel, and, what is wonderful, have discerned the form of charity in every member.

98. In the world man is not charity as to his form, in face, in body, and in voice; but yet his mind may be; and after death his mind is the spirit in the human form. Nevertheless, a sincere man, who thinks nothing against charity, may be known from his face and voice, and yet with difficulty, because there are such hypocrites, that can simulate to the life, yea, put on the sincerity of charity. But if an angel looks at his face and hears his voice, he discerns his character; because he does not see the material which overveils, but to which the material man gives attention.

99. The forms of charity are innumerable; as many as the angels of the second heaven. They are infinite in number. There are as many varieties of it as there are of affection for truth from good; and that affection is charity.

100. Whoever is not a form of charity is a form of hatred; or, whoever is not a form of the affection of truth from good is a form of the affection of falsity from evil. Of such hell consists. There are all varieties of hatred and of lust.

101. As there are genera of affections, and species of these genera, so there are also of charities. There are therefore charities in the plural; and there are degrees of charity, of two kinds; which degrees are treated of in Angelic wisdom concerning the Divine Love and the Divine Wisdom, Part III.

102. (III.) A man ought to be charity in form not from himself but from the Lord; he is thus a receptacle of charity. The life of a man who is to be regenerated is affection of truth from good, or charity; and there is no life except from Life, that is, from the Lord, who in Himself is Life, as He teaches that He is: The Way, the Truth, and the Life (John 14:6) And in another place: As the Father hath Life in Himself, so hath He given to the Son to have Life in Himself (John 5:26); and elsewhere. And as Life is God, the Divine cannot be appropriated to man, who is finite and created, but can flow into a receptacle and be adjoined; just as the eye is not in itself light, but can receive light, and the ear is not in itself hearing, but is a receptacle. So with the other senses. And it is the same with the mind, and its interior senses.

103. Therefore, man is indeed the subject of charity, but a recipient subject; for he is created in a form receptive of life, as the eye is in a form receptive of light, and of objects of vision by means of light; and the ear, in a form receptive of sound, by the inflowing of sound with its harmonies.

104. Whoever believes that of himself he is a form of charity is deceived. Either he believes that he is God, or that the Divine is transfused into him. Thus he denies God. Or, if he does not think so, he places merit in works of charity; so that his external becomes charity and not his internal; and then the Lord cannot abide in him. The Lord abides not in those things which are of a man's proprium, but in His own. He must abide in what is Divine, and so make the man a recipient of the Divine proceeding, that is, of charity.

105. But man was so created that he might think and will as if from himself, and thence speak and act as if from himself; and yet is granted to know that every good of charity and truth of faith is from the Lord. He who does not think so according to this truth is not in the light [lux] of truth, but in a fatuous light [luman]; and, in the light of heaven, this is darkness. He cannot, therefore, be enlightened in other truths, except as to the memory only, and not as to perception, which is faith in its essence.

106. From these considerations it is clear that man is only a form of charity, and that charity is of the Lord with him; but that it is granted man to seem as if he himself were charity, to the end that he may

become a receptacle, and so come into reciprocal conjunction, as if from himself, though really from the Lord.

107. (IV.) A man is such a form of charity so far as good of the will is conjoined with truths of the understanding in him. All that is of the will is called good, and all that is of the understanding is called truth; because the will is in the heat of heaven, and the understanding in the light of heaven. And as will without understanding has no quality, and cannot therefore be called anything, but takes on its quality and becomes something in the understanding, and becomes such or such, or becomes something or anything, according to what is in the understanding, just so it is with good without truth and good with truth.

108. Genuine truths ought therefore to be learned. With these the good of the will conjoins itself; and so the good of the will becomes the good of charity.

109. Every variety of charity is from this source, or from truths in the understanding. For truth in its essence is good; and truth is the form of good, precisely as speech is a form of sound: which may be illustrated.

110. There is a twofold form of sound; one of song, another of speech. The same is true of the affection of truth from good, or charity; which shall be treated of. N. B.

111. Because it is so, it is said that charity is the affection of truth from good, or the affection of spiritual truth. From this comes the affection of rational or moral truth, and the affection of civil or natural truth.

112. Hence it is that they who are in charity are in light, or if not, that they love light. Light is truth; and heat is good. And it is known that all vegetation and fructification is from good by truth. So also are spiritual vegetation and fructification.

113. But they who are not in charity do not love truth in light; they may, however, love it in the shade. And this truth is the truth of faith at the present day; that is, that a thing must be believed to be true, although it is not seen in the understanding; for thus falsity may be called truth, and by confirmation of it, may be called truth, as is done.

114. (V.) Whatever proceeds from such a man derives from the form a likeness, so that it is charity. There are three things that proceed; thought, speech, and action. From the man who is a form of charity thought proceeds from the affection which is charity; speech, from sound which is of the affection, and in which is the affection of the thought; and action is by motion in which is charity. This motion proceeds from an endeavor; and the endeavor makes affection of the thought.

115. The form of charity is chiefly in his interior perception, which comes of spiritual heat and light. There the man is the very man. Thence charity is produced in things consequent or lower. And it puts itself forth, and comes into effect, almost as the shoot and gradually the tree from a seed. And this tree, as it were, becomes an enduring tree; and its fruits are the good works that are done in the body, from the will of good through the understanding of truth. And in this way the tree first exists.

116. Its inmost form is as a seed. It is well known that nothing can spring from a seed but such things as are of that stock. They are all similar, though with much variety; but still the young shoot and the fruit-bearing branch both spring from the same tree.

117. Therefore whatever a man does who interiorly is charity, he does from charity, although his deeds, speech and thoughts are of infinite variety. All things that he produces are as images of him under various forms, in all which, however, there is a common form, as the plane out of which [they rise].

118. And hence a man is recognized by another, when he says or does anything, if only his dominant affection is known, from which end and from which love, as from a fountain, [the speech and action flow]. The Lord says that an evil tree bringeth forth evil fruit, and a good tree good fruit, and that an evil tree cannot bring forth good fruit.

119. The life of a man is in all that he wills and thinks, and says and does. No one can do anything from any other life than his own. All his actions are effects of his life, and have therefore a likeness to it.

120. In the spiritual world affections are all imaged in various ways, as trees, gardens, birds, animals. In these, when inmosty regarded, an image of the man appears. They are representative of him.

21. In a word, there is an image of the man in each and all things belonging to him.* * [MARGINAL NOTE]: There is, compassion of charity, mercy of charity, friendship of charity, benevolence of charity, modesty of charity; in a word, all the virtues are charity, but they come under other names, and so under another species.

122. (VI.) The neighbor may be loved from what is not charity; but this, in itself regarded, is not loving the neighbor. This may be illustrated by examples. An evil man may love a good man and yet not love good in itself. A man may say of a Gentile, who says he does his work faithfully because it is the will of God, "An atheist can love him." A man who does not love his country, when he hears another speaking and knows that he loves his country, can, as it were, love him; he hearkens to him, obeys him, saying, "He is a man of good heart; he speaks from love." I have heard some hundreds giving assent to a man renowned for love of country, and scarcely ten among them loved their country. So if one is listening to a preacher, and he declares to his hearers that he speaks from God, from zeal for their souls, even those that do not love God, and do not believe, may yet be affected while they are listening to these things, may praise him, love him, and send him gifts. Everyone who is sincere is loved by the insincere; every true man is loved by the untruthful; every faithful man, by the unfaithful; the chaste man who loves his wife, by the unchaste; and so on.

123. But this is so with every man while he is in general thought; but as soon as this general perception vanishes, the light perishes; which comes to pass when he lets the subject come under the inspection of his lower thought, and thinks whether it is so or not. Into this thought flows a light from the man, or the world; but into the general thought light flows in from heaven. This flows into the intellectual part of a man continually, if only he does not let himself down into his own light. He then extinguishes the light of heaven, if such there be. There is a general perception of truth with all. But the love of what is lower casts a man down from this height, into a perception from his proprium. This is a material perception, which communicates with the sight of the eye. It is a fantasy or imagination.

124. (VII.) He loves the neighbor who loves the neighbor from charity in himself. He conjoins himself with the neighbor's good, and not with his person. If, therefore, the person departs from good he does not love him. And this conjunction is a spiritual conjunction, because in the spiritual idea good is the neighbor.

125. That a man may love the neighbor, he must therefore be charity in form.

126. VI. MAN IS BORN THAT HE MAY BECOME CHARITY; AND THUS HE CANNOT BECOME UNLESS HE PERPETUALLY DOES THE GOOD OF USE TO THE NEIGHBOR, FROM AFFECTION AND DELIGHT. General explanation in the following order:- (I.) The general good exists from the goods of use which individuals perform; and the goods of use that individuals perform subsist from the general good. (II.) The goods of use which individuals perform, from which the general good exists, are ministries, functions, offices, and various employments. (III.) All the offices and employments in a kingdom, commonwealth and state, regarded as to the goods of use, constitute a form which corresponds to the heavenly form. (IV.) They also constitute a form which corresponds to the human form. (V.) In this form each individual is a good of use, according to the extent of his office and employment.

