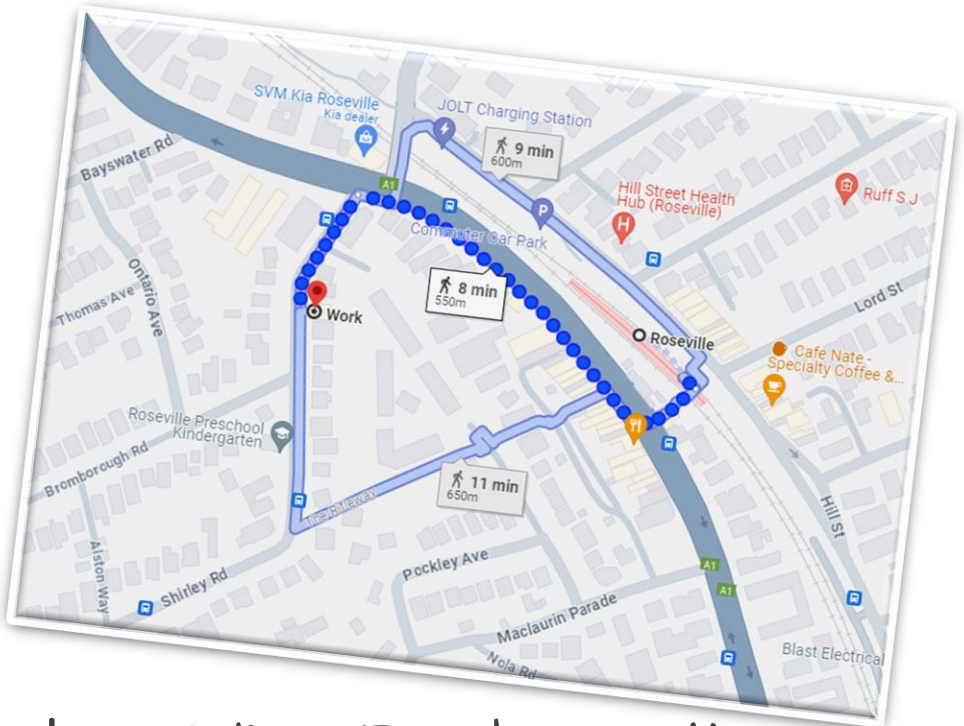


Presenting Swedenborg a roadmap for readers



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EMANUEL SWEDENBORG

(1688 - 1772)

photo-reduction of
a line drawing by
Gwendoline Payne, U.K.

Viewing at a distance recommended

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INTRODUCTION

Emanuel Swedenborg was a Swedish nobleman with a university education who travelled and studied as a young man. Living from 1688-1772, and having absorbed most of the philosophy and scientific knowledge then available, he made significant contributions to the development of metallurgy, engineering, physics, astronomy, physiology and psychology.

In middle age his interest turned more to philosophy, religion and the ultimate causes of things. He found himself in touch with inner worlds of the spirit, experienced vivid dreams and developed extraordinary visionary powers which he saw as being given from God.

He was led into full experiences of the *afterlife* – which he called the *spiritual world* – and this continued for nearly 30 years. As he studied the Bible, he saw its symbolism or deeper meaning. He took a scientific approach to his own experiences and recorded everything, and from this, began to write numerous books on many theological subjects, in Latin. These books are those dealt with later in this booklet.

Swedenborg never married, having had one unsuccessful attempt, and lived alone with a servant but led a very social life and he was known for his integrity and pleasant manner. He published his own writing and was often in London or Amsterdam with their free presses, unlike in Sweden.

He is known to have had several later life psychic experiences which are well documented and accredited by others to be true. He knew of the day and time of his final passing into the spiritual world with which he was so familiar, and he died in London in 1772 on March 29th at 5 o'clock in the afternoon.

This booklet is a 'road map' to provide a bridge for the would be reader who wonders where to begin and where to find the central concepts in Swedenborg's writings.

Every philosophy seeks to present a form of truth that brings greater awareness in the light of the continuing spiritual evolution of mankind. There can be no final single statement of ultimate truth. We are living in a time of great transition as we emerge into the Aquarian age.

Spiritual truths are now being understood in more personal and universal ways rather than simply as information. It is increasingly being recognised that within the differences in language and terminology, the various philosophies share much in common. Each philosophy has much to gain from being in contact with others and we are learning to appreciate the great diversity written in the spectrum of truth. This is particularly central to Swedenborg's philosophy which describes the heavenly state as being continually perfected by greater variety.

The essence of Swedenborg expresses the Divine nature and our human spirituality in clear and meaningful statements. Those who read Swedenborg frequently discover that what they read is what they already intuitively know to be true. This is the joy in reading Swedenborg.

IMPORTANT TEACHINGS

Correspondences

Swedenborg's explanation of the meaning of the Bible and in fact the very nature of all things which exist or manifest is based on the law of *correspondence*. He came to realise that the spiritual world is the real world, from which all physical forms, such as those we know, come to be. Therefore there is always a correspondence between these two worlds, between cause and effect, essence and form.

The law of correspondence is universal and is there in the deeper symbolism of the Bible, in the physical world, in the realities of the spiritual world, and even in the worlds of dreams and mythology. It is not a code – it is a living dynamic connection.

Take water for example. Pure water is clear and transparent. Water corresponds to truth which in itself is clear and transparent. The property of water is that it flows and finds its own level. Truth does too. We use water to drink and quench our thirst. Truth works for us in the same way. We use water to wash off dirt and stains. Truth helps us to clean up our life and to free us from selfishness and egotism.

One helpful way of seeing correspondence is in the 3 kingdoms of nature: mineral, vegetable and animal. In general, minerals *correspond* to foundation truths which we learn and which support us. Plants of all kinds correspond to living truths which are growing in our mind and bearing spiritual fruit. Animals, including birds and fish, correspond to living affections in our heart which roam freely in our life.

Everything corresponds in some way or ways and when anything is being used to destroy or harm it then carries a bad correspondence. We can drown in a flood of false or selfish thinking and we can be led astray by a cunning serpent.

Influx

The teaching about influx runs throughout Swedenborg's writings. The core idea is that creation as a whole is created by God but it is also kept in existence by Divine influx continually flowing in with Divine life. Influx simply means flowing into.

It is a very important part of correspondence, in that spiritual realities ultimately from the Divine flow into creation and cause the forms of the physical world to be as they are, in general and in every detail.

The importance of seeing influx is in our own individual existence. We seem to ourselves to be independent self contained beings who are free to decide and act. This, for us, is a necessary provision so that we may make choices, and use our own reasoning to do so.

The truth, however, is that we receive our life every moment. The purpose of this, as far as we are concerned, is that we will come to acknowledge the Divine as the source and to choose to be obedient to what God wants us to be.

Regeneration

Regeneration is spiritual development and the essential change from being self centred and worldly to being loving and fulfilled in serving others, doing good for its own sake.

Swedenborg describes regeneration meticulously: it involves regular self-examination and repentance (change of intention), shunning all evils as sins against God, linking our heart and mind with the Divine, and beginning to live a new and different life as of ourselves. To be able to achieve this, our mind and its view of life needs to be transformed with new life principles so that we see how we are to live and what we are to do and not do. Swedenborg calls this reformation. Without such a re-form we would be unable to be regenerated.

God, or the Divine

For Swedenborg, God is Love and Wisdom. This is the whole nature of God or the Divine. God actively loves all that he creates, and feels divine joy in having creation there. But this Divine love is not merely a felt love but a purposeful one. Because God loves purposefully, he is also wisdom. Divine Wisdom sees all things, knows all future outcomes and works towards these being brought about.

Swedenborg says that the Divine Itself, such as it is, is beyond all human comprehension, even though we can conceive the thought of God. So he introduces the idea of the Divine Human which is all that comes from God and which we can know of. These are the things that are **of God**. They include revelation such as the Bible, the physical world in which we live, the form of the human body with its interdependent organs, and the presence of God with us in the person of Jesus Christ and the power of the Holy Spirit.

Yet they are all one and the same God entirely. Swedenborg does not use the phrase Son of God to mean a separate person. Jesus Christ is God in person, who lived in this world and whose life was spent in overcoming the power of evil, but with the need to do this as a man, with human limitations. The result of this intervention is that we are redeemed or spiritually free, able to choose to follow the ways of God.

Swedenborg often begins his books by introducing the nature of God first of all, and then, from that, goes on to show how this follows on to whatever the book is presenting: *Divine Providence*, *True Christianity*, *Heaven and Hell*, the various explanations of the meaning of parts of the Bible as in the *Arcana Caelestia*, *Apocalypse Revealed* and *Apocalypse Explained*. Since the Divine is the source of all life, then to know what we can of the Divine shapes all subsequent understanding.

SWEDENBORG CENTRAL SPIRITUAL TOPICS

Within much of Swedenborg's spiritual philosophy is a wealth, often hidden at first reading, of the basic universal laws of spiritual life. Many of these can be found spread throughout the whole of Swedenborg's writing and they form the ground on which the entire and integrated philosophy is built. It is essential for any reader to become as fully acquainted with these foundation principles as possible to gain a sound understanding and sense of Swedenborg based thinking. Most of the key principles are stated and briefly explained below.

The divine flow of life

All life ceaselessly flows from the Divine Source, maintaining the outer physical universe and inner spiritual levels in existence. Were this to cease for a moment, everything would perish. This flow of life - itself perfect and good - is maintained equally with both good and evil people; the former channelling it in its purity, and the latter distorting it for their own evil ends.

People are recipients of life

The appearance - and persuasion - of our senses is that we have life from within ourselves. This is an essential law of a loving Divine Creation which gives life and freedom. The appearance we live in provides the basis for our spiritual freedom to acknowledge or deny the Divine. The truth, which the spiritual person increasingly comes to know, is that we receive all things from the Divine.

A dynamic duality exists in creation

The Divine Itself is one, yet our finite perception of the Divine requires a sense of duality to increase our understanding of it. As with the heat and light from the sun, which is from one source but is distinguished by us into two distinct energies, so we perceive the Divine nature as being both Love and Wisdom. The relationship between the two forms a dynamic since they work towards unity, to provide life.

From this come the forms of dualism both in creation, such as male and female, symmetry, etc., and the internal dualities of good and truth, will and understanding, faith and charity etc., which are shown by Swedenborg to be complementary to one another. From this comes the essential balance in all life.

