

# **MARRIAGE: ITS SPIRITUAL ORIGIN AND MEANING**

## **An Exploration of the Teaching Revealed in the Heavenly Doctrines**

### **Introductory Remarks**

This paper is primarily aimed at those within the New Church in Australia or anyone else who may have questions regarding what the doctrines of the New Church say concerning the origin and meaning of marriage. To that end the perspective offered is a doctrinal one and, while it may touch on some of the arguments that frame the current debate within the secular space, it is not primarily concerned with either refuting or supporting those arguments directly. The question being addressed here is simply:

What does New Church Doctrine have to say regarding marriage and what rationale does it offer in support of what it says?

While the paper is lengthy it cannot be said to be comprehensive; it merely offers a jumping off point for those who are of a mind to explore the teaching in depth. The Church's teaching on marriage is dealt with in depth in the doctrinal work entitled *Conjugal Love*.<sup>1</sup> This paper references this work along with other works of the Heavenly Doctrine and offers quotes in support of its statements in the endnotes. The hope is that what is presented here might give its readers a deeper appreciation for the spiritual principles that are contained within the term marriage and support them in navigating the issues surrounding the push to have the definition of marriage in the Marriage Act 1961 changed to include same-sex unions.

### **Arriving at a Spiritual Understanding of the Term Marriage**

Anyone who is acquainted with the definitive work on marriage for the New Church, *Conjugal Love*, will know that the question of same-sex marriage doesn't arise, nor does it arise in any other work of the Heavenly Doctrines.<sup>2</sup> Their silence is not because same-sex relationships were not a part of 18th Century life. In fact, same-sex attraction has, and will probably always be, part of the natural human landscape. Nor are they unique in their non-acknowledgment of same-sex marriage, for we find that there is very little documentary evidence in the whole corpus of recorded Western history that draws any connection between same-sex relationships and the state of marriage. So far as can be determined from the documentary evidence the term marriage has, almost exclusively, been used to describe heterosexual unions.<sup>3</sup>

The reason for the non-acknowledgment of same-sex marriage in the teachings for the New Church is that the term marriage is defined in specific terms that primarily have to do with spiritual realities. What we find in the doctrine is that the term traces its definition from a spiritual origin within the Divine Itself, or the Lord, who in essence is the marriage of Divine love and wisdom.<sup>4</sup> Marriage in its highest sense describes the essential nature of God in whom Divine love and wisdom are one.<sup>5</sup> This marriage is so integral to the essential nature of the Lord Himself that it is reflected in all He creates.<sup>6</sup> We see then that the term marriage is defined as a universal love or bond that permeates all of creation and is manifest in the forces, impulses, drives, desires, and affections that look to unite all things into a single whole.<sup>7</sup> The pinnacle of the process of creation is the formation of vessels that can receive life from the Divine. These vessels are angelic and human minds that are composed of two faculties called

the will and the understanding.<sup>8</sup> On the deepest level of a human being the Lord's life of love and wisdom, being one, is received undivided into the human soul as the good of love and the truth of wisdom. From there it divides so that love is received into the will faculty as its good while the understanding faculty receives wisdom as its truth.<sup>9</sup>

Every good has its truths to which it seeks to be united or married and every truth its good.<sup>10</sup> Now, because good and truth are divided between the will and understanding, there is a drive for the will and understanding to become united into one as each good seeks to be married to its truths and each truth to its good.<sup>11</sup> This describes, in a general way, what sits behind the regeneration of the human mind, or what is called the spiritual marriage. The spiritual marriage is the marriage of good and truth<sup>12</sup>, and because good and truth are inseparable from human minds, their marriage results in the marriage of the faculties of the will and understanding into one unified mind.<sup>13</sup>