127. (I.) The general good exists from the goods of use which individuals perform; and the goods of use that individuals perform subsist from the general good. They are called goods of use, because all goods which are of love to the neighbor or charity are uses, and all uses are goods. They are therefore in a word called goods of use. They are also called the fruits of use.

128. It is known that every man is born to be of use, and that he may perform uses to others; and he who does not is called a useless member, and is cast off. He who performs uses for himself alone is also useless, though not called so. In a well constituted commonwealth, therefore, provision is made that no one shall be useless. If useless, he is compelled to some work; and a beggar is compelled, if he is in health.

129. Infants and boys, so long as they are under nurses and masters, do not indeed perform goods of use; but yet they learn to perform them, and must have them for an end; thus the good of use is in the end. That a house may be built, the materials must first be provided, and the foundation laid, and the walls erected; and so finally it is inhabited. The good of a house is the dwelling in it.

130. The general good consists in these things: That in the society or kingdom there shall be, I. What is Divine with them. II. That there shall be justice with them. III. That there shall be morality with them. IV. That there shall be industry, knowledge, and uprightness with them. V. That there shall be the necessities of life. VI. That there shall be the things necessary to their occupations. VII. That there shall be the things necessary for protection. VIII. That there shall be a sufficiency of wealth; because from this come the three former necessities.

131. From these arises the general good; and yet it does not come of these themselves, but from the individuals there, and through the goods of use which individuals perform. As that what is Divine is there through ministers; and justice through magistrates and judges; so morality exists by means of the Divine and of justice; and necessities by means of industrial occupations and commerce; and so on.

132. It is known that every general thing is from particulars; and for that reason it is called general. Whatever, therefore, is the quality of the parts, such is that of the general; a garden in general is of such quality as its trees and their fruits; meadows in general, of such quality as their crops of grass; fields in general, such as their grains and plants and flowers; a ship in general is such as all its many parts. The order among the parts and quality of the parts makes the general more perfect or more imperfect.

133. That the goods of use which individuals perform subsist from the general good is known; for each one derives his particular good of use from the general. All things necessary to life, and also for occupations, and the wealth by which these necessities are procured are from this source. For by the general is meant not only the city and its society, but the country, and also the government. But as these are subjects of wide extent, they will be more clearly set forth in what follows; for there are many varieties, which yet are in agreement with this law.

134. (II.) The goods of use which individuals perform, from which the general good exists, are ministries, functions, offices, and various employments. By ministries are meant priestly offices and the duties pertaining to them; by functions, various offices of a civil nature; by employments are meant such vocations as those of artificers, which are numerous; and by offices, various pursuits, businesses, and services. Of these four the commonwealth or society consists.

135. They who are in ministerial offices provide that the Divine shall be there; the various civil functionaries, that there shall be justice there, and also morality, as well as industry, knowledge, and uprightness; the various workmen that there shall be the necessities of life; and merchants, that there shall be the things necessary for the various occupations; soldiers, that there shall be protection; and these last especially, and also agriculturists, that there shall be a sufficiency of wealth.

136. Everyone may know that the general good is according to the goods, the industries and pursuits, of every kind.

137. (III.) All the offices and employments, regarded as to the goods of use, constitute a form which corresponds to the heavenly form. The heavenly form is such that every individual there is in some ministry, some function, some office or employment, and in work. Such are all the heavenly societies, that no one may be useless. One who does nothing and who wishes to live in ease, or only to talk and walk and sleep, is not tolerated there. All things there are so ordered that each is assigned a place nearer or more remote from the center according to its use. In proportion as they are nearer the center

the palaces are more magnificent; as they are more remote from the center they are less magnificent. They are different in the east, in the west, in the south, and in the north. Everyone when he enters a society is introduced into his office, and is assigned a home corresponding to his work. Every society is a series of affections, in complete order.

138. Everyone there enjoys his own pursuit. It is the source of his delight. They shun idleness as one would a pestilence. The reason is this, that everyone there does his work as from a love of use, and so has delight of heart. The general delight flows into him. Thus, from heavenly society, chiefly, it has been given to know, not only that individuals organized according to the varieties of affections form the general good, but that everyone derives his good from the general good.

139. So it is on earth; for earthly society thus corresponds to heavenly society. And since it corresponds, these things are also there. The Divine is there; there is justice; there is morality, and uprightness; there is wisdom, and industry. The society in general inspires these into the individuals, when [each] part, which is an angel, is in charity.

140. The necessities of life, and of the various occupations, and also wealth, and especially delights and felicities, are given to them from the general, as there is charity.

141. But this is not known on earth, where everyone places delight and satisfaction in honors and in riches. They who do this on earth become mean and poor, and pass the time in the hells. But he that pursues any occupation from an affection of charity comes into a heavenly society.

142. Functions, offices, and employments innumerable exist there, all spiritual; which may indeed be described, but not so as to be comprehended.

143. (IV.) These also constitute a form which corresponds to the human form. It is the same in the human body. There all things are goods of use, in a most perfect form. And because they are in most perfect form they are felt as one, and yet are all various; and in every different part they vary in their own series and in their own order. There are the senses, which are five; the viscera, which are many; the organs of generation, which also are many, in each sex; there are external members; and there are still more numerous things of the mind; that is, of the will and the understanding.

144. The general things in the body are the heart and lungs. The action of these flows into all parts of the body, organs, viscera, and members. The general things in the mind are the will and the understanding. These general things there have relation to the individual things, as their parts from which they subsist; and the parts have relation to the general, from which they exist.

145. All things therein are formed from use, in use, and for use. They are all forms of use.

146. The form of government in the animal body is such that each part derives its appointed task from the general; and it is provided that the general shall give subsistence to each part. The heart furnishes blood to the individual parts in the whole body; and each particular part has as it were its work, each takes up what is its own, and gives of its own. The form, in a word, is wonderful.

147. The heavenly form of use is there; which is confirmed by the fact that each heavenly society is as a man, and appears as a man. The uses there constitute that man; because the form of a heavenly society corresponds to the form of the animal body as to uses.

148. In least things and in greatest the heavenly form is a man. Therefore the universal heaven is a man; every society is a man; and each individual angel is a man. The reason is, that the Lord from whom heaven exists is a man.

149. (V.) In this form each individual is a good of use, according to the extent of his office or employment. Charity is nothing else than an affection of truth from good; and an affection of truth from good, is an affection of use. For unless an affection of truth from good becomes an act, it perishes; and the action therefrom is a use.

150. Genuine truth, the affection of which is charity, regards nothing else than life with the neighbor; therefore the affection of truth from good is nothing else. The good from which the affection springs, is the will to do, and the will to know in order that one may do. Otherwise it is not the genuine good from which is truth.

151. When therefore a man is a use, or a good of use, he is also charity.

152. And then the man is said to be charity in form, and he is an image of charity. All things in that man are of charity. For when the man himself breathes forth use in general, he breathes it forth also in every particular. His life and soul become a love of use, or an affection of use.

153. And then inwardly he looks to the Lord, and outwardly to his work.

154. (VI.) Man is born that he may become charity; and he cannot become charity unless he perpetually does the good of use to the neighbor, from affection and its delight. In the following article it will be shown how a man is perpetually to do the good of use to the neighbor, and this from affection and its delight.

155. He who places charity in good deeds alone cannot do this perpetually.

156. And if uses are not done perpetually there is an interruption, and in this interval he may turn aside into all loves and the concupiscences therefrom, and so not only intermit his charity, but even depart from good works. Charity thus perishes from its opposites, and the man serves two lords.

157. A man may even do the good of use from the affection of glory, of honor, and of gain, and their delights. And then he is not charity, but lust; thus he is not a form of heaven, but of hell. Even in hell everyone is forced to do good work, but it is not done from the affection of it; he is forced to it.

158. VII. EVERY MAN WHO LOOKS TO THE LORD AND SHUNS EVILS AS SIN, IF HE SINCERELY, JUSTLY, AND FAITHFULLY DOES THE WORK OF HIS OFFICE AND EMPLOYMENT, BECOMES A FORM OF CHARITY. This follows as a consequence from the preceding law, that man is born that he may become charity; and he cannot become charity unless he perpetually does the good of use from affection and its delight. Therefore when a man sincerely, justly, and faithfully does the work that belongs to his office or employment, from affection and its delight, he is continually in the good of use, not only to the community or public, but also to individuals and private citizens. But this cannot be unless he looks to the Lord and shuns evils as sins; for, as was shown above, to look to the Lord and shun evils as sins is the first of charity (n. 8); and the second of charity is to do goods. And the goods that he does are goods of use, which he does every day, and which, when he is not doing, he thinks of doing. There is an interior affection which inwardly remains and desires it. Hence it is that he is perpetually in the good of use, from morning to evening, from year to year, from his earliest age to the end of his life. Otherwise he cannot become a form, that is, a receptacle of charity.

159. The subject now to be treated of is charity in the priest; in the magistrate, and the officials under him; in the judge; in the commander of an army, and the officers under him; and in the common soldier; in the merchant; in the workman; in the husbandman; in the master of a vessel, and mariners; and in servants.