People form their own sense of reality which is eternity

There are many levels of awareness which have the potential to become consciously opened up within the developing human soul. As we turn towards the Divine source, higher levels of conscious awareness become opened and form our sense of what is real. Our eventual chosen level becomes permanent and forms our final view of reality within which further awareness takes place.

Divine life is one but is to be perceived in discrete degrees

The subject of 'discrete' degrees is central to Swedenborg and concerns the variations within spiritual life and development. It is impossible to progress gradually from one level to another as with continuous degrees of increasing light, heat and height. A discrete degree involves a

shift from one level to another, for example, from knowledge to wisdom, and from wisdom to love. Yet, in spite of being distinct, higher degrees are within corresponding lower ones, as their source. All spiritual forms are in discrete degrees.

A truth-good inversion is the pattern of spiritual growth

Swedenborg brings out the discrete and cyclic nature of all spiritual development. Initially, a person's perception of spiritual life seeks to acquire a knowledge or understanding of what is true which is seen as the goal. But the second stage of the cycle of regeneration brings about an abrupt and discrete change of emphasis, in which truth, now seen, leads the will of a person to seek expression in something good, useful and living. Thus there is an inversion.

Negative states are inevitably part of spiritual life

The pattern of spiritual life can be expressed in the form of a sine-wave or undulation of 'highs' and 'lows'. This is due to a necessary period of loss of vision, or temptation (defined by Swedenborg as an 'attack on what we love') during spiritual growth. When we receive a new level of insight or motivation from the Divine, this needs to be made "ours" by first appearing to be taken from us. This leads us to choose at depth if we genuinely wish to rediscover the initial vision, and the work of setting ourselves to this goal is the major part of regeneration.

This pattern is a continuing one in spiritual development, even eternal, although angels do not experience the same degree of 'swings', having established a true relationship with the Divine.

Linking with the higher self

The Divine lives within each person, but much of its activity lies beyond human comprehension, or beyond our ability to harm or interfere with its purpose of salvation. Yet people who are developing spiritually tend to come into an awareness of their own 'higher' self from which spring perception, conscience, commitment, will and motivation, and general positivity. This higher self, contrasted with normal human responses which are of a lower kind, is an experience of the Divine within us.

The divine seeks to reveal itself

The Divine seeks to make itself known to what it has created. It does this in part through the order of the created world which expresses and mirrors spiritual causes and ultimately the nature of the Divine itself. In Swedenborg this relationship is described as "correspondence". The Divine also manifests itself through personal revelation which can take the form of internal images experienced in dreams and visions, or during meditation, or collectively in mythological themes and figures; or, most powerfully, through a revealed Scripture, such as the Bible, Koran, or Bhagavad Gita, in which Divine truths find precise and poetic expression as a fixed revelation to mankind.

The outer and inner world are in correspondence

The natural world in which we now live is created by the Divine, and therefore mirrors and contains the spiritual within it through "correspondence". As above, so below. It is a living relationship in which natural forms are symbols and images of our spiritual life. These correspondences, for example, can be seen in the three kingdoms of nature which generally correspond to memory knowledge in the mineral kingdom, living growing perceptions in the

plant kingdom, and warm affections or loves in the animal kingdom. Correspondences are universally expressed in scriptures, dreams, myths, and nature.

Universality and diversity are expressions of divine life

The Divine seeks to express itself in innumerable and varied ways. It is never identical but continually diverse. This is the pattern of the kingdom of heaven, or Grand Man, in which great diversity brings increasing perfection to its form and usefulness. In this world differences often lead to discord; in heaven, variety is perceived as delightful and enriching.

The spiritual world and our inner world work by similar laws

We are already, as far as our thoughts, feelings and responses are concerned, living in the spiritual world. The laws by which the spiritual world operates, whether that is heaven or hell, are the same laws by which our present inner states of life operate. This is because the spiritual world is the final environment in which our internal states have full expression. What we think and intend unavoidably becomes what we say and do.

Thoughts and feelings originate from the presence of spirits

It appears to us that our thoughts and feelings are our very own. According to Swedenborg the truth is otherwise and indicates the relationship between the spiritual and natural worlds. Our environment here provides an ultimate, or lowest plane of experience for all spiritual beings to seek the expression of what they find delightful. Conversely, our thoughts and feelings enter into our awareness through the presence and suggestion of various spirits who love to introduce their own delights. We are therefore free to accept and retain these visiting impulses or to disassociate ourselves from them.

LIST OF WORKS BY DATE

A great number of scientific and philosophical works were written prior to 1745. These are not included below. Abbreviations for each work are shown in **BOLD** as used in the hyperlinks of this roadmap's *Topics* section below.

<i>Journal of Dreams</i>	JD	1743-1744
<i>Worship and Love of God</i>	WLG	1745
<i>The Word Explained (Adversaria)</i>	WE	1746-1747
<i>The Spiritual Diary</i>	SD	1747-1765
<i>Arcana Caelestia (Heavenly Secrets)</i>	AC	1749-1756
<i>Earths in the Universe</i>	EU	1758
<i>Heaven and Hell</i>	HH	1758
<i>The Last Judgment</i>	LJ	1758
<i>The New Jerusalem and its Heavenly Doctrine</i>	HD	1758
<i>The White Horse of the Apocalypse</i>	WH	1758
<i>The Apocalypse Explained</i>	AE	1759
<i>The Athanasian Creed</i>	Ath	1760
<i>The Internal Sense of the Prophets and Psalms</i>	PP	1761
<i>On the Divine Love</i>	Div.Love	1762
<i>On the Divine Wisdom</i>	Div.Wis.	1763
<i>The Four Doctrines: the Lord (Lord), Sacred Scriptures (SS), ...</i>		
<i>... Life (Life), Faith (Faith)</i>		1763
<i>Continuation of the Last Judgment</i>	LJ Cont	1763
<i>Divine Love and Wisdom</i>	DLW	1763
<i>Divine Providence</i>	DP	1764
<i>Charity</i>	Charity	1766
<i>Apocalypse Revealed</i>	AR	1766
<i>Conjugal Love (Marriage Love)</i>	CL	1768
<i>Brief Exposition of the Doctrine of the New Church</i>	BE	1769
<i>Soul - Body Interaction</i>	SBI	1769
<i>True Christian Religion</i>	TCR	1771
<i>The Coronis</i>	Cor	1771
<i>Answers to Nine Questions</i>	9Q	1771

SWEDENBORG TOPICS & SOURCE REFERENCES

In each of his works, Swedenborg assigned all paragraph a unique number for easy referencing. The underlined clickable hyperlinks below will take you to the source reference paragraphs in Swedenborg's works (for the names of the works referred to by the abbreviation, see the list above). Thanks to *New Christian Bible Study* website for providing the linked source reference material. To study the works further, visit <https://newchristianbiblestudy.org/swedenborg/>

1. About God

God is one, uncreated, infinite and eternal. [TCR 28](#)

Light, which is understanding, comes to us from God. [TCR 176](#)

Jesus Christ is the unseen of God made seeable. Everything spiritual has to be seen by us in some natural understandable form. [TCR 339](#), [AC 4211](#)

Jesus Christ is the union of divine and human, like the soul and the body in us. [Lord 60](#), [DP 122](#), [AE 26](#)

God became human to glorify his humanity and overcome hell. [TCR 2](#), [HD 293](#)

God became human by putting on a human body and a human nature. [TCR 838](#)

As a human being, God had changing states moving between being only human and being fully divine. [Lord 29](#)

As a human being, God felt a profound love to save the whole human race. [AC 2253](#)

When we turn away from evil, God gives us love and faith and these make our salvation and our eternal life. [TCR 484](#)

We cannot come to the divine, the Father, except through the human, and through everything holy, which is the Holy Spirit, which proceeds from him. [AC 2329](#) / [DP 157](#)

2. Religion

Essential religion is not to think but to will and do what is thought. [Life 1](#), [Charity 134](#), [AE 902](#), [DP 326](#)

Religion must acknowledge God and abstain from doing evil because it is against God. [DP 328](#)

A right idea of God is the central truth of religion and everyone has their place in heaven according to their idea of God. [TCR 163](#)

A false idea of God perverts all belief. [BE 40](#)

3. About us

God's goal is that there be a heaven of angels from the human race. [TCR 66](#), [70](#)

We continually receive life from God but we feel it is ours so that we will have free will. [TCR 504](#)

We can become more and more united with the Lord to all eternity. [DP 32 et al](#)

We have two levels to our mind and we live in two worlds. [HD 36](#)

In being human, we have freedom and we have reason. [DLW 240](#)

Hereditary factors often take hold of us. [HD 176](#)

We have a love for ourselves and for the world so that we can serve heavenly uses but these two loves can be abused. [DLW 396](#)

We have to fight our evils by ourselves even though we can't get rid of our evils by ourselves. [TCR 438](#)

4. Divine Life

Divine life is the one and only life. Angels can feel they live from themselves yet know that they don't. [AE 1120](#), [3742](#)

Our receiving Divine life comes from God's will to give himself to everyone. [AC 3742](#)
God is not created because he himself is life which can create but cannot be created. [AE 1126](#)

The Lord's life is Divine Love and it is a love for the whole human race. [AC 1803](#)

Divine Love loves others, wants to be one with them, and to bless them. [TCR 43](#)

Thinking against God rather than for God brings sufferings in the spiritual world. [DP 249](#)

The idea that God is invisible is an empty idea; the right idea is of God as Man. [AR 224](#)

Divine Love and Wisdom can't be thought about but in the way it appears, it can. [AE 1124](#)

There is a universal divine flow into peoples' souls that there is God and he is one. [TCR 9](#)

We perceive various truths about God and life, even as soon as we hear them. [DP 165](#)

Heaven's angels love to be led by the Lord and the fact that they love others is proof that they are led by the Lord. [DP 208](#)

5. Divine Human Life

Only the Lord Jesus Christ is Man and his influx into heaven makes heaven resemble one man. [AC 6626](#)

Anyone who thinks of the Divine apart from an idea of Divine Man thinks indefinitely. [AC 8705](#)

In all conjunction of God with us there has to be a reciprocal conjunction of us with God and this is only possible with a visible God. [TCR 787](#)

Because God is Man, all angels and spirits in their complete form are men. [DLW 11](#)

Everything which goes forth from God has a reference to the human form. [AE 1170](#)

Ancient people had no other idea about God than as a Man. [AE 808](#)

Heathen people cherish the belief that God is a Man. [DLW 11](#)

6. The Trinity

A divine trinity in one person is like soul, body and activity, where one is from another and each belongs to the other. [9Q iii](#)