Further to this union of the will and understanding to form one mind, we see that the Lord extends this same pattern to create two forms of mind that are complimentary and can be made into one.<sup>14</sup> These are the masculine or male mind and the feminine or female mind. The complementary nature of these minds is reflected in the complementary differences on the lower material plane between male and female bodies.<sup>15</sup> The complementary differences found on the lower plane of the material body between the male and female forms exist due to the analogous differences that exist in their respective forms of mind. The laws of creation strive to ensure that higher realities are faithfully re-presented on the lower or more external plane of existence by the spiritual law of correspondence.<sup>16</sup> This means that the differences in male and female forms on the material plane of existence reflect Divine realities connected with the marriage of good and truth in the heavens. Running top-down, the relationship of love and wisdom in the Lord has a corresponding relationship between goods and truths. This, in turn, is reflected in the relationship of the will and understanding, which is represented in differences found in the male and female forms of mind. Finally, this gives form to the differences between male and female bodies.

Spiritually, the term marriage only has meaning when applied to those complementary forms the Lord creates. These can be united into one and linked, through a correspondential relationship, to what is higher all the way back to the Lord.<sup>17</sup> It is through the operation of the spiritual laws of correspondence and marriage that the whole of creation can exist before the Lord as a unified whole. The meaning of the term marriage in its universal sense inseparable from the idea of that which brings creation into existence and subsequently maintains it in existence through correspondence.<sup>18</sup>

Admittedly this is a very general outline of the thrust of the teaching we find in the Heavenly Doctrine. But it is enough to see that the term marriage is much more than two people simply making a public statement of their love for one another and committing to remain faithful to each other by forsaking all others. This merely constitutes an external representation of the true marriage. This marriage is an internal or spiritual reality that involves two complementary minds becoming so intimately united, that in the end, they are no longer two but one mind.<sup>19</sup> To appreciate just how closely united two complimentary minds become we need only consider, as illustrative, the degree to which two sets of complementary biological materials unite in the formation of human offspring. There are powerful correspondences here that bear witness to the inherent order of creation so far as the ongoing creation and extension of life are concerned. On every level, this involves the uniting of complementary

male and female forms, whether this is bodies on the earthly plane or their corresponding celestial and spiritual equivalents, i.e., goods and truths in the heavens.

While the secular meaning of the term marriage may be arbitrarily defined to describe any form of relationship on the external level of life, those who adhere to the Church's teaching on marriage are bound by that teaching. We are dealing with spiritual truths, and the role of the Church is to give visible form to those truths on the earthly level of existence. Any representative form on the earthly plane that doesn't represent how marriage is defined on the spiritual plane departs from representing the very teachings that give the term marriage its true meaning. Calling that which doesn't correspond to marriage on the spiritual plane, a marriage, doesn't make it a marriage. Love and wisdom, or the Lord, is only able to bind together those created forms that are in the order of their creation for it is only these things that correspond. As will be shown, using the term marriage to describe same-sex unions associates the term marriage with a representation that departs from a central truth regarding spiritual marriage, that it is only between masculine and feminine forms. Nowhere in the Word or the Heavenly Doctrine do we see it represented in any other way. If the representation on earth doesn't reflect the reality in the heavens, it is not an accurate representation of marriage that exists within the Lord. And if a thing isn't representative then it can't correspond.

The Heavenly Doctrine does speak of love between those of the same sex, as can be seen from in the work *Conjugal Love*...

"There is a love of man and man, and of woman and woman; and there is a love of man for woman and of woman for man; and these three pairs of loves are entirely different from one another. The love of man and man is like the love of understanding and understanding; for man was created and hence is born to become understanding. The love of woman and woman is like the love of affection and affection for the understanding of men; for the woman was created and is born to become the love of man's understanding. These loves, namely, of man for man and of woman for woman, do not enter the breast deeply, but stand outside and merely touch; thus do not conjoin the two inwardly. So two men contend against each other by arguments like two athletes; and sometimes two women by passions like two pantomimists fighting. [7] But the love of a man and a woman is love between understanding and its affection, and this enters deeply and conjoins; and the conjunction is the love." *Conjugal Love* 55.6

We see from the above quote that love between those of the same sex is external and that those in this love cannot be united interiorly. This is because minds of the same sex are not interiorly complimentary but are, by creation, antagonistic toward each other. This is not necessarily obvious exteriorly, for people may appear to be compatible as partners due to many external factors they have in common and yet not be compatible internally or on the deeper level of their spirit. For a couple to be married, from a spiritual point of view, requires that they are joined interiorly. The interior uniting of minds is only possible between minds that from creation are designed to form one single mind, i.e., one male and one female form of mind. From this it can be seen, that the term marriage, is not applicable where same-sex unions are concerned, hence the Heavenly Doctrine's silence on the topic of same-sex marriage. It is simply the case that the phrase, "same-sex marriage," spiritually speaking, has no meaning, for two minds of the same sex cannot be married interiorly or united into one mind.