160. (I.) Charity in the Priest. If he looks to the Lord and shuns evils as sins, and sincerely, justly, and faithfully performs the work of the ministry enjoined upon him, he does the good of use continually, and becomes charity in form. And he does the good of use or the work of the ministry sincerely, justly, and faithfully, when he is affected with a desire for the salvation of souls. And in proportion as he is so affected, he is affected by truths, because by means of them he leads souls to heaven; and he leads souls to heaven by means of truths when he leads them to the Lord. It is, then, his love diligently to teach truths from the Word; because when he teaches them from the Word he teaches them from the Lord. For the Lord not only is the "Word" (John 1:1, 2, 14), but is also "the way, the truth, and the life" (John 14:6), and is the "door." He therefore that entereth in by the Lord as the "door" into the sheepfold

is a good shepherd. And he that entereth not by the Lord as the "door" into the sheepfold is an evil shepherd, who is called a thief and a robber [John 10:1-9].

161. (II.) Charity in Magistrates. By magistrates are meant the highest functionaries in kingdoms, commonwealths, provinces, cities, and societies, who have jurisdiction over them in civil affairs. Each one of them in his own place, if he looks to the Lord and shuns evils as sins, and sincerely, justly, and faithfully performs the work of his exalted office, does the good of use to the community and the individuals in the community continually and becomes charity in form. And this he does when he is influenced by an affection for the good of the subjects or citizens; and when he is so influenced he is moved, in common with men that are wise and fear God, to establish useful laws, to see that they are observed, and especially to live under them; and also to appoint intelligent and at the same time benevolent officers under him over the people, through whom, under his supervision, judgment and justice shall reign, and continually effect the good of the community. He will regard himself as highest in the order of those that serve others; and thus not as the head, for the head leads all things of its body from love and wisdom in itself, and the Lord alone is Love and Wisdom in itself; by whom he too will be led as a servant.

162. (III.) Charity in the Officials under them. By the officials under magistrates are meant those who are appointed by them over the people to perform various necessary and useful functions. Everyone of them, if he looks to the Lord and shuns evils as sins, and sincerely, justly, and faithfully performs the work of his office, becomes charity in form, because he does the goods of use continually, while in the performance of official duty and also when not in official duty; for then an affection for doing it is established in his mind, and an affection for doing the goods of use is charity in its life. Use affects him, and not honor except for the sake of use. There is a certain lesser general good under each official, according to the extent of his function, subordinate to the greater and greatest general good, which is that of the kingdom or commonwealth. An official who is charity, when he sincerely, justly, and faithfully does his work, consults the less general good, which is that of his domain, and so the greater and the greatest. In other respects it is the same with the official as with the magistrate for whom he acts; with only the difference that there is between greater and less, wider and narrower, extension to uses in general and extension to uses in particular; and also that the one, as a servant, is dependent upon the other.

163. (IV.) Charity in Judges. If they look to the Lord and shun evils as sins, and render just judgments, they become charities in form; because they do goods of use, both to the community and individuals in the community, and so to the neighbor. And these they do continually, when they judge and when they are not judging; because they think justly, speak also justly, and do justly. For justice is of their affection; and in the spiritual sense it is the neighbor. Such a judge determines all cases from what is just, and at the same time from equity; for they cannot be separated. And then he judges according to the law, for all law has both of these for its end; and so when a cunning man strives to pervert the sense of the law he ends the suit. In judging, to regard friendship, or a gift, or relationship, or authority, or other consideration than that everyone who lives according to the laws shall be protected, he holds to be a sin; and he holds it to be so even if he judges justly, and justice is not in the first place, but in the second. All the judgments of a just judge are of charity, even when he inflicts fine or penalty upon the criminally wicked; for thus he emends them and guards against their doing evil to the innocent, who are the neighbor. He is indeed as a father, who if he loves his children castigates them when they do evil.

164. (V.) Charity in the Commander of an army. By the commander of an army is meant its highest officer, whether he be king or archduke, or one constituted commander who holds authority from them. If he looks to the Lord and shuns evils as sins, and if he acts sincerely, justly, and faithfully in the affairs of his generalship and command, he does goods of use, which are goods of charity. And as he perpetually meditates upon them, applies himself to and executes them, he becomes charity. If he is king or archduke, he does not love war, but peace; even in war he continually loves peace. He does not go to war except for the protection of his country, and thus is not an aggressor, but a defender. But afterwards, when war is begun, if so be that aggression is defense, he becomes also an aggressor. In

battle, if he has not been born otherwise, he is brave and valiant; after battle he is mild and merciful. In battle he would fain be a lion; but after battle, a lamb. In his inner self he does not exult in the overthrow of his enemy, and in the honor of victory; but in the deliverance of his country and his people from the invasion of an enemy, and the destruction and ruin they would inflict. He acts prudently; cares faithfully for his army, as the father of a family for his children and servants; and loves them, everyone, according as he does his duty sincerely and valiantly; and many such things. Cunning, with him, is not cunning, but prudence.

165. (VI.) Charity in the Officers under the Commander of an army. Everyone of them may become charity, that is, an angel of heaven, if he looks to the Lord and shuns evils as sins, and sincerely, justly, and faithfully performs the duty of his office. For thus they too do goods of use perpetually, which are of charity; for their minds are in them, and when the mind is perpetually in goods of use it becomes a form of charity. His country is his neighbor; in the spiritual idea, he is its defense and security from invasion and destruction. He does not falsely exult in what is of no merit; nor does he exult even in what is deserving. This he thinks ought to be; which makes him of contented mind, and not vainglorious. In war he loves the soldiers under him, according to their valor, sincerity, and obedience; is thoughtful for them, and desires their good as he does his own; for they are victims to the glory of his use. For officers have the glory of the use and the glory of the honor; the soldiers who are charities have the glory of the use, and not the glory of the honor. Other things with him are similar to those above mentioned pertaining to the commander of the army, for whom he acts, with a difference according to the extent of his command. I have seen such officers in a higher heaven, and I have seen officers who were not such in hell.

166. (VII.) Charity in the Common Soldier. If he looks to the Lord and shuns evils as sins, and sincerely, justly, and faithfully does his duty, he also becomes charity; for as to this there is no distinction of persons. He is averse to unjust depredation; he abominates the wrongful effusion of blood. In battle it is another thing. There he is not averse to it; for he does not think of it, but of the enemy as an enemy, who desires his blood. When he hears the sound of the drum calling him to desist from the slaughter, his fury ceases. He looks upon his captives after victory as neighbors, according to the quality of their good. Before the battle he raises his mind to the Lord, and commits his life into His hand; and after he has done this, he lets his mind down from its elevation into the body and becomes brave; the thought of the Lord--which he is then unconscious of remaining still in his mind, above his bravery. And then if he dies, he dies in the Lord; if he lives, he lives in the Lord.

167. (VIII.) Charity in the Man of Business. If he looks to the Lord and shuns evils as sins, and transacts his business sincerely, justly, and faithfully, he becomes charity. He acts as from his own prudence, and yet trusts in the Divine Providence. He is therefore not despondent in misfortune nor elated with success. He thinks of the morrow, and yet does not think of it. He thinks of what should be done on the morrow, and how it should be done; and yet does not think of the morrow, because he ascribes the future to the Divine Providence and not to his own prudence. Even his prudence he ascribes to the Divine Providence. He loves business as the principal of his vocation, and money as its instrumental; and does not make this the principal and that the instrumental, as very many of the Jews do. Thus he loves his work, which is in itself a good of use; and not the means rather than the work. He does not indeed so distinguish between them; but yet they are thus distinguished when he looks to the Lord and shuns evils as sins. For he shuns avarice, which is an evil and the root of many evils. He loves the general good while loving his own good; for that lies hidden within it, as the root of a tree, which conceals itself in the earth; from which, nevertheless, it grows, and blossoms, and bears fruit. Not that he gives to it of his own beyond what is due; but the fact is that the public good is also the good of his fellow-citizens, whence indeed it arises, whom he loves from the charity of which he is a form. No one can know the secrets of charity within himself, for he cannot see them; but the Lord sees them.

168. (IX.) Charity in Workmen. By workmen are meant operatives and artificers of the various kinds. If they look to the Lord and shun evils as sins, and do their work sincerely, justly, and faithfully, they become forms of charity, each in proportion as he loves his work and is diligent in it. For their works are

goods of use serviceable to the neighbor for various necessities and uses; as for food, clothing, dwelling, protection, preservation, pleasure, and in many other ways; and are the gains of the commonwealth. Just in so far as anyone puts his mind into his work and labor, from the love of it, he is in it, as to affection and thought concerning it; and in proportion as he is in it, he is withheld from thinking of and loving vanities, and afterwards is led of the Lord to think of and love goods; and also to think of and love the means to good, which are truths. It is not so with one who applies himself to no work. Every workman who looks to the Lord and shuns evils as sins, shuns idleness, because it is the devil's pillow; shuns insincerity and fraud; and shuns luxury and intemperance. He is industrious, sincere, sober, content with his lot, and works for his neighbor as he would for himself; because in doing his work he loves himself and him in equal degree.