The Divine Trinity is like soul, body and activity in Man. [TCR 165-167](#), [AR 961](#)

There is a trinity and also a unity in God. [AE 1106](#)

The Trinity as it was before the Incarnation. [AE 1112](#)

7. The Holy Spirit

The Holy Spirit existed for the first time when the Lord came into the world. [TCR 158](#)

The Holy Spirit is the Divine going forth. [DLW 146](#)

The Holy Spirit does not go forth from the Divine itself but from the Lord's Divine Human. [AE 343](#)

The Holy Spirit activates those virtues in those who believe in the Lord. [TCR 149](#)

The Holy Spirit works perceptibly in us, letting us understand spiritual truths in a natural way. [9Q v](#)

Sinning against the Holy Spirit is to deny the Lord's divinity and the Word's holiness. [DP 98](#)

8. Creation

Divine Love is the source of all of creation. [SBI 5](#)

Divine truth going forth from the Lord makes and creates everything. [AC 5272](#)
The Lord created successive levels through which creation could be received. [AC 7270](#)
The universal purpose of creation is a union of the creator with what is created. [DLW 170](#)
The end of creation is a heaven of angels from the human race. [DLW 230](#)
There are two worlds, a spiritual world and a natural world. [TCR 75](#)
Everything in heaven is created in an instant by God and from this, similar things materially exist in the natural world. [TCR 78](#)
There are things which are not creatable and there are created things which can receive them. [TCR 472](#)
Everything has been created from a substance which is being itself, which is God. [DLW 283](#)

9. The created and the finite

By successive degrees God made his infinity finite and made creation finite. [TCR 33](#), [DLW 44](#)
We need to have both time and space while we are in this world. [TCR 29](#)
Nature was created to 'clothe' what is spiritual. [AE 1207](#)
The creation of matter was brought about by degrees. [DLW 302](#)

10. Finite human life

Divine love has no other desire than to create likenesses of itself. [Div.Love 61](#)
We are created to be receivers of Divine Love. [DLW 49](#)
Our life is love and wisdom and we have life so far as we receive these. [DLW 363](#)
Our interior life is the difference between us and the animals. [AC 714](#)
We are all spirits with a physical body which is under the direction of our spirit. [AE 1142](#)
The human race is the basis of heaven and because of that, it was created last. [LJ 9](#)
The spiritual world and the natural world meet together in human life. [HH 112](#)

11. The theatre of human life

Outwardly the spiritual and natural worlds are alike but inwardly entirely unlike. [DLW 163](#)
There is a continuous inflowing of the spiritual world into the natural world. [DLW 340](#)
Everything in the spiritual world is a cause and everything in the natural world an effect. [AE 1206](#)
Natural creation continues by propagation while creation in the spiritual world is from moment to moment. [TCR 78](#)
Substance in the spiritual world seems to be physical but it isn't, nor is it permanent. [Div.Wis. 111](#)
We are created so that our inner spiritual and outer natural are increasingly joined. [SD 4603](#)
Spaces appear in heaven according to similar and dissimilar states of those there. [AE 1219](#), [1277](#)

12. About the soul

The soul, which lives forever, is the person himself who lives in the body. [AC 6054](#)
It is our thought which speaks and it is our will which acts. [SBI 12](#)
Our soul is the form of all our love and wisdom or affections and perceptions. [TCR 697](#)

Our soul acts in and into our body but not through it because our body acts of itself from the soul. [TCR 154](#)

Our soul is the nearest receptacle of life from God and therefore God's dwelling place. [TCR 697](#)

13. The one source of life

There is only one Life, which is God, and everything there is lives from it. [AC 4321](#)

This one life is endlessly varied in all its forms. [AC 3484](#)

Influx is what flows in from God, and with people it is something they feel. [AC 6128](#)

Everything we think and feel comes from influx. [DP 287](#)

There is an influx into us from heaven and an influx from hell. [AC 5470](#)

Our spirit clothes itself with a body, just as we put clothes on our body. [SBI 11](#)

When we are led by God we are in freedom itself, so, in delight and bliss and peace. [AC 6325](#)

It is a necessary appearance that we seem to ourselves to have our own life. [AE 1122](#)

We receive life which comes into us internally from God and externally from the world and our senses. [AC 5081](#)

14. The general inflow of life into creation

There is a general inflow from God into everything which is in order such as animals and there is a particular inflow from God into what is disorderly, which is us. [AC 5850](#)

The whole creation is maintained by a perpetual inflow into it. [Div.Wis. xii.5](#)

Inflowing is into the soul, the mind and the body. [SBI 8](#)

15. The special inflow of life through angels and spirits

There are two angels and two evil spirits with every person; evil spirits excite evils and angels inspire what is good and true. [AC 904](#)

Angels and spirits are able to join themselves so closely with us so as to feel that what is ours is their own. [HH 247](#)

God exercises the greatest care that spirits do not know they are with us because evil spirits would try and destroy us. [HH 292](#)

The order of influx is that evil spirits flow in first and then angels dispel what they infuse. [AC 6307](#)

Evils which flow into our thoughts does us no harm unless we accept them. [AC 6307](#)

We have no awareness at all that we are governed by angels and spirits. [AC 50](#)

When angels flow in they stir up affections, a few of which are felt but most aren't, but they all encompass us. [AC 6320](#)

Spirits have no idea they are with someone, and they don't see or hear what goes on in the world. [AC 6320](#)

16. Selfhood (Swedenborg uses the Latin word 'Proprium' meaning what is ours.)

Our selfhood is our sense of having our own life and also what universally rules all our thinking and willing. [AC 8853](#), [8497](#)

The result of us being led by our selfhood is to look at everything perversely. [AC 210](#)

Having selfhood is necessary for our free will, even though it is an appearance. [DP 176](#)

Selfhood is necessary for regeneration, as we turn to God instead of ourselves. [AC 2946](#)

17. Freedom is secured by the balance of influences

Unless we feel interiorly free, we won't be set up for good and true to take root. [AC 2879](#)

Our spiritual equilibrium is our freedom to make our choices. [TCR 478](#)

God perpetually keeps us in equilibrium so that we can have freedom to choose. [TCR 504](#)

Our freedom to choose and our sense of having our own life are there for our reciprocal relationship with God. [TCR 504](#)

Around us all are general impulses from hell and from heaven, to do evil or good.

[AC 6657](#)

God has it that every good and truth has an opposite evil and falsity. [AE 1043](#)

We are born with a tendency to choose evil and with the freedom to choose good.

[HH 293](#)

Evil with its falsity and good with its truth continually exhale from hell and heaven.

[HH 537](#)

Only God can maintain all of us in equilibrium and in balance and in freedom. [HH 594](#)

18. The functions of freedom

We must acknowledge that thinking and willing good are not ours but from God. [AE 1027](#)

Our free will exists to lead us to shun evil and secondly because nothing becomes ours except what we do from an affection for what we love. [HH 598](#)

All our regeneration is brought about by God through us having freedom. [AE 248](#)

19. Evil

Evil is the delight of a passion for thinking and acting against God's order. [DP 279](#)

There are different words describing evil which cover various types of evil. [AC 9156](#)

Evil came to be when people thought that the appearance of life as our own was the reality. [CL 444](#)

God did not create evil. [TCR 490](#)

The appearance that life is our own never stops and goes on all the time. [AE 349](#)

Human beings were not created evil. [DP 275](#)

Those who think they live of themselves attribute every evil to themselves, which they wouldn't if they understood how it really is. [AC 150](#)

We were born to love ourselves and the world, our neighbour, heaven and God. But if we never go further than the first, we pervert God's order and intention for us. [AE 1144](#)

Evil gets confirmed when from first consent, then purpose, and then from enjoyment, we throw ourselves into evil which then clings to us. [AC 6203](#)

Evils which only comes into thoughts does not harm us, but if it comes into our will, then it does. [AC 6204](#)

God is in us all, even when we are living against God's order. If so, we close our lower mind and spirit, which means that while God is in us, we are not in God. [TCR 70](#)

20. Inherited evil

We inherit evil tendencies from our ancestors which became part of their nature through frequent use or habit. [AC 4317](#)

Actual evils are not inherited; they are those evils we have willingly committed. [TCR 581](#)

We do not inherit spiritual charity because we can only receive it through worshipping God. [TCR 423](#)

Inherited evil is like a nurse to us because it protects us from ourselves prior to regeneration. [AC 4563](#)

We are not accountable for our inherited evil traits and they get shown to us so that we may know we are evil by nature and that the Lord saves us, not we ourselves. [AC 2308](#)

21. Inherited good

We inherit good inclinations from our ancestors which became part of their nature through frequent use or habit. [AC 3469](#)

Good we do is from two causes: from what we inherit and from religion. [AC 4988](#), [1033](#)

Inherited good may lead to joy in doing good to others but it is done without conscience. This is because a truly good life can only come from the principle of knowing what good is and then living according to that. [AC 6208](#)

22. The divine provisions for human salvation

A. The Divine Human before the incarnation

Before the Lord's advent all spiritual things were given through representatives. After the advent, representatives ceased or faded. [9Q vii](#)

All spiritual periods before the Lord's advent thought of God as Man, as the Divine Human. [AC 6876](#)

When God appeared to people before the advent, he appeared as an angel because this is the human form. [AC 10579](#)

Many knew that the Lord was to come into the world to make his Human, Divine. [AC 6846](#)

When we think of the Divine being the Divine Human we feel joined with that, but when we think of Divine by itself our thought strays into a boundless universe and we cannot be joined with that. [AC 5663](#)

B. The need for the Incarnation

When people had become such that God could no longer effectively reach them, then the Lord's coming became imperative. [AC 3061](#)

By coming, the Lord united his Human to the Divine for the sake of the human race, and he taught the way of truth so that people who loved him and what was of him could be joined with him and saved. [AC 2034](#)

Redemption took place by overcoming hell, restoring heaven's order, and re-establishing the truth with people. [TCR 84](#)

Unless God had come and conquered through overcoming temptations taken on himself, the human race would have perished. But this is too great for human comprehension. [AC 1676](#)

The Divine itself by itself cannot be thought about, believed in, or loved. [AC 10067](#)

At the time of the Lord's coming, there was no foundation in the state of the human race for heaven to rest upon. [AE 726](#)

C. The Incarnation accomplished

Since God burns with a love to unite himself with people, he must veil himself in a body adapted to be received and united. [TCR 838](#)

Before his coming, God did not have a human form such as people have, but after his coming he had such a form. [TCR 2](#), [Canons 21](#)

God, in coming and being born, was a boy like other boys etc, with the difference that his development was quicker, fuller and more perfect than in all others. [TCR 89](#)

So far as we approach and come near to God, so God approaches and comes near to us.