## Monogamous Marriage and the Regeneration of the Human Mind

From a spiritual perspective, monogamy describes oneness through the reciprocal union of a male and female mind.<sup>20</sup> What we have in the union of two people, one male, and one female, to the exclusion of all others, is an external representation of monogamy. A truly monogamous union requires that two become one through their regeneration by the Lord.<sup>21</sup> Monogamy requires living a spiritual life in acknowledgment of the Lord, for it is this that makes the spiritual marriage even possible, and it is from this, and this alone, that an external marriage between one man and one woman is called a monogamous marriage.

The form of the body is the form of the mind<sup>22</sup>, and while the following point might be considered “well worn” in the secular space, it is clear to anyone that male and female bodies are functionally complementary due to their differences in form. The spiritual law of correspondence means we can’t escape the obvious implications of this in understanding the relationship between male and female minds.<sup>23</sup> These too must be complimentary. This argument from correspondence can’t be easily dismissed as it provides the rational basis that ties the whole fabric of existence together all the way back to the Lord as was shown in the previous section.

So far as two minds becoming one, we find this in the work Conjugal Love...

...conjugal love is an impulse to be joined into one. For the male and the female of the human species are so created as to be able to become like a single individual, that is, one flesh; and when united, then they are, taken together, the full expression of humanity. If not so joined, they are two, each being as it were a divided person or half a person. CL 37

Also...

The union of souls is impossible except in monogamous marriages, that is, between one man and one woman; CL 482

It would appear from this that minds of the same sex can’t be joined “into one” in this sense (see also CL 55.6 above). So conjugal love, which is the love of heaven or that love, from the Lord, into which all the delights of heaven are gathered, is not possible in same-sex unions. This is a crucial point, for it is the love for marriage or conjugal love constitutes heaven for all who are in heaven. This love flows forth from the Lord into heaven and is what makes heaven, heaven.<sup>24</sup>

The question now is:

Why is conjugal love or the union of souls/minds only possible “in monogamous marriages, that is, between one man and one woman...”?

The Heavenly Doctrine does offer a rationale for this which is found in its explanation of the process through which a male and female mind becomes one.

Here is a general outline of my understanding of the teaching regarding this process and what’s involved...

- The complimentary nature of male and female minds means that they can be united internally into one mind.<sup>25</sup>
- The female mind receives the impetus for this joining with one of the opposite sex. This form of mind is created by the Lord to receive the sphere of marriage love from Him.<sup>26</sup>
- The husband receives the love of marriage through the wife, and this only takes place with those who are in a monogamous marriage as they look to Lord and eternal or spiritual ends.<sup>27</sup>
- The process involves the moderation of affections in the husband by the wife so that the unregenerate natural sexual inclinations can be removed.<sup>28</sup>

What's critical here is that this modification of affections which is what makes the marriage of minds possible is exclusively a feminine function and can only be done by the wife. In other words, conjugal love is only possible between one man and one woman due to the complementary nature of the male and female minds which enables a wife to access the affections of her husband. This is not possible with minds of the same sex because the non-complimentary form of their minds means that the depth of interior conjunction required for this to happen can't be achieved. Here's a beautiful quote of the level of intimacy an angelic couple share from the work *Conjugal Love*...