169. (X.) Charity in Husbandmen. Husbandmen, or farmers and vine-dressers, if they look to the Lord and shun evils as sins, and do their work sincerely, justly, and faithfully, become charities, as to their spirits, and after death, when they become spirits, they are in a form of charity; and that form is the human form, in which all are after death. Husbandmen such as these rise early in the morning, arrange their work, apply themselves with energy to their labor, are indefatigable in their work, and rejoice in it. When their work is done, they are economical, sober, and vigilant. At home with their families they act justly; abroad, among others, with sincerity. They regard the civil laws of justice, like those of the Decalogue, as Divine, and obey them. They love their fields and their vineyards, because of their produce; and love the fruits of them because they are blessings, and render thanks to the Lord, and so look to the Lord continually.

170. (XI.) Charity in Shipmasters. Shipmasters to whom ships and merchandise are entrusted, or who own them, also become charities if they look to the Lord and shun evils as sins, and conduct their business sincerely, justly, and faithfully. Their occupation is a greater good of use than many others, because by means of it there is communication, and, as it were, conjunction of the whole world with its parts, and of its parts with the whole. And this excellent work is a good of use, that is, a good of charity, in them, when from their knowledge they act prudently; when they perform their duties with vigilance and sobriety, that the voyage may be successful; when they do not rashly expose themselves to danger, nor lose their courage when in the midst of dangers unforeseen, and being saved from them render praise and thanks to the Lord; when they deal justly and sincerely by their seamen, faithfully with the owners of their vessels, and justly with the foreigners to whom their vessel comes. They hold no share with pirates and are content with their pay and their legitimate gains beyond it. Men that traverse the sea, who are charities, and who look to the Lord and shun evils as sins, and do their duty sincerely, justly, and faithfully, are more devout in their morning and evening prayers and songs than landsmen, because they trust more to the Divine Providence. I counsel seafarers hereafter to pray to the Lord, for He and none other is God of heaven and earth and sea (John 3:35; 17:12; Matt. 11:27).

171. (XII.) Charity in Sailors. Sailors also become charities, if, while they perform their duty sincerely, justly, and faithfully, they look to the Lord and shun evils as sins. For when they shun evils as sins they shun the devil, for the devil is evil itself; and then they are accepted by the Lord, and the goods that they then do they do from the Lord. And they do good in no other way, continuously, than in the performance of their own work that is enjoined upon them, which is that of a seaman. That work is a good work, because it is a good of use; and to have love towards the neighbor, or charity, is nothing else than to do the good of use. And when they shun the devil and are accepted by the Lord they do not commit the evils described in the Decalogue; that is, they do not kill, they do not commit adultery, they do not steal, they do not bear false witness. For no one does these things who loves the neighbor. He does not love the neighbor who bears such hatred to him that he would kill him; he does not love the neighbor who would commit adultery with another's wife; he does not love the neighbor who would steal and rob him of his goods; he does not love the neighbor who would testify falsely against him and so on. These are the evils which those that look to the Lord especially shun. And then they have no fear of death, for if they die they die in the Lord, and go to heaven; and there all love each other as brothers and

companions, and render mutual good services. And I exhort sailors also, as I have just done shipmasters, to go to the Lord and pray to Him; for there is no other God of heaven, earth, and sea.

172. (XIII.) Charity in Servants. Servants, as well as masters, become charities, that is, angels, when they look to the Lord and shun evils as sins, and perform the duties of a servant sincerely, justly, and faithfully. Their duties, which are special and continual goods of charity, are, to attend on their masters, to wish well to them, to speak no ill of them, to act as uprightly in their absence as in their presence, and not to scorn to serve. For everyone, in whatever degree of dignity, ought to serve. Even a king should serve the Lord. And so far as anyone serves faithfully he is loved and led of the Lord. And so far as anyone looks to the Lord and shuns evils as sins, he serves freely, and not by compulsion.

173. VIII. THE SIGNS OF CHARITY ARE ALL THINGS THAT PERTAIN TO WORSHIP. All things of charity have regard to looking to the Lord and shunning evils as sins, and doing the goods of use that pertain to one's calling. But all things of worship are externals, of the body and of the mind. The externals of the body are performed by acts and by words; and the externals of the mind are those that are performed by the will and the thought, which cohere with the externals of the body.

174. The externals of the body which pertain to worship are: (1) Frequenting temples. (3) Listening to sermons. (3) Devoutly singing, and praying on the knees. (4) Partaking the Sacrament of the Supper. And at home: (1) Prayer morning and evening, and at dinners and suppers. (2) Conversing with others about charity and faith, and about God, heaven, eternal life, and salvation. (3) And in the case of priests, preaching, and also private instruction. (4) And with everyone, the instruction of children and servants in such matters. (5) Reading the Word, and books of instruction and of piety.

175. The externals of the mind which pertain to worship are: (1) Thought and meditation concerning God, and concerning heaven, eternal life, and salvation. (2) Reflection upon one's thoughts and intentions, as to whether they are evil or good, and that the evil are from the devil, and the good from God. (3) Aversion of one's mind from impious, obscene, and filthy language. (4) Besides thoughts, there are also affections which come to the sight and sense of a man.

176. These are called externals because they cohere and make one with the externals of the body.

177. That such things are externals of worship, and that the externals of worship are signs of charity, will be seen in the following order: (I.) Charity itself is in the internal man, and its sign is in the external. (II.) When charity is in the internal man, and constitutes it, then all the acts of worship that are performed in externals are signs of it. (III.) Worship in the external man proceeding from charity in the internal, appears to the angels as a standard bearer with a banner in his hand. But worship in the external man not proceeding from charity in the internal, appears to the angels as an actor with a firebrand in his hand.

178. (I.) Charity itself is in the internal man, and its sign is in the external. That there is an internal and an external man is known; and that the internal man is called the spirit, and the external the flesh, is also known. For it is said and it is known by some that there is a conflict between the spirit and the flesh. The spirit which contends against the flesh is the internal man, who is charity.

179. The quality of the internal man cannot manifest itself to a man except by the external. It manifests itself when there is a conflict with the external; especially it manifests itself when a man examines himself, sees his evils, and from knowledge confesses them and thinks about repentance, and then resists his evils and sets about living a new life.

180. If a man does not do these things his internal man is evil; but if he does them his internal man is good. For through the internal man the Lord operates into the external; and as evil is then residing in the external, a conflict arises. For into the external man, which is called the flesh, spirits from hell are admitted, who are called the devil; and the Lord in man fights against him. And if, as of himself, the man also fights, he conquers; and as far as the devil is conquered, so far there is place for goods from the internal man to enter. Thus he gradually becomes a new man and is regenerated.

181. Whatever the internal man produces and presents to sight and sense in the external is called a sign. If charity is in the internal it leads a man to reflect upon the evils within him, and actually to take cognizance of and know them, and so on. If he does not do this his external is not a sign of charity; and if yet his external is in worship and piety, it is not a sign of charity, but is external charity without internal charity, which is not charity.

182. By a sign is meant an indication and evidence that it exists; for it expresses and signifies and indicates and bears witness of it.

183. There is no internal without its sign and indication. If charity is in the internal man, or in the spirit, and this does not fight against the external man and his flesh, then charity perishes. It is as a fountain of pure water; if there is no outlet it stagnates and then it either ceases its flow or by stagnation the water becomes putrid. In another place there will be many confirmations of these things from the Word. [Two pages of the original MS are here missing.]

184. IX. [THE BENEFACCTIONS OF CHARITY ARE ALL THE GOODS THAT A MAN, WHO IS CHARITY, DOES FREELY OUTSIDE OF HIS CALLING.--Supplied from the table of contents.]

185. (IV.) No one is saved through these benefactions, but through the Charity from which they are done, and which is therefore in those benefactions. These benefactions are outside of a man, but charity is within him; and everyone is saved according to the quality of good or charity in him. After death, very many, who in the world thought about their salvation, when they see that they are alive, and hear that there is a heaven and a hell, protest that they have done goods, have given to the poor, assisted the needy, made some offerings to pious uses. But it is said to them, "From what source have you done these things? Have you shunned evils as sins? Have you thought about them?" Some answer that they have had faith. But it is replied, "If you have not thought within you of evils as sins, how can you have faith? Faith and evil do not conjoin themselves together." Inquiry is therefore made respecting a man's life in his calling; whether he has performed the uses of his calling for the sake of reputation, honor, and gain, as his chief goods, and thus for himself; or whether he has done them for the sake of the neighbor. Many say they have not thus distinguished them. It is answered, "If you have looked to God and shunned evils as sins, then these two have of themselves become distinct, for the Lord distinguishes them." And as far as they have not done this, they have acted from evil and not from good. In the spiritual world the very affection of each one is communicated, and its quality is shown; and such as he is as to affection, such are all the things that proceed from him. In this way he is led to the society where his affection is.