[TCR 89](#)

Before God came, he was present with people through angels, but since coming he is immediately present with people who acknowledge him. [TCR 109](#)

Only through an incarnate God could people be redeemed and saved. [Canons 31](#)

We can be saved through the Lord's coming because he overcame hell and we are always being influenced by angels and evil spirits. [AC 10152](#)

Through what the Lord did hell was overthrown and it is now always held at bay.

[AC 8873](#)

We are joined with God through the Divine Human as we can have ideas about it.

[AC 4211](#)

Another reason why God came as a man is that we are so sensual that we can't think about anything abstract without some image of it. [AC 5110](#)

D. Humiliation and Glorification

As the Lord had a human from the mother, this needed to be progressively put off, or emptied out from himself. [Lord 35.3](#)

The Lord's state of being humbled was when he was conscious of only being human, which he had from the mother. [AC 2288](#)

The Lord's glorification was in his casting out all the evils he had inherited and in making himself divine. [AC 3318](#)

The process of the Lord's glorification was by degrees, through things known becoming infused with celestial states. [AC 1616](#)

Our regeneration is an image of glorification, except that the Lord made himself divine. [AC 3138](#)

The Lord, through expelling his hereditary evil, purified his whole humanity. [AC 1603](#)

Angels and spirits with the Lord were of service to him in his glorification. [AC 4075](#)

The Lord who himself was God could pray to God in all his states. [AC 1992](#)

The Lord had foresight and providence in his human state from the divine but in glorifying himself as the divine human, he had all life itself. [AC 5256](#)

The human race was redeemed and saved by the Lord's glorification. [AC 10838](#)

23. God as teacher and guide

A. The Word (by Word here is meant the Bible)

The Word itself is God and proceeds from God. [TCR 6](#)

The Word has a spiritual meaning in it, very much like the soul in the body. [TCR 193](#)

The text of the Word is written in appearances about what is true but genuine truths can be drawn from the literal sense. [SS 40](#), [55](#)

Divine things present themselves in correspondences so the Word is written entirely in correspondences. [HH 89](#), [TCR 201](#), [AC 3699-3702](#)

The Word is the union of the heavens with each other and of heaven with the church in the world. [AE 1074](#)

Those who read the Word and look to God and acknowledge that all good and truth come from God are enlightened. [AC 9405](#)

The Word needs to exist somewhere in the world, even if it is with a few and through this God is present in the whole world. [SS 104](#), [106](#)

The inspired books of the Word listed. [AC 10325](#)

B. The Word as Divine Revelation

A revelation of some kind is always provided by God. [AC 9216](#)

The Word is the spoken word of God. [TCR 189-190](#)

It is only through revelation that we are able to approach God, receive influx, and from being natural become spiritual. [TCR 11](#)

Without revelation from God we would fall into wrong thinking about God. [AC 8944](#)

Through giving the ten commandments God has regard for us and through obeying them we come to have our regard for God. [TCR 287](#)

People in ancient times had their religious beliefs from a general revelation. [AC 8944](#)

Every single expression in the Word corresponds to something spiritual. [AC 10633](#)

The books of the Word are specifically those that have a continuous spiritual meaning. [AC 10325](#)

The gospels are mostly the words of the Lord himself all of which have a spiritual meaning in them; the epistles are teachings and are useful for the church. [AE 815](#)

There are innumerable things within every phrase of the Word no matter how simple it may seem. [AC 1936](#)

The text of the Word is adapted to the understanding of sensual minds, and because of this most things in it are appearances of truth which, unless seen from a spiritual meaning, become falsities. [AE 719](#)

The whole style of the Word is that it brings out divine wisdom and divine life. [TCR 191](#)

The historical stories in the Word are delightful to children. [AC 6333, 3690](#)

The text of the Word is a guard for the genuine truths it contains, that they are not harmed. So things in it can be turned this way and that, without injuring its inner meaning. [TCR 260](#)

The Word gives life to one who thirsts and who desires life. It is like a fountain. [AC 3424](#)

C. The spiritual meaning of the Word

There is a spiritual meaning within the literal text of the Word like thought is in speech and like affection is in action. [TCR 193](#)

The spiritual meaning is primarily about the Lord's glorification and our regeneration. [TCR 194](#)

All spiritual knowledge and teaching about what is good and true is from the Word. [AC 3768](#)

Our having faith in the Word is the source of our spiritual life. [AC 9033](#)

The things which are hidden in the spiritual meaning are only seen by those who love truths because they are truths and who do good because it is good. [TCR 244](#)

Every single thing in the natural world corresponds to things in the spiritual world. [HH 89](#)

The Word is so written that the series of expressions involve series of spiritual ideas which don't appear unless someone understands correspondences. [AC 10633](#)

Correspondences have all power because what is done on earth avails in heaven. [AC 8615](#)

Denying the Lord's divine human, love for God and love for our neighbour is to do violence to the spiritual level of the Word. [AC 3454](#)

24. God as a helper (Divine Providence)

The goal of God's providence is a heaven of angels from the human race. [DP 27](#)

God's providence is orderly and God cannot act against his own providence. [DP 331](#)

God's providence works to provide a universal sense of religion. [DP 328](#)

God's providence looks to what is eternal, to what saves, and to eternal life. [AC 8560](#)

God's providence is in everything. We are best being in the stream of providence.

[AC 8478](#)

It is right to look to what we need in life, but to distrust God is to go against God. [AC 8478](#)

God's providence seeks to maintain a lesser evil than for there to be a worse one. [DP 16](#)

God created the universe so that an infinite and eternal creation from God might exist in it. [DP 202](#)

Nothing whatever exists unless good may come from it. God leads everyone and provides that whatever happens, it shall turn to his good. [AC 6574](#), [6203](#)

God foresees, provides for and disposes everything, yet some things are from permission, from sufferance, from favour, from good pleasure, and from will. [AC 1755](#)

People are fickle about God and what happens, not realising that God's blessing means to be happy to eternity. [AC 8717](#)

It is fiction that God's providence is universal but not in small particulars. [AC 1919](#), [6490](#)

Providence is in the minutest things because unless it was, it could not be universal. This can only be believed when we are in good. [AC 3175](#)

Providence is so called because God provides for everything infinite and eternal. [AC 5264](#)

Those who are being carried in the stream of providence are those who trust God and attribute everything to him. They are carried towards happiness. [AC 8478](#)

Providence always looks to what is eternal and to what saves, and does this through various states, sometimes glad, sometimes sad, which we cannot understand. [AC 8560](#)

Knowing the future is not allowed us because it would cut across freedom; even so, we can form conclusions about the future, using our reason. [DP 179](#)

God makes use of riches and possessions of self-loving people because they can provide use to people even though they come from the wrong reasons. [DP 250](#)

Everyone's length of life is foreseen and known and governed by God. [SD 5002](#)

It is important to provide for ourselves and our families, but those who are discontent, anxious, untrusting and materialistic are those who have a care for the morrow. [AC 8478](#),

[SD 3530](#)

There is no such thing as chance happenings. Evil spirits try to produce a sphere of unfortunate events which look like they are all due to chance. [AC 6493](#)

Good fortune is from the spiritual world and from the flow of providence into the ultimate things of order and life. [AC 6494](#)

Everything that happens is a matter of providence. It is better that people call things accidental than to say at one time it is providence and then later to deny that. [AC 5508](#)

Worry about the future prevents spiritual influx because it directs to oneself what belongs to providence. [AC 5177](#)

25. We are spiritual beings

A. Our physical senses

Our starting point at birth is tactile, and then the senses begin to develop, from which further levels develop, like thought, things known, being obedient, all of which is the first degree of our life from which all other spiritual levels can develop. [AE 739](#)

We are sensual when we relate everything to our senses and not anything else. [AC 5128](#)

Our sensual level which is our lowest level is full of worldly and lustful ideas which can hardly be regenerated. We can only be regenerated down to our natural level. [AC 7442](#)

Sight and hearing help form our rational mind by which we can be reformed. [AE 14](#)

Nobody is forbidden by God to enjoy the pleasures of the body and of life. [AC 995](#)

B. The Mind

Our mind's activities are variations on different levels; thoughts are nothing else.

[AC 6326](#)

Our mind is our spirit which determines everything we set ourselves toward. [DLW 387](#)

Our mind has three levels which each open up as we grow older. [TCR 42](#)

The first level opens by a just life; the second by a life based on the Word and charity to our neighbour; the third by a life based on mutual love and love for God. [AC 9594](#)

The opening up of these levels lets us receive what is divine and to live for ever. [DP 324](#)

C. Memory and Knowledge

Our memory is a permanent state of the changes that take place in our mind. [DP 279](#)

Into our memory come things from our senses and things from our rationality. [AC 5094](#)

We have two memories: an outer and an inner. Our outer memory is based on knowledge, our inner memory is based on perception. [AC 2469](#)

After we die we do not lose our outer memory but we do not draw our life from it.

[AC 2481](#)

After we die our inner memory is based on our outer memory from which it was formed. [AC 3539](#)

Memory is formed from sense-experiences helped by our internal life. [AC 1460](#)

There are three parts in regeneration: knowing, acknowledging and having faith. [AC 896](#)

People who only love knowing and not a life according to it, seem to themselves to be wiser than others. [AC 7749](#)

Learning and knowing things is instrumental to things that are of use and service.

[AC 1472](#)

Things known becomes truths when they are acknowledged and then lived. [AC 5276](#)

The more internal the angels are the less they care for the past or for the future.

[AC 2493](#)

D. Rationality

Our rational mind is internal and it is based on conclusions rather than knowledge.

[AC 7130](#)

If knowledge and reasoning are contrary, then the rational mind perishes. [AC 4618](#)

Our rational gets its life from our internal flowing into our affections in life. [AC 1910](#)

Rationality is nothing unless affection flows into it to activate it and make it live.

[AC 1589](#)

Rational things are not very apparent to us in our life but are there as a kind of light when we perceive what we are considering. [AC 3057](#)

To see that truth is true and falsity is false and confirm this, is real intelligence. [CL 233](#)

E. Faith

Faith develops first by things known, to things understood, to faith in our heart. [AC 30](#)

True faith is primarily in being obedient to everything that faith teaches. [AC 36](#)

Faith without charity is not faith, neither is conscience without charity conscience.