‘We are one. Her life is in me and mine is in her, so we are two bodies, but one soul. The union between us is like that of the two cavities in the chest, called the heart and lungs. She is my heart and I am her lungs. But since by heart we understand here love and by lungs wisdom, she is the love of my wisdom, and I am the wisdom of her love. Her love therefore forms the outer covering of my wisdom and my wisdom is inwardly inside her love. As a result, as you said, the unity of our souls is to be seen in the look of our faces.

[6] Then I (Swedenborg) asked, 'If your union is such, are you able to look at any woman other than your own?' 'Yes,' he replied, 'I can, but because my wife is united with my soul, we two look together, and so not the slightest spark of lust can enter in. For when I look at other people's wives, I see them through my wife, whom alone I love. Since she is capable of perceiving all my feelings, as an intermediary she directs my thoughts, taking away anything discordant, and at the same time striking into me a feeling of coldness and horror at anything unchaste. It is therefore as impossible for us here to look lustfully on any of our companions' wives as it is to look upon the light of our heaven from the shades of Tartarus. So we do not either have any idea in our thinking, much less a word in our language, for the enticements of lustful love.' He could not use the word fornication, because the chastity of their heaven prevented it. CL 75.5&6 (see also HH 369)

It is this joining of male and female minds into one that reflects what is fully human<sup>29</sup> or the image and likeness of God (Gen 1:27). It is because this form most accurately reflects the heavenly form and order for human life that the delight, joy, and happiness of heaven can be sensibly experienced and the state of being in heaven created for an angelic couple.<sup>30</sup> It is

clear from this that to the degree that a mind departs from this order then to that degree does it depart from this joy.

So to recap the main points covered in this section: A spiritual marriage is not possible between minds of the same sex. Because of this two minds of the same sex can't be in conjugal love which means that they can't experience the delights of this love, the love that makes heaven. That the work of regeneration involves the removal of natural sexual loves in all their forms and their replacement with conjugal love (which by definition is a love to be one with one of the opposite sex<sup>31</sup>). This is effected in the male (husband) through the female (wife) who receives the sphere of conjugal love from the Lord and can moderate her husband's affections to the degree they are focussed on eternal ends. The state of heaven can't be separated from the union or marriage between a single male and a single female mind, and it is this that the Lord, in the Gospels, sanctions as ordained by God, declaring that "...what God has joined together man must not put asunder."<sup>32</sup>

### **The Marriage Ceremony and its Representation**

There is no doubt that a marriage ceremony is a wonderful occasion, but where that ceremony is religious, the primary focus is not the couple but the things belonging to religion. In other words, the ceremony's primary function is to place before those present, in a representative/ritualised form, what the Church's doctrine teaches regarding marriage. From a New Church doctrinal perspective this involves portraying as faithfully as possible in external form what marriage is internally, the marriage or uniting of a single male and female mind into one. The imagery of two people of the same sex participating in a marriage ceremony doesn't, nor can it ever, faithfully represent what marriage is from a spiritual perspective. Consider the following teaching...

...the heavenly marriage ought to be the source of and pattern for all marriages on earth. This marriage consists of one Lord and one heaven, or one Church whose head is the Lord. The consequent law for marriages is that there must be one man and one wife. When this is the case they represent the heavenly marriage, and are a model of the celestial man. AC 162

For a more detailed view of the use of a marriage ceremony to convey spiritual truths, see the work True Christian Religion 748. What we have in TCR 748 is an account of a wedding taking place in the spiritual world. Some newcomers or guests are invited to observe the event and are asked if they understand what they are observing. This leads them to ask some questions to clarify things. What is evident is that everything associated with this marriage ceremony, and indeed with any marriage ceremony in the spiritual world, has embedded within it meaning that transcends the individual persons taking part.