186. They who place charity in these good deeds or benefactions alone, if they have not charity within them, conjoin themselves interiorly with the infernals and outwardly with the heavenly. But the exterior of everyone is removed, and he is left to his interior.

187. X. THE OBLIGATIONS OF CHARITY ARE ALL THINGS THAT A MAN OUGHT TO DO BESIDES THOSE ABOVE MENTIONED. The obligations of charity are, taxes which are imposed upon subjects and citizens, for the various necessities and the various uses of the commonwealth; customs duties; the expenses and outlay for the various needs and uses of a household, which concern one's self, wife, children, menservants, maidservants, and workmen; and their reciprocal obligations. Then, there are some things which become obligations by solemn promise. Besides these there are also civil obligations, which are duties of subordination, of obedience, of honor, and of social interaction, which must be called obligations because a man ought to do them. But to enumerate these in detail would fill pages. Various duties which the laws of the kingdom impose are called obligations of charity, because charity does them from duty and not of its good pleasure; and because charity regards them as uses, it does them sincerely and willingly. With those who are in charity the sincerity and benignity of charity are inwardly present in every duty. But both the sincerity and benignity are according to the uses which they foresee in their duties; and also, as far as they know, according to the economical management of uses.

188. But the same obligations appear similar in externals with those who are not in charity; yet inwardly they are not similar. For with such there is neither sincerity nor benignity. If, therefore, they do not fear

the laws, or if under any pretense they can evade them, they defraud. With these not only the above mentioned things are obligations, but also the laws of justice. For they keep the laws for fear of punishment and loss of reputation; and for these they are just, from duty and not from love, thus not from love of the neighbor.

189. XI. THERE ARE DIVERSIONS OF CHARITY; WHICH ARE THE VARIOUS DELIGHTS AND PLEASURES OF THE BODILY SENSES, USEFUL FOR THE RECREATION OF THE MIND. Such diversions are, social interaction, with conversations upon various public, private, and economical affairs; also walks, with the sight of palaces and houses, and trees and flowers, in gardens, woods and fields, delightful for their various beauty and magnificence, also of men, and birds and flocks; and also spectacles of various kinds, representative of the moral virtues, and of events from which something of the Divine Providence shines forth. These and similar things are for the sense of sight. Then there are various musical harmonies and songs, which affect the mind according to their correspondences with affections; and in addition to these, there are decorous jestings, which exhilarate the mind. These are for the sense of hearing. And there are likewise banquets, feasts, and entertainments, and various accompanying pleasantries. And games too, at home, played with dice, balls, and cards; and dances also, at weddings, and at festive gatherings. These and such things are useful diversions for the recreation of the mind. And in addition to these there are various labors of the hands, which give motion to the body, and divert the mind from the works of its calling; and the reading also of books, on historical and dogmatic subjects, which give delight, and of the news in newspapers.

190. These are diversions for everyone who is in office or employment. They may therefore be called the diversions of offices or employments. But really they are diversions of the affections from which one engages in his employment. There is an affection in every employment, and it strains the mind, and keeps it intent upon its work or study. This, if it be not relaxed, becomes dull, and its desire flags, as salt that has lost its savor, so that it has no pungency or relish; or as a bended bow, which, unless it be unbent, loses the power that it derives from its elasticity. Just so the mind, kept from day to day in the same ideas, without variety. So the eyes, when they look only at one object, or continually upon one color. For, to look continually at a thing which is black, or continually at red or at white, destroys the sight. Thus, if one looks continually at the snow the sight is destroyed; but it is enlivened if he looks in succession or at the same time upon many colors. Every form delights by its varieties, as a garland of roses of different colors arranged in beautiful order. Hence it is that the rainbow is more charming than the light itself.

191. When the mind has been continually upon the stretch, at its work, it aspires to rest; and when it rests it descends into the body, and seeks there its pleasures, correspondent to its mental operations, which the mind chooses, according to its interior state in the viscera of the body. The interior things of the body derive their pleasures chiefly from the senses of sight, hearing, smell, taste, and touch, delights which are in fact drawn from outward things, but yet insinuate themselves into the single parts of the body, which are called members and viscera. From hence and from no other source have they their delights and pleasures. The single fibers, and single tissues of fibers, the single capillary vessels, and thence the common vessels, and so all the viscera in common, derive their own delights; which a man then perceives, not singly but universally, as one common sensation. But just as is the mind within them, from the head, such are the delights, pure or impure, spiritual or natural, heavenly or infernal. For within, in every sensation of the body, is the love of his will, with its affections; and the understanding makes him to perceive their delights. For the love of the will, with its affections, constitutes the life of every sensation; and the perception thence of the understanding produces the sensation. Hence come all delights and pleasures. For the body is a connected work, and one form. Sensation communicates itself, like a force applied to a chain with its single links; and as a form which has been wrought together from uninterrupted links.

192. But because the ministries, functions, offices, and labors of everyone keep the mind upon the stretch, and this is what is to be relaxed, revived, and restored by diversions, it may be seen that diversions vary according to the interior affection within them; and that they are one thing if the affection

of charity is in them, another if there is in them an affection for honor only, another if there is an affection only for gain, another if they perform their duties only for the sake of support, and the necessities of life, another if only for a name, that they may be celebrated, or if only for the sake of salary, that they may grow rich, or that they may live generously, and so on.

193. If the affection of charity is in them, then all the above- mentioned diversions are for its recreation, spectacles and plays, musical harmonies and songs, and all the beauties of fields and gardens, and social interaction in general. The affection of use remains interiorly within them, which, while it is thus resting, is gradually renewed. A longing for one's work breaks or ends them. For the Lord flows into them from heaven and renews; and He also gives an interior sense of pleasure in them, which they who are not in the affection of charity know nothing of. He breathes into them a fragrance or, as it were, sweetness perceptible only to one's self. A fragrance, it is said, by which is meant a spiritual pleasantness; and sweetness, by which is meant spiritual delight. Pleasantness is predicated of wisdom, and of the perception of the understanding therefrom; and delight is predicated of love, and of the affection therefrom of the will. They who are not in the affection of charity have not these, because the spiritual mind is closed; and in the degree that they depart from charity the spiritual mind, as to its voluntary part, is as if stuffed with something glutinous.

194. These diversions are similar outwardly to those who have only an affection for honor, that is, who do the works of their calling merely for the sake of reputation, that they may be praised, and promoted. They labor, are vigilant in their work, and perform uses in abundance; not, however, from the love of use, but from the love of self; thus not from love to the neighbor, but from the love of glory. They may also feel a delight in the work of their calling; but it is an infernal delight. To their eyes it may counterfeit heavenly delight; for they are both alike outwardly. But their delight is full of what is undelightful; for they have no rest and peace of mind, except when they are thinking of fame and honor, and when they are being honored and adored. When they are not thinking of these they rush into voluptuous pleasures, into drunkenness, luxury, whoredoms, into hatred, vindictiveness, and slander of the neighbor, if he does not do them honor. And if from time to time they are not raised to higher honors, they come to loathe their employments, and give themselves up to leisure and become idlers; and after their departure from the world they become demons.

195. These diversions are diversions also to those who have only an affection for gain; but they are carnal, inspired within only by the delight of opulence. Such men are careful, prudent, industrious, especially such who are merchants, or workmen. If in official position, they are vigilant in the duties which pertain to their offices, and they sell uses; if judges, they sell justice; if priests, they sell salvation. To them lucre is the neighbor. For the sake of office they love lucre, and they love the lucre derived from their office. They that are high in office may sell their country, and even betray their army and their fellow-citizens to the enemy. Whence it is evident what their love is in the diversions above mentioned; they are full of rapine. And as far as they do not fear the civil laws, or public punishments, and the loss of reputation for the sake of gain, they rob and steal. Outwardly they are sincere; but inwardly insincere. The uses they perform in their offices and employments are pleasant and delightful to them, as excrements are to swine, or mice to cats. They look upon men as a tiger or a wolf upon lambs and sheep, which if they can they devour. They do not know that the good of use is anything. There is an infernal delight and pleasure in their diversions. They are like asses, that see nothing pleasant in meadows and fields but what they eat, be it wheat or barley in the ear. But these things are said of the avaricious.

196. But to those who perform the duties of their calling only for the sake of food and the necessities of life; and those who perform them only for a name, that they may be celebrated; and those who perform them only for the sake of the salary, to the end that they may grow rich or may live generously, the above-mentioned diversions are the only uses. They are corporeal and sensual men. Their spirits are unclean, being lusts and appetites. They do the works of their calling for the sake of the diversions. They are human beasts, dead; and their duties are burdens to them. They seek substitutes to do the work of their office, while they retain the name and the salary. When not engaged in the above-named

diversions, they are idlers and sloths; they lie in bed, thinking of nothing but how they may find companions to talk, eat, and drink with. They are public burdens. All such after death are shut up in workhouses, where they are under a judge administrator, who daily appoints them the work they are to do; and if they do not do it, no food, or clothing, or bed is given them; and this is continued until they are driven to do something useful. The hells abound with such workhouses, of which something may be said at the end of this work. These workhouses stink; for every grateful odor is from the life of spiritual love, or from the life of the love of use.