[AC 2325](#)

Religious teachings becomes part of us when joined with an affection for good. [AC 2875](#)

Having faith is continually being mindful of God even while thinking or doing other things. [AC 5130](#)

Spiritual faith comes internally through belief, and externally through confirming.

[AC 8078](#)

Real faith makes one with what we love; faith only in our memory is not real. [AE 299](#)

If we made love for God and charity to others the principle things of faith, doctrines would then be only varieties of opinion and God's kingdom would come on earth.

[AC 1799](#)

F. "Remains"

'Remains' are all the states of affection for truth and good which we are gifted with by God from our earliest infancy to the end of our life, and to eternity. [AC 1906](#)

God lays down important states in us especially during infancy and childhood and also during our adult lives and these remain with us forever. [AC 1050](#), [561](#)

Infants are in a state of good, which is from innocence, and this always remains.

[AC 3795](#)

During regeneration our stored remains become active: they can now receive life.

[AC 2976](#)

As we allow ourselves to be regenerated, so then stored remains become useful.

[AC 5342](#)

G. Conscience

Conscience is a general, rather obscure, principle from what flows in from God. [AC 1914](#)

No one can undergo spiritual temptation unless they have conscience. [AC 4399](#)

Interior conscience is where good and truth exist; exterior conscience is where justice and equity are. [AC 4167](#)

There is true conscience, conscience in obeying, and self-seeking conscience. [AC 1033](#)

Outward fears are not conscience but are only external bonds which allow us to live with others and seem friendly. In the other life these are of no account. [AC 1835](#)

Ancient people had direct perception, which later became conscience. [AC 2144](#)

H. Freedom and Self-Compulsion

It is a divine law that good and truth become ours in freedom, never compulsion.

[AC 5854](#)

We have freedom to compel ourselves, and so be reformed and receive heaven.

[AC 1944](#)

We should compel ourselves from evil; we can't compel ourselves to do good. [AE 1152](#)

When we compel ourselves from evil we can then do good from freedom. [AE 1152](#)

We can't be reformed by compulsion because we would return to our previous state.

[AC 4031](#), [2881](#)

Prayer is an internal dialogue with God from which come internal insights. [AC 2535](#)

I. Temptations

Temptations are permitted in order to break up and disperse evils and falsities. [AC 1692](#)

When evil spirits detect something we love and have affection for, they attack it.

[AC 1692](#)

Temptations carry doubts to do with God's presence and mercy. [AE 2338](#)

The issue in temptation is what will supremely rule in us, our natural or spiritual.

[AC 8961](#)

Natural temptations and spiritual temptations are very different but can be linked.

[AC 8164](#)

Temptations help to confirm truths, to implant truths, and instil them in our will.

[AC 8966](#)

Those with virtually no spiritual understanding are able to be saved if they are willing to be led and taught. [AC 3647](#)

26. The Regenerating Process

A. Regeneration as warfare

The reason for us having inevitable conflicts is that our old life must die and our new life be implanted. Our old life will certainly resist. [TCR 610](#), [AC 8403](#)

Repentance is to see one's own sins and to abstain from them and lead a new life.

[HD 159-165](#)

Both turning from evils and praying to God for help are involved. [Charity 146](#)

During temptation, things are happening on various levels in us. [AC 8159](#), [TCR 126](#)

Our regeneration can only take place gradually. [AC 9334](#)

Our regeneration makes us a new person. [AC 3212](#)

B. Repentance

Actual repentance is to examine ourselves, see and acknowledge our sins, hold ourselves guilty of them, confess them to God, plead for God's help, refrain from them and lead a new life, and do this as if we do it by ourselves. [AR 531](#)

To confess our sins is to recognise the evils that are there present in us. [AC 8387-9](#)

If we generally say we are a sinner but don't examine ourselves, our life carries on the same as before. [AC 8370](#)

If we are living a life of faith we will do the work of repentance daily. [AC 8391](#)

The work of repentance needs to be done in a state of freedom, then it avails. [AC 8392](#)

Sins are only removed and forgiven when we live according to the laws of faith. [AC 8393](#)

C. Forgiveness of Sins

Sins are not wiped away when forgiven; we are withheld from them by God. [AC 9333](#)

Sins which we do become rooted in our life. No one can be set free from them until they receive a new life from the Lord. [AC 9444](#)

Both good and evil people receive good and truth from God but receive them differently. [AC 9446](#), [9447](#)

God, from divine mercy, continually leads us away from and leads us to. [AC 9452-9454](#)

Our forgiven sins are not separated from us but only removed so as not to appear.

[DP 279](#)

Our part in forgiveness of sins is to keep living in repentance, faith and charity. [AC 9014](#)

Signs that sins are not forgiven: we do good for our own sake and for merit. [AC 9450](#)

Signs that sins are forgiven: good is done for its own sake and evils are shunned.

[AC 9449](#)

D. Morality: Our need to live responsibly in the world

The life which leads to heaven involves a love of use and an active life. [HH 528](#), [533](#)

Good of love of God, good of charity to others and good of obedience are three levels of good. [AC 9812](#)

There are three kinds of truths: civic, moral, spiritual. They are all in connection. [HH 468](#)

Life based on God's commandments lets us see that moral laws are divine laws. [AC 3690](#)

Living civilly and morally because they are of God, keeps us in living them. [DP 322](#)

In order to regenerate we must first do what we believe is morally good. [AC 3688](#)

Moral life should be lived because of religion, and then we know why we abstain.

[AE 195](#)

E. A life of charity and faith

Charity is not doing evil to another and, following that, by doing good to him. [TCR 445](#)

Before repentance, good is from us, after repentance it comes from the Lord.

[Charity 150](#)

Everyone who looks to the Lord, shuns evils as sins and faithfully does their work becomes a charity. [Charity 7](#), [TCR 425](#)

Charity is an inner affection and outwardly it is to wish well and do well. [HD 106](#), [124](#)

Having faith and having charity are mutual partners. [TCR 377](#)

Loving our country is also a form of charity. [TCR 414](#)

We can experience doubts before we affirm our belief in the Word and the Lord.

[AC 2568](#)

Those who have faith know, acknowledge, believe, have charity and have conscience.

[AC 896](#), [HH 482](#), [Faith 12](#)

Our neighbour is others, our society, our country, our religion, heaven, and God. [HD 91](#)

Relaxing after working is for renewing our use and service. [Charity 127](#), [128](#), [130](#)

F. Charity and Good works

Everyone who looks to God, shuns evils as sins, and acts justly, is in charity. [Charity 7](#)

Heavenly joy begins in willing and doing good to others without the thought of reward.

[AC 8037](#)

When a business person looks to God and shuns evils as sins and transacts his business sincerely and justly, he becomes a form of charity. [Charity 108](#)

Charity in life is to will and do well to others, and act fairly; true piety is in this. [HD 124](#)

There is a happiness which affects our inner life, in doing good for its own sake. [AC 6392](#)

The practice of generosity to the poor is a springboard towards true charity. [TCR 426](#)

G. Spiritual Life

Spiritual life is to love God above all else and to love our neighbour as ourselves.

[AC 8349](#)

We form our own soul during our life and receive God in accordance with that. [AC 5847](#)

Regeneration involves knowing truth and what is evil, understanding these, willing them and living by this. [AE 837](#)

God replaces delight in pleasures with spiritual delight, but pleasures can continue and their delight is now felt from a spiritual origin. [AC 8413](#)

The first stage in regeneration is a love for truth from a deeper affection for good.

[AC 6717](#)

The second stage in regeneration is to live in accordance with the truth. [AC 6717](#)

Our life is threefold: to live an integrated civil life, moral life and spiritual life.

[HH 529-530](#)

It is not difficult to live a spiritual life which we do by living fully in the world. [HH 528](#),

[HH 533](#)

Like animals who know their food, we can see the truths of the Word as our soul's food.

[AR 224](#)

27. Life after we die

A. Death and Resurrection

We have been created so that inwardly we cannot die. [HD 223](#)

When we die we simply pass from one world into another. [HH 445](#), [447](#)

When we die, we take everything belonging to us except our physical body. [HH 461](#),

[HD 225](#)

When we die, we first come into the world of spirits where we are prepared for heaven or for hell. [DLW 140](#)

When we die, we go the way of our love, which is our delight. [DP 319](#), [338](#), [AC 2119](#)

If people lived a life of good, they would pass from this world directly into heaven.

[AC 5726](#)

Dying is the separation of the physical body and the person who is a spirit. [HH 445](#)

When all physical motion stops, God draws our spirit out into the spiritual world.

[HH 447](#)

B. The World of Spirits

The world of spirits is an intermediate place between heaven and hell and an intermediate state for us after death. [HH 421-422](#)

Our first state after death is like our outward life as it was in the world. [HH 491](#), [493](#)

Our second state after death is being in our genuine inner will and thought. [HH 502](#), [505](#)

Our third state after death is instruction but it is only for those who are choosing heaven. [HH 512](#), [517](#)

Spirits with us are in the world of spirits into which we come straight after we die.

[AC 6852](#)

After we die, every opportunity is given us to amend our life, if that is possible. [DP 328](#)

In the world of spirits we are a spirit. In heaven we are an angel. Being prepared for heaven we are an angelic spirit. Preparing for hell we are an infernal spirit. [DLW 140](#)

At first our features are as before but in time they resemble what we love most. [HH 457](#)

C. Heaven

Heaven is in a person, and those who have heaven in themselves come into heaven.

[HH 319](#), [54](#), [58](#)

Things appear in heaven like in this world, but from a spiritual origin, not a material one.

[AE 926](#)

The whole scope and delight of heaven is focused on being useful. [HH 402-405](#)

We keep progressing towards the morning and fullness of our life. [TCR 766](#), [HH 414](#)

Heaven is such that all who live well, from whatever religion, have a place there. [DP 330](#)

There are three heavens, an inmost one, a middle one and an outermost one. [HH 29-30](#)

Those who love God, those who have charity to others and those who obey truth are in the inmost, middle and outermost heavens. [AC 3691](#)

The spiritual world appears just like the natural world except that there things are not fixed. [DLW 321](#)

Those who want to go to heaven can, but if their love is wrong they feel they are in hell.