We can be almost certain that marriages in the heavens if they are to correspond to the laws of order that govern the marriage of good and truth, cannot be represented by couples of the same sex. This has nothing to do with discrimination or inequality it is simply the result of the spiritual laws that govern life. We have seen that this requires that created forms correspond to the marriage of Divine love and wisdom in the Lord. Creation, being from the Lord, can't but reflect in every detail this Divine marriage of love and wisdom in the Lord. Human beings, however, hold a unique place in creation in this regard for they can live contrary to Divine order. They do this when they use their freedom to rationally justify disordered states of affection belonging to the unregenerate will.<sup>33</sup> The reason the Lord

permits this is that for a human being to have any chance of being regenerated requires that they are in freedom to choose whether to live from the Lord and His Word or themselves.<sup>34</sup>

Should the definition of marriage be changed to allow same-sex couples to marry then obviously, at some point, there will be some same-sex couples who would seek to have their marriage solemnised through a religious ceremony. For any minister of religion, whose primary responsibility is to administer the things of religion faithfully, an approach from a same-sex couple would clearly prove problematic. Especially where there is clear doctrinal teaching that defines marriage solely in terms of the union of one man and one woman. But it needs to be understood that to administer the things of religion through a marriage ceremony has more to do with communicating, in a representative form, what the Church's teachings say about marriage and less to do with fulfilling people's personal preferences whatever they may be. This also applies to any heterosexual couple who may wish to have something included in a ceremony that runs counter to the teachings of the Church. Understandably a refusal to marry a couple on doctrinal grounds may lead to hurt and disappointment, however, the function of the ceremony is to represent the spiritual realities involved as clearly as possible and doesn't constitute any form of spiritual judgement on the state of those seeking to be married.

Of course where these two sets of criteria are aligned all the better. But where they diverge, the question becomes; should the form of the ceremony represent the spiritual teachings of the Church, or are these to be jettisoned in favour of a couple's personal preferences? And if the latter is done then what is being represented? We can't escape the fact that the form every ceremony takes implicitly carries within it a set of beliefs that give the representation its meaning. This being the case it is difficult to see how a ceremony involving a same-sex couple can faithfully represent the corresponding spiritual realities that the term marriage clearly describes in the Church's doctrine.

### **Leaving People in Freedom**

The current legal definition of marriage in Australian law reads as follows...

"Marriage means the union of a man and a woman to the exclusion of all others, voluntarily entered into for life." (Marriage Act 1961)

From the Heavenly Doctrine we have...

The... law for marriages is that there must be one man and one wife. When this is the case they represent the heavenly marriage, and are a model of the celestial man. (AC 162) Consent is the essential feature of marriage, and the other ceremonies which follow are its formal expression.' (TCR 748)

We can see that the definition of the term marriage in the Marriage Act 1961 is a close match to the spiritual law for marriages found in the Heavenly Doctrine. Marriage is defined in both as, the union of a man and a woman who have voluntarily given consent to be married. It is clear that any change to the current legal definition of marriage to include same-sex unions moves the legal definition away from the definition given in the Heavenly Doctrine. This fact alone should give those who value the Doctrine as Divine revelation pause for thought as they prepare to consider any proposed changes to the legal definition of marriage.

The form of secular governance we enjoy in Australia is a parliamentary democracy. This means that the will of the majority will, in the end, determine the definition of the term marriage in the Marriage Act. In my view the closer this definition is to that found in the teachings on marriage for the New Church the better. For even though the internal spiritual rationale may be missing in the minds of those participating or witnessing a marriage, at least a heavenly representation is preserved in the public domain that can bear silent witness to the spiritual truths from which the term marriage takes its true meaning. But regardless of the practices in the secular space, or what forms marriage ceremonies may take there, the practices and forms within the Church must surely be to maintain the integrity of the teaching she has from the Lord regarding marriage and to faithfully represent this in the form of her ceremonies, rituals, and rites. The current law supports this, and thankfully there is no suggestion that any proposed changes to the Marriage Act will force religious bodies to go against their doctrine so far as their practices are concerned. Whether this remains the case in future, however, only time will tell.

It is changes to the definition of marriage within the Church that is of greatest concern from a spiritual perspective. For while the secular world is free to believe whatever it wants regarding marriage, the Church doesn't have that luxury for she is bound by her Doctrine. For this reason, how marriage is represented on the external plane is of the utmost importance in my view. To undermine the integrity of the representation of the teaching risks undermining the whole teaching concerning the spiritual and divine marriage itself. This is because external forms serve to hold and gather together the unseen spiritual realities like a belt or girdle so that they can be presented to view on the earthly plane.<sup>35</sup> The ceremonies, rites, and rituals of the Church serve a vital use in this regard.