197. The conjunction of charity and faith has been treated of in The Doctrine of the New Jerusalem concerning Faith; in the Explanation of the Apocalypse; as also in the Angelic Wisdom concerning the Divine Providence, and in the Angelic Wisdom concerning the Divine Love and Divine Wisdom.

198. All of which is referable to these two: (1) That there is not a grain of spiritual faith without charity; for charity is the life, soul, and essence of faith. (2) That such as the charity is such is the faith; and that the faith which precedes charity is a faith of knowledges, which is historical faith, in itself, knowledge. [These two fragments are all that the author's MS, contains of this chapter.]

199. APPENDIX. [The following appear in the author's MS. to be a second and subsequent draft of the first two sections of the work, and of the title of the third, the title and order of treatment of the fourth, and of the syllabus of the whole work. They are not only important and interesting in themselves, but also as presenting somewhat different phases of doctrinal truth on the subject.] I. THE FIRST OF CHARITY TO LOOK TO THE LORD AND SHUN EVILS AS SINS. It is known that charity, or love towards the neighbor, consists in doing good to others. But it shall be shown in the following pages how one is to do good, and to whom, that charity may be charity. Every man knows that no one can do good which in itself is good except from Him who is good itself, or good in Himself; that is, except from God. And everyone may also know that so long as a man is in evil, and by evil is with the devil, he can do no other than impure good, which outwardly appears as good, but inwardly is evil, which good is either Pharisaical, or for the sake of merit. It is therefore necessary in the first place to set forth what a man must be, in order that the good which proceeds from him may in itself be good, and thus the good of charity.

200. This shall be shown in the following order:* (I.) No one can have charity unless from the Lord. (II.) No one can have charity from the Lord unless he shuns evils as sins. (III.) A man ought to shun evils as sins as if of himself and yet from the Lord. (IV.) In so far as anyone does not shun evils as sins, he remains in them. (V.) So far as anyone does not take cognizance of and know what sins are, so far he does not see but that he is without sins. (VI.) So far as anyone takes cognizance of and knows what sins are, so far he can see them in himself, confess them before the Lord, and repent of them. (VII.) Good before repentance is not good, thus neither is charity. (VIII.) Consequently, the first of charity is to look to the Lord and shun evils as sins, which is done by repentance. * [MARGINAL NOTE]: From Paul concerning love towards the neighbor: if it is asked what is first, whether to shun them as evils, or to love the neighbor.

201. (I.) No one can have charity except from the Lord. Here, as in the following pages, we name only the Lord, because the Lord is the only God; for He is the God of heaven and earth, as He Himself teaches. He and the Father are one, like the soul and body, as He also teaches. And He and the Holy Spirit are the same, as the Divine in Himself, and the Divine from Himself. So that He Himself is the one and only God; and the Divine Trinity is in His Person, and is named the Father, the Son, and the Holy Spirit. Now because the whole church and all religion is founded upon the idea of God, and upon the idea that God is one, and as this idea can in no wise exist unless God is one in Essence and in Person, and unless this unity of trinity and trinity of unity is in the Lord alone, therefore here now at the beginning, and in what follows afterwards, we name the Lord only. (See also the Doctrine of the New Jerusalem concerning the Lord, from the beginning to the end, and Angelic Wisdom concerning the Divine Providence, n. 263.) The reason why no one can have charity except from the Lord, is that by charity every good is meant that a man does to others, and the good that a man does to others, though it be good to those to whom it is done, is not good in him by whom it is done, unless it is from God. For

no good that itself is good and is called a good or charity, and that in its essence is spiritual good, can flow out from man, but it is from the Lord only; for in order that a good may be of charity or spiritual good, the Lord must be in the good, yea, must be the good. For it proceeds from Him; and what proceeds from one derives from him its essence, for he himself is in it. If, therefore, the Lord were not in the good that a man does to the neighbor, or what is the same, unless the good that a man does to the neighbor were from the Lord, it would not have the essence of good, but the essence of evil in it. For the man would be in it, and a man in himself, and in what is his own, is nothing but evil. This evil must first be removed, in order that the good which proceeds from a man may not be of the man, but of the Lord. Man is only a recipient of life, not life, in himself. For if he were life in himself he would be God. Man is therefore only a recipient of good; for good is of life, because love and wisdom are life, and good is of love and truth is of wisdom. This life cannot be ascribed to man as his. For man is finite and created, and the Lord cannot create and finite Himself in another; for thus He Himself would no longer be, and the whole human race, and each one by himself, would be God, to think which is not only irrational but abominable. Such an idea of God and of man, in the spiritual world, stinks like a carcass. It is evident from all this that there can be no good which in itself is good, and is called the good of charity, from man, but from the Lord, who alone is good itself, and so, good in Himself. The Lord does indeed produce this from Himself, but through man. There is no other subject through which the Lord produces good from Himself than man. And yet the Lord has given to man the capacity to feel it within himself, yea, just as if it were from himself, and therefore as if it were his own, in order that he may do it. For if he should feel that it was not from himself, but from the Lord, he would not do it; because he would then believe himself not a man, yea not alive, and even scarcely different from an automaton. And I know from experience that a man would rather die, than live from another in himself even to the sense. Yea, if a man did not feel as if the good that he does was from himself, good would not remain in him, but would flow through as water through a perforated bottle; and thus he could not be formed for heaven, that is, reformed and regenerated, and thus saved to live to eternity. But lest man, from this appearance, should attribute to himself the good of charity that he does to the neighbor, and so appropriate to himself evil, instead of good, - believing that he lives from himself, and therefore does good from himself, and should ascribe to himself what is the Lord's, it has pleased the Lord to reveal this in His Word, and teach it. For the Lord says: He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing (John 15:5, and other places).

202. (II.) No one can have charity from the Lord unless he shuns evils as sins. By charity, here as above, is meant the good that a man does to the neighbor. Anyone can do good to the neighbor, an evil as well as a good man; but no one can do it from good in himself unless from the Lord; nor unless he shuns evils as sins. That no one can do good to the neighbor from good in himself, unless from the Lord, has been shown just above. And that no one can do it unless he shuns evils as sins, is because the Lord can flow into no one with good, so as to be received, unless the evils in him are removed; for evils do not receive good, but reject it. For it is the same with a man who is in evils as with the devils in hell. The Lord flows into them with good, just as into the angels in heaven; but the devils do not receive it, but turn the good into evil, and the truth into falsity. For such is the form of their life, and everything that flows in is turned into a like form, -- just as the pure heat of the sun, when it flows into stagnant urine, excrements, and dead bodies, is turned into noisome and malignant odors; and as the pure light of the sun, flowing into objects where all things are disordered, is converted into ugly colors. It is the same with heavenly heat, which is Divine good, and heavenly light, which is Divine truth, in a man the form of whose life is inverted, and opposite to the heavenly form. It is plain therefore that so long as a man does not shun evils as sins he cannot but love evils; and the love in anyone makes the form of his life. It is comparatively as a tree, which if evil it receives the heat and light of the sun equally with a good tree, and yet cannot produce fruit except after its own form, and so produces evil fruit. And it is comparatively as with noxious and poisonous plants, which, equally with good and useful plants, derive the life of their growth from the heat and light of the sun, and yet they can produce nothing but what is in agreement with their own form. Every man is the form of his own love. Nothing but his love forms a man, as to his spiritual part. If he loves evils he becomes a form of evil, which is an infernal form; but if he loves what is good he becomes a form of good, which is a heavenly form. It is clear from this that if a

man does not shun evils as sins, the form of his mind, as to what is spiritual, becomes an infernal form, which in itself does not receive any good from the Lord, and consequently produces no good that is good in itself. The Lord can produce good through every man, and can turn to good the evil that an evil man produces. He can incite an evil man to do good for the sake of himself, and for the sake of the world; but then the Lord does not flow into the evil of the man, but around it into his circumferences, thus into his external, by which the man desires to appear as good. This good, as far as it is good, is therefore superficial; and intrinsically it is evil. With hypocrites it is like gilded dung, so that it is scarcely believed to be other than pure gold; but yet, when it is brought near to a keen-scented nostril, the smell of its filthiness is perceived. But all this is fully set forth in *The Doctrine of Life for the New Jerusalem*, in the section where it is shown that so far as a man shuns evils as sins, he does goods not from himself, but from the Lord (n. 18-31). To which I shall add only this, that everyone may see it, merely from general influx from heaven. Take whomsoever you will, a servant, a farmer, a workman, a shipmaster, or a merchant, if only there is something rational in him, and merely say that he who hates evil does good, and they will see it clearly. And, as they know that all good is from God, say, that as far as a man hates evil because it is against God, so far he does good from God, and they will see it. But say the same things to one who has confirmed himself in faith alone, and at the same time in the doctrine that no one can do good of himself, and he will not see it; for falsities have closed the rational sight of understanding of this one, but not of the others.