[HH 405](#)

The states of spirits and angels are always changing and perfecting, and are raised up into the interior parts of the community in which they are. [AC 4803](#)

Angels' dwelling places are correspondences of their spiritual state. [HH 188](#)

Angels discuss the kind of subjects as are in the internal sense of the Word. [AC 5249](#)

Heaven in itself is nothing else than a blessing and delight. It is heavenly joy. [HH 397](#)

Heaven's joy is that everyone is a kind of centre which is to be shared with all. [AC 2057](#)

Everyone in heaven is in the full bloom of their youth and remain in it for ever. [CL 250](#)

Activity in heaven is in being of use and in enjoying truths for the sake of a use. [AC 6410](#)

Those who are useful are in such happiness that they know they are in heaven. [AC 6388](#)

D. Children in Heaven

Every child who dies in childhood is in heaven, wherever they were born. [DP 328](#)

Every child who dies is taught in heaven and becomes an angel. [HH 416](#), [330](#), [331](#), [836](#)

Children who have died as children make up a third part of heaven. [HH 4](#)

Children who die are children in heaven, but they will become angels in due course.

[HH 330](#)

Children in heaven act as is their inner life, walking and talking without practice. [HH 331](#)

Children in heaven are tender in everything, but they will still come to be angels gradually. [HH 336](#)

When children in heaven become wise and understanding, and live accordingly, they appear as adults. [AC 2304](#)

E. Hell

Hell is evil with us. As we are the cause and chooser, it is us, not the Lord, who leads us into hell. [HH 547](#)

Every evil carries its own punishment within it. [HH 509](#), [AC 6559](#)

The Lord only ever wills to save everyone and to damn no one. [HH 524](#)

Self-love and worldly love drive everything in hell and are its delight. [HH 554](#), [556](#), [559](#)

There is no one Devil in hell, but myriads of evil spirits who oppose the Divine. [HH 544](#)

The origin of hell is from human freedom which is essential, but can lead to separation and the denial of God. [Div.Wis. 168.2](#)

Hell consists of spirits who as people denied God, acknowledged nature, and loved to live contrary to divine order. [AE 1142](#)

Before anyone goes to hell they pass through very many states until the person sees that it is impossible for them to be in heaven. [AC 7795](#)

Laziness not tolerated in hell; nothing is just handed out. Use there is from fear. [AE 1194](#)

There is a logical progression of stages in those who move towards being in hell. [AR 153](#)

Evil spirits are able to perceive that they cannot be anywhere else than in hell because they have not lived otherwise. [AC 7278](#)

Because we are what we love, and because hellish love cannot be transmuted into heavenly love, then our actual life cannot be changed after we have died. [DP 277](#), [HD 239](#)

F. Communication with the Spiritual World

We are in interior association with spirits like ourselves but unseen by us. [TCR 475](#)

We are governed by the Lord through angels and spirits connecting us with the spiritual world. [AE 1182-1183](#)

Seeking communication with spirits is potentially dangerous to our souls, and is disorderly. [AE 1182](#)

When the Lord leads us we can then be led by spirits in a safe and orderly way. [AE 1183](#)

Truly married partners are not separated by the death of one of them and in time they are together. [CL 321](#)

28. What Church means

The union of what is good with what is true makes the church. [TCR 398](#)

By a person of the church is meant a person who has the church in them. [DLW 118](#)

When we feel delight from having an affection for good and truth, we begin to be a church. [AC 3939](#)

People who believe that a life of faith is real worship are part of the internal church. [AC 8768](#)

Genuine worship lies in being of use and so in showing charity to others. [AC 7038](#)

29. The Union in Marriage

The union in God of divine good and divine truth is the essential marriage from which come all other forms of marriage and marriage love. [AC 3132](#)

There are several spheres which go forth from God, of preservation, protection, regeneration, innocence and peace etc. The universal sphere is one of propagation. [CL 222](#)

Love longs to share its joys with another whom it loves, and to receive its own joys from that other person. [CL 180](#)

There is a kind of marriage in absolutely everything, including the whole of nature. [AC 718](#)

There are marriages in heaven because heaven is from the human race and from creation man is for woman and woman is for man. [HH 366](#)

A married pair who love each other because of God with them are actually one; they are two in their bodies but one in their life and love. [AE 984](#)

30. The Second Coming has happened

The second coming of God is not a coming of God as a person but a coming in the Word of God which is from God and which is God himself. [TCR 115](#)

Coming in the “clouds of heaven” means the Word in its literal meaning and sense. Coming in “glory” means the spiritual meaning and sense of the Word. [TCR 776](#) Since his ascension into heaven God is in his glorified humanity in which he cannot physically appear to anyone, but he does appear in the Word. [TCR 777](#) The New Jerusalem is the establishing of a new spirituality in which the chief belief is that there is one God who is God of heaven and earth. [DP 263](#) The New Jerusalem cannot come suddenly but becomes a reality as the false ideas of what came before are gradually removed. [TCR 784](#)

SOME TRANSITIONAL WORKS

Journal of Dreams

Begun in 1743, during Swedenborg's foreign travels, this personal diary record of people and places quickly plunges into an account of an inward spiritual search, taking the form of records of many dreams and their significance to Swedenborg. These dreams and inner experiences were written when his life was radically changing. There are about 280 dreams recorded, mostly with comment, and a number with explicit sexual content. It is in the *Journal of Dreams* that Swedenborg attests his personal encounter with the Lord Jesus Christ.

An excellent detailed commentary on the *Journal of Dreams* has been made by Wilson Van Dusen (Swedenborg Foundation 1986).

On the Worship and Love Of God

This quite different work is in a poetic classical style. It is in three parts and is written as a fable or drama of creation. It is often referred to as Swedenborg's transitional work, bringing the change from a scientific philosophy to a spiritual approach. Part one presents the origin of the earth, paradise and the dwelling place of living creatures, and includes the birth, infancy and love of the firstborn or Adam. Part two concerns the marriage of the first-born, the soul and the image of God. Part three deals with the married life of the first-born pair. It is clearly meant to be allegorical in meaning, with characters presented representatively.

The Word Explained (or adversaria)

An attempt to form a consecutive study of the Bible at a time when Swedenborg sensed the nature of correspondence and the internal meaning of the scriptures. The style is rather troubled and disjointed, with some intimations of his later spiritual understanding. At this time (1746-1747) he made a Biblical Index from which he later drew passages for all his subsequent writings. He also took up the study of Hebrew and Greek. In August 1747 he wrote that “There was a change of state in me into the heavenly kingdom, in an image.” This marks the commencement of his full spiritual understanding and he began the *Arcana Caelestia* in December 1748.

BIOGRAPHIES OF SWEDENBORG'S LIFE

There are a very large number of biographies about Swedenborg written from different perspectives and for different reasons. Among these, the following are good introductions:

George Trobridge "*Swedenborg: Life and Teaching*" (a short readable book)

Cyriel Sigstedt "*The Swedenborg Epic*" (a thorough biography)

Lars Berquist "*Swedenborg's Secret*" (a thoroughly researched modern presentation)

Jonathan Rose "*Scribe of Heaven*" (a broad coverage of Swedenborg's life and influence)

Signe Toksvig "*Emanuel Swedenborg*" (deals more with spiritual and mystic experiences)

Inge Jonsson "*Emanuel Swedenborg*" (written objectively from a non-Swedenborgian view)

Two other books that may be helpful are:

Michael Stanley "*Emanuel Swedenborg: Essential Readings*" covers a whole range of spiritual insights

William Woofenden "*Swedenborg Researcher's Manual*" (a very helpful reference tool)

OUTLINES OF HIS MAIN WORKS

The Spiritual Diary (5 volumes) (1747-1765)

The five volumes (most recently published as four) of the *Spiritual Diary* were written at a period of enormous spiritual awakening in Swedenborg's life. He experienced strong powerful insights coming into his consciousness which he understood to come from the spiritual world into which his mind became fully opened. The imagery is vivid and the many concepts are extremely detailed and specific. He recorded his own experiences and dated them. Much of the material in these diaries was later used and expanded in other books, particularly in the *Arcana Caelestia* (*Heavenly Secrets*).

The *Spiritual Diary* should ideally be read in short sections at a time to savour the rich field of spiritual experiencing. It is a mine of information and it frequently reads like a meditation set down in recorded form. The material is not sequential but intuitive and revelatory, almost at the mystic level, with a useful index of topics given in the final volume.

The Arcana Caelestia (heavenly secrets) (1749-1756)

The twelve volumes (and index) of the *Arcana* is considered to be the major work of Swedenborg. Its form is quite unique. The internal spiritual meaning of the first two books of the Bible, Genesis and Exodus, are set out systematically verse by verse from beginning to end. Many other verses from the Bible, which refer to the same imagery, are used as support material.

The Genesis and Exodus material presents the sequence of spiritual growth and development as the soul begins to enter consciousness of its existence from the Divine. It outlines the many struggles and temptations of soul-growth in the journey towards eventual angelhood. It deals with the work of the Divine with the formation of the soul, and in particular with the activity of the spiritual world - both angels and evil spirits - in the states and life of each individual person. The full nature of good and evil are described frequently and in great detail.

Today, the content of the *Arcana Caelestia* is being increasingly studied and examined for its direct application in areas of spiritual growth, psychology and counselling.

In between many of the chapters of Genesis and Exodus, Swedenborg adds other material - usually referred to as **inter-chapter sections** - on specific subjects. Swedenborg gives an extensive presentation on each theme from a spiritual world perspective, and includes very many of his own experiences from what he heard and saw.