In the end, the Word and the Heavenly Doctrine is provided by the Lord to support people to bring their lives into some level of spiritual order so that they can be regenerated. He works through these Sacred Texts to gently lead and direct people into a closer connection with Himself while ensuring that people's freedom and rationality are protected and maintained. It is not the role of the Church or of those professing to belong to her to tell those who hold to different belief systems how they should live. It is all too easy to fall into a spirit of self-righteousness when dealing with moral questions affecting the wider society. The responsibility of those who acknowledge that the Word and the Heavenly Doctrine are Divine revelation is to investigate the teachings for themselves so that they can act from their understanding of them in matters pertaining to their life, both internally and externally in the world.

This paper is simply one person's understanding of the Doctrine concerning marriage. As such it will certainly be subject to many limitations and defects. My hope is that it is a fair account that reflects the essential spiritual principles of the teaching. If nothing else, may it serve to support those who have questions regarding the Church's teaching on marriage as they consider their position on the proposed changes to the definition of marriage in the Marriage Act 1961.

*Rev. David Millar: August 2017*

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<sup>1</sup> *Conjugal Love*, 1768, by Emanuel Swedenborg (1688-1772)

<sup>2</sup> The Heavenly Doctrine refers to theological works published by Emanuel Swedenborg between 1749 & 1756

<sup>3</sup> In her article [Gay Marriage: Reimagining Church History](#), in *First Things* 47 (Nov. 1994), pp43-48, Robin Darling Young exposes the intellectual dishonesty of John Boswell in his book, *Same-Sex Unions in Premodern Europe*. To quote Young, “[Boswell]... portrays his work as an investigation that by patient reconstruction and analysis restores the record of gay couples of the past whose existence was heretofore hidden by the prudery of an oppressive church and culture. It is understandable that groups that see themselves as oppressed should want to recover their authentic history. But to create a false history, as Boswell has done in this book (despite its elaborate scholarly apparatus), is to undermine the very cause the work hopes to advance.” It’s unfortunate that this book (published in 1994) continues to serve as a key reference for the perpetuation of its thesis in the works of subsequent scholars.

<sup>4</sup> the Divine Providence of the Lord is continually operating to unite truth to good and good to truth in man, because this union is the Church, and is also heaven; for this union is in the Lord and in all things that proceed from Him. It is from this union that heaven is called a marriage, as also is the Church; and hence in the Word the kingdom of God is likened to a marriage. From this union the Sabbath in the Israelitish Church was the holiest thing in their worship, for it signified this union. Hence also in the Word, in the whole and in every part of it, there is a marriage of good and truth, as may be seen in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE (n. 80-90). The marriage of good and truth is from the marriage of the Lord with the Church, and this is from the marriage of Love and Wisdom in the Lord; for good pertains to love, and truth to wisdom. From these things it may be seen that it is the unceasing purpose of the Divine Providence to unite good to truth and truth to good in man, for thus is man united to the Lord. Divine Providence (DP) 21.

<sup>5</sup> That the Divine Esse and the Divine Existere in God are one distinctly, may be seen above (n. 14-16). And because Divine Esse is Divine Love, and Divine Existere is Divine Wisdom, so these similarly are one distinctly. They are said to be one distinctly because love and wisdom are two distinct things, yet so united that love is of wisdom and wisdom is of love; for in wisdom love IS and in love, wisdom EXISTS. And because wisdom derives its Existere from love (as was said above n. 15), therefore Divine Wisdom also is Esse. From this it follows that Divine Love and Wisdom taken together are the Divine Esse, but taken distinctly, Love is called the Divine Esse, and Wisdom the Divine Existere. Such is the angelic idea of Divine Love and Wisdom. Divine Love and Wisdom (DLW) 34.