203. (III.) A man ought to shun evils as sins as if of himself and yet from the Lord. Who that reads the Word, and has any religion, does not know that evils are sins? The Word teaches this from the beginning to the end, and this is the whole of religion. Evils are called sins from this that they are contrary to the Word, and contrary to religion. Who does not know that no one can shun evils as sins unless as of himself? Who can repent otherwise? Does a man not say within himself, "This I will not. From doing this I will abstain. Yea, whenever the evil returns I will fight against it and conquer it"? And yet no one thus speaks within himself unless he believes in God. He who does not believe in God does not regard evil as sin, and so does not fight against it, but rather for it. But he who believes in God says also, within himself, "Through God I will conquer it." And he supplicates, and prevails. This is not denied to anyone, but is granted to all; for the Lord is in continual effort, from His Divine love, to reform and regenerate man, and so to purify him from evils. And when the man also wills and intends it, this perpetual effort of the Lord becomes an act. Thus and no otherwise does a man receive power to resist evils and fight against them. Before this he does not receive, but rejects. This, then, is to shun evils as sins as if of one's self, and yet from the Lord. But on this subject also see *The Doctrine of Life for the New Jerusalem* (n. 101-107). To which I will add this: Say to a man of sound reason, "Only believe that Christ, the Son of God, has redeemed you from hell, and so from all evil; and pray to God the Father that for this reason He will remit your sins, and they will be remitted, and then you will have no need to shun evils as sins as of yourself. Can you do anything at all of yourself? What, then, can you do as of yourself?" And take a little stone or a piece of wood from the earth into your hand and tell him, "You can do no more for your justification and salvation than this little stone or this bit of wood"; and the man of sound reason will answer, "I know that I can do nothing from myself, but yet I can repent of my evils as of myself. This the Lord Himself has taught, and this His apostles, Paul, the Word, and all religion teach. In the act of repentance do I do nothing as of myself?" Then let it be said, "What will you do, since you are able to do nothing? Do it if you will. I repent by faith, you by works; and faith without works is saving." But the man of sound reason will reply, "You are in error, sir, The Lord teaches me to do, and teaches me to believe. Let faith be for you. For me there shall be faith and works together. I know that after death a man must render an account of his doings; and that just as anyone does, so he believes."

204. (IV.) As far as anyone does not shun evils as sins, he remains in them. Man was created in the image and in the likeness of God, and so made that he may be a recipient of the Lord's love and wisdom. But, because he was not willing to be a recipient, but desired to be love itself and wisdom itself, and thus as God, he inverted his form, and turned his affections and thoughts from the Lord to himself, and began to love himself more than the Lord, yea, to worship himself. And so he alienated himself from the Lord, and looked back from Him; and in this way he perverted the image and likeness of God in

himself, and made it the image and likeness of hell. This is signified by his eating of the tree of the knowledge of good and evil. By the serpent which he obeyed is signified the sensual, which is the ultimate of the natural man, and its cupidities. This sensual of man, because it is extant in the world and receives its objects therefrom, loves the things of the world; and if dominion is given to it, it withdraws the mind from the objects of heaven, which are the goods of love and the truths of wisdom, in themselves Divine. It is from this origin that, as to his proprium, man is nothing but evil, and is born into it from his parents. But means are provided by the Lord that he may not therefore perish; which means are, that he shall look to the Lord and acknowledge that every good of love and every truth of wisdom is from Him, and nothing from himself. He thus converts his form, by turning away from himself and turning to the Lord; and so returns to the state in which he was created, and which consisted, as has been said, in his being a recipient of good and truth from the Lord, and in no wise from himself. And because the proprium of man, by the inversion of it, has become mere evil, the other means of recovering the image of God is to shun evils as sins. For if a man does not shun evils as sins, but only because they are injurious, he does not look to the Lord, but only to himself, and so remains in his perverted state. But when he shuns evils as sins he fights against them because they are contrary to the Lord, and against His Divine laws; and then he prays to the Lord for help and for power to resist them, which power besought is never denied. By these two means a man is purified from the evils that are in him from birth. If therefore he does not embrace these two means he can but remain as he was born. He cannot be purified from evils if he only looks and prays to the Lord; for then after he has prayed he believes that he is entirely without sins, or that they are remitted, by which he understands that they are taken away. And so he still remains in them; and to remain in them is to increase them. For they are like a disease which devours and mortifies all that is around it. Nor are evils removed by only shunning them; for in this way the man looks to himself, and thereby confirms the origin of evil, which was that he turned himself back, away from the Lord, and turned to himself.

205. (V.) As far as anyone does not take cognizance of and know what sins are, he does not see but that he is without sins. Every man loves his proprium, both the proprium of his will and the proprium of his understanding. The proprium of his will is evil and the proprium of his understanding is falsity from that evil; thus it is the falsity of evil. And as every man loves his own, he therefore loves the evil and its falsity. And as everything that is loved is delightful, he does not therefore know but that the evil in him is good, and its falsity truth. For everything is pronounced good that is delightful. From these considerations it may now be seen, that if a man does not take cognizance of and know what sins are, so far he does not see but that he is without sins. But because a man loves his evil and its falsity, because he loves his proprium, he cannot of himself know what evil is and the falsity therefrom, but must see it from another source. He will see it from the precepts of religion, all of which refer to the ten commandments of the Decalogue. If he in his heart rejects these precepts, he can in no wise see but that he is without sins. And yet as he is initiated from childhood into the worship of God, and knows from the doctrine of the church that, from primal origin and afterwards from birth he is a sinner, he begins to confess that he is a sinner. But as he does not know what sin is, he nevertheless still believes that he is not a sinner. I have heard some declare that they were sinners, that from conception and from birth they were in every kind of sin, that from the head to the sole of the foot there is no soundness in them, and many such things; yet, because they knew not what sins were, they did not know that the love of self and pride are the heads of all sins; they did not know that to indulge in hatred and revenge if one is not honored and worshipped like a demigod, is a sin; nor that to slander the neighbor on account of his enmity, and so bear false witness against him, is a sin; nor that to deceive anyone, by word or deed, is a sin; nor that to despise another in comparison with one's self, to envy him his goods, to covet them, is a sin; nor again that it is a sin to attach merit to all that pertains to one's worship of God, either to one's faith or charity, besides innumerable other things. I have heard from them that they did not know such things were sins; nay, nor anything, whatever it is, that anyone thinks and does not speak, or that he wills and does not do. From this ignorance one said he did not know that he was a sinner, "And if I am," he said, "I have been purified from them when I prayed, 'O God, I do not know my sins, remit them.'" But when the same person examined himself, which took place in the world of spirits, he saw that his sins were so many they could not be told; and yet that he could if he would take cognizance of and know

them. But he said he did not wish, because he should thus abstain from them in thought and will, which would be acting against the delight of his life. From all this now it is plain that as far as anyone does not take cognizance of sins and know what they are, he does not see but that he is without sins.

206. (VI.) As far as anyone takes cognizance of and knows what sins are, so far he can see them in himself, confess them before the Lord, and repent of them. This follows from all that has now been said. Therefore in order that a man may see what sins are, the first of the Word was the Decalogue; and therefore also the Decalogue is a complex of the whole Word, for which reason it is called the "ten Words," and by "ten words" are signified all truths in the complex. For a like reason there are similar precepts among all nations in the world which have religion. And the man who knows that they are Divine laws, and that therefore he who acts contrary to them acts contrary to God, or commits sin, can receive Divine influx, and at the same time also the will and effort as of himself to abstain from sins and repent of them. Confession of one's sins before the Lord effects conjunction with Him, and reception of influx from Him. And then the Lord accomplishes the work, and yet gives man to act as if of himself. Otherwise man could not act. The Lord at that time operates in him, through inmost things even to the outermost, and removes lusts, which are the roots of evil. This a man could not do of himself. Of himself man operates only in the outermost things; and yet the inmost things produce these. If therefore man removed evils of himself, he would still remain in them.

207. (VII.) Good before repentance is not good, and therefore is not charity. Before repentance man is in evil, is evil entirely; for he is a form of evil, and an image of hell. But by repentance evil is removed and good is implanted. From which it follows that good before repentance is not good. Before repentance good is not done from the Lord, but from the man. It has not therefore the essence of good in it, but the essence of evil, howsoever in its form it may outwardly appear as good. This is not discerned in the world, but it is, manifestly, after death. It is heard in the very sound of the voice in speech, yea, what evil is in it, whether fraud, or envy, or vain-glory, or haughtiness, or blasphemy, or hypocrisy, yea, or the claiming of merit. All the words of speech sound forth from the evil that is in them; and they have regard to self alone. But the good after repentance is entirely different. It is good in fullness, open from the Lord Himself. It is lovely, it is innocent, it is grateful, heavenly. The Lord and heaven are in it. Good itself is in it. It is living, formed by truths. Whatever is from good, in good, and for good, is nothing but some use to the neighbor; and hence it is a serving. It puts away self and one's proprium, and thus evil, in every breath. Its form is as the form of a lovely and beautifully colored flower, which is resplendent from the rays of the sun. And therefore with those who are in good there are forms which can never be comprehended by the natural man. They can neither be depicted nor described. These forms are forms of good. It is truly said that they are forms of good; yet the form itself is truths, and its life is the good of love. For good disposes truths in a form in agreement with itself, and every truth of the form it makes alive. Such is good after repentance.