In written order, these **inter-chapter** topics are (AC paragraph numbers in brackets):

<u>Awakening from death</u>	<u>(161-181)</u>
<u>Entry into eternal life</u>	<u>(182-189, 314-319)</u>
<u>The nature of the life of a spirit</u>	<u>(320-323)</u>
<u>Various ideas held about the soul</u>	<u>(443-448)</u>
<u>Heaven and heavenly joy</u>	<u>(449-459, 537-553)</u>
<u>The communities that make heaven</u>	<u>(684-691)</u>
<u>The hells</u>	<u>(692-700, 814-831, 947-970)</u>
<u>Vastations</u>	<u>(1106-1113)</u>
<u>The Most Ancient Church (Golden Age)</u>	<u>(1114-1129, 1265-1272)</u>
<u>Position, place and distance in the next life</u>	<u>(1273-1278, 1376-1382)</u>
<u>The perceptions and spheres (auras) of spirits</u>	<u>(1383-1400, 1504-1520)</u>
<u>Angelic light</u>	<u>(1521-1534, 1619-1633)</u>
<u>Angelic speech</u>	<u>(1634-1650, 1757-1764)</u>
<u>Inner meanings of scripture</u>	<u>(1767-1777, 1869-1879)</u>
<u>Visions and dreams</u>	<u>(1880-1885, 1966-1983)</u>
<u>The Last Judgment</u>	<u>(2117-2134)</u>
<u>Children in heaven</u>	<u>(2289-2309)</u>
<u>Memory after death</u>	<u>(2469-2494)</u>
<u>Those outside religion after death</u>	<u>(2589-2605)</u>
<u>Marriage and adultery</u>	<u>(2727-2759)</u>
<u>Human freedom</u>	<u>(2870-2893)</u>
<u>Representations and Correspondences</u>	<u>(2987-3003, 3213-3227,</u> <u>3337-3352, 3472-3485)</u>
<u>Grand Man (correspondence of physical body)</u>	<u>(variously between 3624 & 5726)</u>
<u>Disease</u>	<u>(5711-5726)</u>
<u>The End of the Age</u>	<u>(between 3353 and 5071)</u>
<u>Presence of spirits and angels with a person</u>	<u>(5846-5866, 5976-5993)</u>
<u>Influx and interaction between the soul and body</u>	<u>(between 6053 and 6626)</u>
<u>Charity and faith</u>	<u>(between 6627 and 10831)</u>
<u>The inhabitants of other planets and earths in the universe</u>	<u>(between 6695-10837)</u>

The topics of the Grand Man (the physical body representation of communities in heaven), the end of the age, influx and the presence of angels and spirits with a person, charity and faith, and the inhabitants of other earths are given extensive treatment and continue over several chapters or even volumes, regularly either preceding or following a chapter.

Much of the topic material was later used by Swedenborg in specific volumes, such as *Heaven and Hell*, and the *New Jerusalem*. It is valuable to read both sources.

The entire *Arcana Caelestia* is a psycho-spiritual storehouse of the soul, its spiritual form and life, its Divine origin, and its potential development. It is an inexhaustible reservoir of spiritual insights. Swedenborg was never again to touch so deeply and expressively on the spirit within.

Heaven and Hell

This is the most well known and frequently read volume of Swedenborg. It deals specifically with the nature of life after death and the two states of life called Heaven and Hell.

The central theme is the formation and emergence of the individual person's "ruling love" or life's delight while living in this world. This forms the basis of a person's situation and fulfilment after death.

The book operates on two distinct levels: The situation in the afterlife itself, and the internal state within each person. These two "worlds" function according to similar spiritual laws and consequences.

The book is set out in four major sections:

1. The form of heaven and its communities, which is the Divine Human;
Distinctions between the celestial and spiritual angels;
Distinctions between the three degrees of heaven.
2. A full description of life in heaven as experienced by angels, including their presence with people.
3. The process of dying and awakening, and the three stages of development after death in the initial world of spirits.
4. The state of hell, its life, its inverted form of heaven, its use, and how it is controlled.

Heaven and Hell also presents other major themes (paragraph numbers in brackets):

<u>Correspondences</u>	<u>(87-115)</u>
<u>Influx</u>	<u>(291-317)</u>
<u>Male/Female</u>	<u>(366-386)</u>
<u>Universality</u>	<u>(318-328, 415-420)</u>
<u>Use</u>	<u>(387-414)</u>

Divine Love and Wisdom

The book outlines the Divine purpose in creating the natural universe. The nature of reality is fully discussed and major topics such as emanations, spheres (auras), series and degrees are presented. These topics are essential for a full understanding of spiritual laws.

The major sections of the book are in five chapters:

- The Creator
- The Means of Creation (Emanation)
- The Structure of Creation (Degrees)
- The Method of Creation (Use)
- The Goal of Creation (Harmony)

This work has been described as literally cosmic in its scope.

Divine Providence

It is helpful to see *Divine Providence* as a continuation of *Divine Love and Wisdom*. The former describes the purpose of creation and the latter shows how the Divine nature governs human life and creation.

A major theme of the work is the true nature of spiritual freedom and the laws which provide for this. The question of a loving, just God alongside innocent human suffering is put into clear perspective.

The following outline highlights the key themes and chapters:

<u>The Government and Goal of Divine Providence</u>	<u>(1-45)</u>
<u>Providence regards what is infinite and eternal</u>	<u>(46-69)</u>
<u>Five laws by which Divine Providence acts (each dealt with at length)</u>	<u>(70-190)</u>
<u>Profanation and safeguards; The varying degrees of profanation</u>	<u>(221-233)</u>
<u>What the Divine permits - wars, heresies, atheism, hypocrisy</u>	<u>(234-284)</u>
<u>Providence is universal and in all events</u>	<u>(191-220)</u>
<u>The intention to save all people</u>	<u>(285-307)</u>
<u>No predestination</u>	<u>(322-330)</u>
<u>Providence acts according to its own laws of creation</u>	<u>(331-340)</u>

Conjugal Love (or Love in Marriage)

Swedenborg presents the nature of male-female qualities, their origin from the Divine, their correspondence, and the dynamic union within marriage. The reasons and causes of marital breakdown both external and internal - are discussed. Human sexuality is described in its spiritual and natural contexts, and in the second half of the work, a large number of disorderly states are examined.

Some of the major areas are:

<u>Marriages in heaven and our continuing sexuality</u>	<u>(27-44)</u>
<u>Married partners after death</u>	<u>(45-56)</u>
<u>Marriage love as sacred</u>	<u>(57-82)</u>
<u>The marriage of good and truth</u>	<u>(83-115)</u>
<u>The marriage of the Lord and the Church</u>	<u>(116-137)</u>
<u>Chastity, or pure thinking</u>	<u>(138-155)</u>
<u>The union of souls, minds, and bodies</u>	<u>(156-183)</u>
<u>Changes that marriage brings to each partner</u>	<u>(184-208)</u>
<u>Coldness, separation and divorce</u>	<u>(234-270)</u>
<u>Reasons for pretence of love in marriage</u>	<u>(271-294)</u>
<u>The commitment in engagement or betrothal</u>	<u>(295-316)</u>
<u>Re-marriage</u>	<u>(317-331)</u>
<u>Polygamy</u>	<u>(332-356)</u>
<u>Jealousy and zeal</u>	<u>(357-384)</u>
<u>The spiritual origin of parental love</u>	<u>(385-422)</u>
<u>Disorderly loves, degrees of adultery, various forms of lust</u>	<u>(423-535)</u>

Note about Swedenborg's "*Memorable Relations*" (his spiritual experiences): -

In *Conjugal Love*, in *Apocalypse Revealed* and in *True Christian Religion*, Swedenborg adds a number of his own spiritual world experiences. These are in some ways similar to the entries in the *Spiritual Diary* which he discontinued after including the end-of-chapter narratives. These accounts often show a clear connection with the previous chapter material.

True Christian Religion

As the *Arcana Caelestia* was the initial and quite unique outpouring of Swedenborg's spiritual insights of a psycho-spiritual nature, so *True Christian Religion*, his final major work, also has a distinct quality to it.

It is a highly systematised explanation of traditional Christian theology and doctrine within which are contained many new and radically different spiritual insights. Using religious terminology, subjects such as God, The Trinity, Salvation, the Scriptures, Faith, Charity, Free Will, Regeneration, and the Last Judgment are extensively discussed.

Apocalypse Revealed and Apocalypse Explained

Swedenborg set down two expositions of the last book of the Bible, the book of Revelation, which contains powerful imagery and apparent prophecy of things to take place. In the *Apocalypse Revealed* our eventual personal self-judgment in the spiritual world is described, with reference to deeper levels of both good and evil states within us being aroused and resolved. This is also set in the context of the *Last Judgment*, being the completion of a Divine project for the major re-ordering of the whole spiritual world, the completion of which Swedenborg claimed to have witnessed.

Each verse of the Biblical book of Revelation is presented in terms of its spiritual or internal meaning. The book also outlines the two extremes towards which religion tends to decline, described as "faith-alone" and "love of dominion".

In *Apocalypse Explained*, written relatively early on, and published posthumously in six volumes, Swedenborg presents a verse by verse exposition of the Biblical book of Revelation, drawing extensively from other passages in the Bible as supporting material for the spiritual meaning given. He did not complete this work, and left off writing quite suddenly at Revelation chapter 19 verse 10.

A number of sections are included as additional material and form continuations in the main text throughout the work:

Religion and Life

The Word of God

Life in Animals and Plants, etc.

GENERAL CONTENTS OF SOME OTHER WORKS

Earths In The Universe

In this age of space exploration, this work has aroused unusual controversy, as Swedenborg claims that he met in the spiritual world former inhabitants of several of the other planets in our solar system and our moon. There are also sections dealing with spirits from earths beyond our solar system. Controversy apart, the book's great value lies in its descriptions of the states and qualities of spirits in the whole of creation, their understanding of God, and their perceptions of spiritual life. It is in this work that Swedenborg states that in the whole of the universe the Divine is known to be One, and that the quality of human life on earth is the most natural to be found in the universe.

The Last Judgment

This work states that the Last Judgment, predicted in the Bible, took place in the spiritual world in 1757; a uniquely Swedenborgian belief. The events associated with this Last Judgment, together with the spiritual qualities and lives of the different nations, are also described.

The New Jerusalem (The Holy City)

This is an invaluable wide-ranging summary of many of Swedenborg's spiritual concepts; almost a 'precis' of topics covered at length elsewhere. The topics in order are:

<u>On Good and Truth</u>	<u>(11-19)</u>
<u>On Will and Understanding</u>	<u>(28-33)</u>
<u>On the Internal and External Man</u>	<u>(36-46)</u>
<u>On Love in general</u>	<u>(54-61)</u>
<u>On Self-love and Worldly love</u>	<u>(65-80)</u>
<u>On Love of the neighbour</u>	<u>(84-105)</u>
<u>On Faith</u>	<u>(108-119)</u>
<u>On Piety</u>	<u>(123-128)</u>
<u>On Conscience</u>	<u>(130-138)</u>
<u>On Freedom</u>	<u>(141-147)</u>
<u>On Merit</u>	<u>(150-157)</u>
<u>On Repentance and Forgiveness of Sins</u>	<u>(159-169)</u>
<u>On Regeneration</u>	<u>(173-182)</u>
<u>On Temptations</u>	<u>(187-195)</u>
<u>On Baptism</u>	<u>(202-208)</u>
<u>On the Holy Supper</u>	<u>(210-214)</u>
<u>On Resurrection</u>	<u>(223-228)</u>
<u>On Heaven and Hell</u>	<u>(230-239)</u>
<u>On the Church</u>	<u>(241-245)</u>
<u>On the Sacred Scripture or Word</u>	<u>(249-254)</u>
<u>On Providence</u>	<u>(267-275)</u>
<u>On the Lord</u>	<u>(280-297)</u>
<u>On the Government of Church and State</u>	<u>(311-325)</u>

Swedenborg adds many references from the *Arcana Caelestia* which provide supporting material for each topic. Some of the modern editions omit these references.