<sup>6</sup> THE DIVINE LOVE AND THE DIVINE WISDOM CANNOT BE OTHER THAN ESSE AND EXISTERE IN OTHERS CREATED BY ITSELF

Love in itself is not to love self, but to love others and to be conjoined with them by love. An essential of love also is to be loved by others, for thus is conjunction effected. The essence of all love consists in conjunction, it is indeed its life which is called enjoyment, delight, sweetness, blessedness, happiness and felicity. Love consists in this that its own is another's; and to feel another's joy as joy in oneself, this is to love. But to feel one's joy in another and not the other's joy in oneself, this is not to love, for the latter is loving one's self, the former loving the neighbour. The two kinds of love are diametrically opposed to one another. Either kind of love does indeed conjoin; and it does not appear that to love oneself, that is, to love oneself in another, disjoins. But yet it does disjoin to such a degree that, so far as anyone has loved another in this manner, so far he afterwards hates him. For such a conjunction is by itself successively dissolved, and then, in like measure, the love becomes hatred.

48. Whoever fails to see this if he can discern the essence of love? For what is it to love oneself alone, and not another outside oneself by whom one may be loved in return? This is separation rather than conjunction. Conjunction of love is by reciprocity and there is no reciprocity in self alone; if it is thought there is, it is from an imaginary reciprocation in others. From this it is clear that the Divine Love must necessarily be and exist in others whom it may love, and by whom it may be loved. For when there is such a need in all love, it must be most of all, that is, infinitely, in Love Itself.

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49. With respect to God, it is impossible for Him to love others and be reciprocally loved by those in whom there is anything of infinity, or anything of the essence and life of love in itself or anything of the Divine. For if there were in them anything of infinity or of the essence and life of love in itself, that is, anything of the Divine, then He would not be loved by others but would be loving Himself, for the Infinite or the Divine is the One Only. If this [Infinity] were in others, it would be Very Reality, and would be the love of self, the least trace of which cannot be in God, for this is entirely opposed to the Divine Essence. Wherefore [loving and being loved] must be in others in whom there is nothing of the Divine in itself. That it is possible in beings created by the Divine will be seen below. But so that it may be possible, there must be Infinite Wisdom making one with Infinite Love; that is, there must be the Divine Love of Divine Wisdom, and the Divine Wisdom of Divine Love, concerning which see above (n. 34-39).

50. Upon a perception and knowledge of this arcanum depends a perception and knowledge of all things of existence or creation, also of all things of continued existence, that is, of preservation by God; in other words, of all the works of God in the created universe. This will be treated of in sections following.

51. But do not, I entreat you, confound your ideas with time and space, for in so far as anything of time and space is present in your ideas when you read what follows, you will not understand it. For the Divine is not in time and space. This will be seen clearly in the continuation of this work, and in particular, from what is said about Eternity, Infinity and Omnipresence. DLW 47-51.

<sup>7</sup> IF THERE HAD NOT BEEN ONE GOD, THE UNIVERSE COULD NOT HAVE BEEN CREATED AND KEPT IN EXISTENCE.

The reason the oneness of God can be deduced from the creation of the universe is that the universe is a single system coherently organised from beginning to end, and dependent upon God as the body is on the soul. The universe was so created that God could be omnipresent, and keep all its particulars under His guidance, and keep it perpetually together as a unit, and so preserve it. This too is why Jehovah God says that He is the First and the Last, the Beginning and the End, Alpha and Omega (Isa. 44:6; Rev. 1:8, 17) and elsewhere that He does everything, spreads out the heavens, and stretches out the earth, of Himself (Isa. 44:24). This mighty system which is called the universe is a single unit coherently organised from beginning to end, because God had one end in view in creating it, to create from the human race a heaven of angels. The means to this end are all the things of which the world is composed; for he who wills the end, wills also the means.