208. (VIII.) Consequently the first of charity is to look to the Lord and shun evils as sins which is done by repentance. Who does not understand that, before a man can do good which is good, he must be cleansed from evils? Must not a cup be cleansed? And if it is not cleansed does not the wine taste of its uncleanness? And must not a platter be cleansed before food is placed upon it? For if the inside of a platter is mere uncleanness, does not the food excite aversion? Can anything pure flow into a man from heaven, while he is nothing but impurity and uncleanness? Must not the impure and unclean be first removed? If you fill your bedchamber with excrement will not the whole house have an offensive smell? Can anyone enter there? And if one should step in, does he not say, "I cannot," and turn from the house, saying, "This is for swine"? Before the Lord can flow in with good, evil must therefore be removed. It would indeed be perilous if He should flow in before, for the good would be turned into evil and increase it. For this reason the first thing is to remove evil, and after that to flow in with good, and bring it into act by the man. Whoever beseeches that he may do good from the Lord before evil has been put away by repentance, or without shunning evils as sins, prays for what is impossible, and for what would make him worse, since with the evil good is turned into evil, and so the good is profaned. That evil must first be removed is very evident from the precepts of the Decalogue. Does he who would kill a man, or indulge in hatred towards him, love him? He who commits adultery with another's wife

does not love the neighbor. He who steals and defrauds the neighbor does not love him. He who slanders the neighbor does not love him. He who covets things that belong to the neighbor does not love him. These evils therefore must first be removed, and in proportion as they are removed the neighbor is loved. Of these matters Paul speaks [see Rom. 13:10]. But the question is asked, whether love towards the neighbor should be first, or whether to shun these evils should be first. Everyone may see that to shun these evils must be first. For man is born into evil; must he not then do the work of repentance?

209. II. THE SECOND OF CHARITY IS TO DO GOOD TO THE NEIGHBOR. [Quote] from Isaiah, chapter I.; and concerning the cup and platter, the inside of which must first be cleansed. If not cleansed they may yet appear good outwardly. This is a Pharisaic or hypocritical good, or a certain natural good in which there is not spiritual good, and so it is spurious; and if done for the sake of salvation, it is meritorious good. But these things should be illustrated in this order: (I.) To will not to do evil to the neighbor is to love him. (II.) To will to do good to the neighbor is to love him. (III.) As far as a man does not will to do evil to the neighbor, so far he wills to do him good from charity, and not vice versa. (IV.) It follows from this that the first of charity is to look to the Lord and shun evils as sins; and that the second of charity is to do good to the neighbor.

210. (I.) To will not to do evil to the neighbor is to love him. For he who loves another does not do evil to him. And Paul says that he who loves the neighbor obeys the commandment of the Decalogue. He does not will to commit murder; he does not will to commit adultery with another's wife; he does not will to steal; he does not bear false witness. Therefore he says that charity is the fulfillment of the law. But the question is, which is prior and which posterior? Whether the first thing is to love the neighbor, and from that love not to do these evils; or to put away these evils from one's self, and so love the neighbor? This is evident, that he who loves the neighbor does not commit these evils. But the point of inquiry is, how one can love the neighbor? Whether he can do so before he shuns these evils and fights against them? It appears as if this love itself fights. And it does fight; but not until a man is in it. It is obvious that he cannot come into that love until he removes these evils, from the fact that every man is by birth in evils of every kind; that he desires nothing but what is evil; and that if he does not repent of them he remains in them. These evils stand therefore in the way, so that he cannot love the neighbor from that spiritual love. Paul therefore says also that the flesh is against the spirit; and that the flesh must be crucified, with its lusts; and that the man thus becomes spiritual, and a new creature. From which it may be seen, that in so far as a man crucifies the flesh he lives in the spirit. And therefore, since man is by birth of such a nature, it follows that his spirit cannot love the neighbor unless he crucifies his flesh, which is done by repentance. And in proportion as he does this, he is spirit, that is inwardly, loves the neighbor. And to love the neighbor from the heart, before this, is against man's nature. The belief prevails in the Christian world, that whoever has faith loves the neighbor; but that belief is erroneous. No one can have faith in which there is any life unless he shuns evils as sins, yea so far as he shuns them. From all this now it is plain that the first of charity is not to do evil to the neighbor, for not to do evil to the neighbor is to fight against the evils in one's self, and repent of them; and that the second of charity is to do good to the neighbor. Anyone, from the principle that it is Christian not to do evil to the neighbor, also does not do it. He, however, who from that principle only does not do evil to the neighbor and does good to him, still does not love him. It is from obedience to the Divine laws that he does not do evil to him, and not from an affection of love towards the neighbor. No one knows anything of this affection but he who shuns evils as sins, that is, who does not love evils. Such a man comes into the affection of that love. For it is one thing not to do evil but good from obedience, and another not to do evil but good to him from an affection of love towards the neighbor. The difference is as between nocturnal heat and light from the moon and stars, and the heat and light of day, from the sun. Neither the warmth of that love nor the light of it is in obedience, but in affection. For affection of love is warmth. And therefore they that do good from obedience are in the lowest parts of heaven, and in light and heat as of the moon. Even the light of their understanding is as shade. They do not see any spiritual truths in the light. There is also the difference that they who do good from obedience do it from fear of penalty, and so likewise do they abstain from doing evils; while they that do good from affection do not do it from any fear of penalty.

Yea, they that do good from obedience are natural, and they that do it from affection are spiritual. And they that do good from obedience are those that are being reformed, the state which precedes; while they that do good from affection are being regenerated, which state follows the other in order. All who believe that man is saved by faith alone, if they live as Christians, confessing that they are sinners, and who do not examine themselves, do good from obedience and not from affection. But they know nothing about faith, nor about love, nor about God, except what they hear from a preacher; yet they do good. They that do good from obedience take the lead in acts of benevolence, such as giving to the poor, assisting the needy, and endowing temples and hospitals. And they cannot but place merit in these things; nor do they understand the Word otherwise, where it says that they shall have their reward. They do not know that the affection of good itself with its delights, is itself the reward.

211. The affection of love is as a flame, from which there is light in truths. The cause of it is that the Lord flows into man's affection and gives light. In the spiritual world also love from a distance appears as a flame; sometimes as if flames were descending from heaven, which are affections of good and truth so appearing. It is as one who honors a king, a magistrate, and governor, according to the laws of subordination, and so others, and at the same time does not inwardly love him. He loves him who sees the good in him.

212. XII.* THERE IS NO CHURCH WHERE THERE IS NO TRUTH OF FAITH; AND NO RELIGION WHERE THERE IS NO GOOD OF LIFE. The church and religion make one like truth and good. And as truth is of faith, and good is of charity, they make one like faith and charity; or, that it may be more clearly understood, they make one like the understanding and the will. It is known that a man may understand well and yet not will well; and that he can understand truths, and from understanding speak them, and yet not from willing do them. But when he wills as he understands, and does as he says, then the will and the understanding make one in him. So it is with the church and religion. The church is a church from its doctrine; and religion is religion from life according to doctrine. And the doctrine must be of truths, and the life must be of goods. * In the Photolithograph, Propositions XII., IV., and III. are found at the end of the Manuscript. XII. possibly belongs after n. 198, in Proposition XI.

213. But that these things may come into clearer light, they shall be explained in the following order:- (I.) All the truths of faith in the church are from the Word. (II.) The truths of faith which are from the Word teach what is to be believed, and what is to be done, that a man may be allotted eternal life. (III.) The church is named from doctrine; and religion from a life according to doctrine. (IV.) With those who are in a faith separated from charity, both in doctrine, and life, there is neither a church nor religion.

214. III.* THE NEIGHBOR WHO IS TO BE LOVED IN THE NATURAL SENSE IS THE FELLOW-CITIZEN, A SMALLER AND GREATER SOCIETY, ONE'S NATIVE COUNTRY, AND THE HUMAN RACE. * In the Photolithograph III. and IV. come in reverse order.

215. IV. THE NEIGHBOR IS TO BE LOVED ACCORDING TO HIS SPIRITUAL GOOD, AND THENCE ACCORDING TO HIS MORAL, CIVIL, AND NATURAL GOOD; CONSEQUENTLY, THE NEIGHBOR THAT IS TO BE LOVED, IN THE SPIRITUAL SENSE, IS GOOD. (I.) Man is not man from the face and body, but from the good of his will. (II.) When the good of a man's will is loved, the man himself is loved. (III.) Man is man from his spiritual good, and not from moral, civil, and natural good apart from the spiritual. (IV.) As a man's spiritual good is, such is his moral, civil, and natural good; because these three goods derive their life from that alone. (V.) Consequently, in the spiritual sense, the neighbor who is to be loved is good. OBS.--That spiritual good is the good of charity; and so it is the Lord, heaven, and the church with him. For such is the man in the derivative goods.