The Four Doctrines

The unique and extremely valuable approach of this work is in the amount of supporting passages given from the Bible for each teaching. The four doctrines covered are on:

the *Lord*
the *Sacred Scripture*
Faith
Life

Even though the titles might suggest a duplication of material presented elsewhere in Swedenborg, there is much fresh ground here presented in relevant ways. For example, the *Sacred Scripture* section introduces the place of world mythologies in Divine revelation, and the final *Life* section deals with the Ten Commandments, stating that as we turn against murder, theft, adultery and other states as sins against the Divine, we will grow in love, honesty and purity.

Charity

This short work can be said to be quite practical in content, since Swedenborg describes the attitude and spiritual motives of people in various occupations towards others.

The term 'neighbour' is further explained.

SMALLER SPIRITUAL WORKS

The White Horse

Based on Apocalypse (Biblical book of Revelation) chapter 19, it deals with the spiritual sense of the Word and gives a list of the inspired books within the Word.

Athanasian Creed

Presents a true understanding of the Trinity of Persons as contained in the Athanasian Creed.

Prophets and Psalms

A useful brief summary of the spiritual meaning by chapter and verse, using tabulated topics.

The Word From Experience (Latin: De Verbo)

A treatise on the Word, in heaven, on earth and in people, with much spiritual world experience provided by confirmation.

The Divine Love and the Divine Wisdom (or Doctrine of Uses)

Uses many illustrations from anatomy and embryology to present ideas on the nature and origin of the soul and human use as love.

Continuation of the Last Judgement

Written five years after the first work on this topic, this work reaffirms that the judgement has taken place and compares before and after the judgement. The second part deals with various nations in the spiritual world.

Brief Exposition

A summary sketch of the teaching about the *New Church*.

Canons of the New Church

Deals with the same subjects as the first three chapters of *True Christian Religion*: The Infinite, the Redeemer, the Holy Spirit, the Divine Trinity.

Soul-Body Interaction

Previously called *INTERCOURSE OF THE SOUL AND THE BODY*, deals with spiritual influx based on order and its laws in connection with the "mind-body problem".

Scripture Confirmations

A straight list of references to support various doctrinal subjects, drawn mainly from Paul's Epistles and Acts to show their supporting nature.

Coronis

Treats of the four periods or "churches" on this earth, of their nature and eventual consummation, and of the new church to be the crown of all.

Consummation of the Age

Treats of the Lord's Second Coming; and the New Church; and miracles.

GLOSSARY OF IMPORTANT TERMS

(Mainly adapted from *Swedenborg Researcher's Manual*, Woofenden, Swedenborg Scientific Association, 1988)

ANCIENT CHURCH

The second spiritual epoch of mankind which followed the decline of the Most Ancient Church (see).

Those of this 'church' had conscience in place of perception, understood correspondences, and had a written form of the Word. Otherwise known as the Silver Age.

ANGEL

A person in heaven. All angels are people who have lived in the natural world first and who entered heaven at some point after death.

APPEARANCE

Term used to distinguish pure truth from its received forms. Every person sees truth according to his or her finite and present state. The natural world is full of appearances which deceive the natural senses. In heaven, there are 'real appearances' since things there appear as they really are.

AS OF ONESELF

A central concept; a person is to act 'as if self-powered but at the same time to acknowledge that all power to act is from the Divine.

CELESTIAL

Term used in two distinct ways. Firstly to describe a type of being, whether spirit or person, who responds immediately and intuitively to what is true. This is in comparison with a spiritual type of being who sees an idea as true from reasoned thought.

Secondly, celestial is a term used to describe those in the inmost or highest level of heaven, whose prime or ruling love is of the Lord. This love is present and acting in everything of their life.

CHARITY

Used in a different sense to the understood meaning of providing relief. Used to mean a sense of spiritual love and care for others, an understanding of their need, a desire to serve them, without reward as an end.

CHURCH

Very occasionally Swedenborg does mean a building or an organisation, but for the most part, this term is used to mean the state of spiritual life within a person. A spiritual person, therefore, is a "church".

COGNITIONS

Knowledges that are organised into ideas relating to deeper or interior levels of understanding.

CORPOREAL

A level or part of the mind which is closely attached to the physical body and its sensations. Preoccupied with sensations and physical pleasures.

CORRESPONDENCE

As above, so below. Higher forms find a correspondence in created forms which mirror, match or agree to what is higher. The correspondence is in the use or properties of the lower form. For example, water corresponds to truth because it is transparent and is essential for life, etc..

DISCRETE DEGREES

Distinct levels, one higher or more internal than the other, yet contained within it.

DIVINE HUMAN

The representation of the Divine nature within the human form, so visibly.

EVIL

Is the inverted form of heaven, being the negation of love, use, goodness, and opposition to the Divine and heaven. Evil in a person is hell within him.

FALLACY

A deceptive appearance which produces illusion or an untrue picture of reality. Can be relatively harmless, but when it is joined with evil motives, it becomes harmful.

FREEDOM

To think and will from affection and to act freely according to what seems reasonable. Heavenly freedom is true freedom, which stems from self-compulsion. The more a person lives in and from the Lord, the more free he feels himself to be himself.

GOOD OF TRUTH

A phrase meaning spiritual good. The state when truth in a person is expressed in acts of love and goodness, by which the truth becomes good.

GRAND MAN

The term used to show how the whole of heaven and all its communities is in the human form by function and organisation, and is in correspondence with the physical body. Sometimes called "universal human".

HEREDITARY EVIL

Those self-centred traits which we inherit which are not actual evil but tendencies towards what is evil.

INFLUX

All power to act and live flows into all creation from the Divine constantly and unceasingly.

LIMBUS

A level of being drawn from nature and retained after death to provide stability and permanence in the spiritual world.

LOWER EARTH

In Swedenborg's spiritual world framework, the lower earth is a region below the world of spirits but above the hells, in which those who need to go through vastations (see) are temporarily placed and held.

MEDIUM

That which connects one state to another and provides the means for the two to be connected.

MOST ANCIENT CHURCH

Refers to the earliest people in the Golden Age. Its quality and development is described symbolically in the Garden of Eden story.

NATURAL (PERSON)

Usually referring to the lowest and more external level of consciousness.

NEIGHBOUR

Not only other people, but also the Lord, the Church, one's country etc., are to be seen as the "neighbour" which is to be loved according to the good from the Lord which is present.

PERMISSION

What is tolerated or allowed by the Divine but not necessarily desired by the Divine. Is allowed for the sake of preserving human freedom.

PROPRIUM

Our individual self identity and awareness of it. It is neutral in itself, being neither good nor evil. But with regeneration it can become a heavenly proprium, made living by the Lord. When it produces negative states, it can be equated with ego.

RATIONAL

The highest level of the conscious mind, forming the bridge between the natural and spiritual levels of the mind. A mental plane on which light from heaven can illuminate what is in worldly light.

REDEMPTION

The subjugation of the hells and reordering of heaven as the result of Christ's life. It is a universal event which makes individual salvation possible to the believer.

REFORMATION

Part of the process of regeneration. It is the re-ordering of the mind and understanding which leads to good through what is true.

REGENERATION

In a broad sense the whole process of rebirth. In a more limited sense, it is the work of regeneration which follows reformation, and is the forming of a new will in a person by the Lord.

REMAINS

Impressions or "seeds" of love and truth deeply implanted in a person by the Lord in ways unknown and 'remaining' with the person from infancy through the rest of life and to eternity. Remains are drawn out from the unconscious by angels during states of temptations to assist the person's choices.

REPENTANCE

The first stage in rebirth, involving confessing one's sins or wrongs, prayer and turning to the Divine for help and forgiveness, and the sincere effort to lead a new life based on what one now understands as true.

RULING LOVE

The strongest love in a person which dominates his or her life and comes to influence and lead all actions and responses.

SOUL

A term used in a number of ways. Swedenborg sometimes talks of people or spirits as 'souls'. Elsewhere it seems interchangeable with 'spirit'. One precise definition of the 'soul' is that it is where the Divine exists in a person, a perfect level which is outside our interference or touch.

SPIRITUAL

This term is used with various shades of meaning. It is used as a collective term for the level which is contrasted to the natural. It is used to describe the spiritual type as contrasted to the celestial type, as one who reasons in order to perceive. And it is used to describe the middle heaven in which the ruling love of those present is a love towards others, or charity towards the neighbour.

SPHERE

An emanation which reflects the sum of the person's loves and states. The angels can detect the whole state of a person from sensing his or her sphere. It is the basis of associations and avoidances.

What we see clairvoyantly as the aura is one aspect of a person's sphere.

TEMPTATION

Not allurement, but an attack on what a spiritual person loves. It serves to try or test the person and is an inner conflict which reveals to the person both their character and the opportunity to strengthen it.

TRUTH OF GOOD

Truth or wisdom which is infilled with good or love.

ULTIMATE

Last in sequence, lowest, most external, most remote. Not used by Swedenborg to mean 'greatest'. The ultimate level or degree is the level of reality and expression. It is stated that there is "all power in ultimates".

VASTATION

It is used of the process in the world of spirits (see heading) whereby external evils and falsities are removed from those who are good, and hypocritical good and mere knowledge is removed from those who are evil. Evil can only be removed when it shows itself.

WORLD OF SPIRITS

The initial state following death in which people meet, associate, manifest their true natures and ruling love and are gradually prepared for heaven or allowed to take themselves into hell.

HOW TO GET THE MOST FROM YOUR READING

1. Do not try to read too much in one go.
2. Allow your mind to reflect on and become open to the spiritual level.
3. Recognise that spiritual ideas are structured and in orderly sequence as well as being interconnected.
4. Take note carefully of what insights enter your mind while you are reading.
5. Keep an awareness of the main broad spiritual truths upon which all specific ideas are built.
6. Mark the page when you read something which strikes you as significant.
7. Allow Swedenborg's own train of thought to lead you on. You will often discover that he deals in due course with points that you queried.
8. Read under the most ideal and comfortable circumstances.
9. Use the contents or index of a book or a Concordance to follow up your particular interests.
10. See what you read as personally addressed to yourself. Statements should seem personally relevant rather than abstract.

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