[2] The man therefore who contemplates the world as a piece of work containing the means to that end can contemplate the created universe as a single coherent unit, and he can see that the world is an assemblage of services structured for the benefit of the human race, to form a heaven of angels. The Divine Love cannot have any other end in view than from His Divine to make human beings eternally blessed; and His Divine Wisdom cannot produce anything but services designed to fulfil that end. By considering the world from this universal point of view every wise man can grasp that the Creator of the universe is one, and that His essence is Love and Wisdom. Consequently there is no detail in it which does not conceal services either nearly or distantly designed to benefit human beings. Their food is provided by the fruits of the earth and also by animals, their clothing from the same sources. True Christian Religion (TCR) 13. (see also Conjugal Love (CL) 222, Arcana Coelestia (AC) 9613.)

<sup>8</sup> That heaven is from the human race, is evident from this, that angelic and human minds are similar; both enjoying the faculty of understanding, of perceiving, and of willing; both being formed for receiving heaven. For the human mind possesses wisdom as well as the angelic; but it is not so wise in the world, because it is in a terrestrial body, in which its spiritual mind thinks naturally, for its spiritual thought, which it has in common with an angel, then flows down into the natural ideas corresponding with the spiritual, and is thus perceived in them. But it is otherwise when the mind of man is freed from its connection with the body; then it no longer thinks naturally but spiritually; and when spiritually it then thinks what is incomprehensible and ineffable to the natural man, as an angel does. Hence it is evident, that man's internal, which is called his spirit, in its essence is an angel. # That an angel is in a perfect human form, may be seen in the work on Heaven and Hell (n. 73-77): but when man's internal is not opened above, but only below, then still, after its removal from the

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body, it is in a human form, but a direful and diabolical one, for it cannot look upwards to heaven, but only downwards to hell.

# There are as many degrees of life in man, as there are heavens, and they are opened after death according to his life (n. 3747, 9594). Heaven is in man (n. 3884). The men who are living a life of love and charity, have angelic wisdom in them, but that it is then latent, and that they come into it after death (n. 2494). In the Word, the man who receives the good of love and of faith from the Lord, is called an angel (n. 10528). Last Judgement 18 (see also TCR 40.)

<sup>9</sup> [5] The human soul, because it is a superior spiritual substance, receives influx immediately from God; but the human mind, because it is an inferior spiritual substance, receives influx from God mediately through the spiritual world; and the body, because it is from the substances of nature, which are called material, receives influx from God mediately through the natural world. That the good of love and the truth of wisdom flow from God into the soul of man conjointly, that is, united into one, but that they are divided by man in their progression, and are conjoined only with those who suffer themselves to be led by God... Interaction of the Soul and Body (ISB) 8.5

<sup>10</sup> Every good has its own truths, and every truth has its own good, which must be conjoined together in order for them to be anything. AC 3540.

[3] The reason why all good has its own truths is that good is given form by truths, see 10252, 10266, and also reveals itself through truths. Such good and truths are like a person's will and understanding, in that his will is given form by and also reveals itself through his understanding. What belongs to the will is called good, and what belongs to the understanding is called truth. AC 10291 (see also AC 9637, 10032.)

<sup>11</sup> ...unless will and understanding are in agreement so as to make one a person remains unregenerate, that is, unless good and truth, or what amounts to the same, charity and faith, make one; for charity belongs to the will but faith to the understanding." AC 2975. "two" denotes conjunction, is because there are two things to which all things in the universe bear relation, namely, good and truth, or what is the same, love and faith; for good is of love, and truth is of faith. Hence also there are two things with man which make his life, namely the will and understanding. The will with man has been formed to receive good or love, and the understanding to receive truth or faith. The conjunction of these two is called a "marriage," for these two when conjoined are circumstanced in like manner as are a married pair: they love each other; they conceive and bring forth; and the consequent offspring is called "fruit." From this it is now plain why "two" or "double" signifies conjunction, for without the conjunction of these two nothing is ever born or produced. It may be added that from all this it can be plainly seen that without love or charity faith can produce no fruit; but that fruit must be from the two conjoined. AC 8423. (see also ISB XII)

<sup>12</sup> ...every man is regenerated by means of truths and a life according to them; because by means of truths he knows the life, and by means of the life he performs the truths. He thus unites good and truth, and this is the spiritual marriage in which is heaven. DP 83.

<sup>13</sup> (1) The will and understanding. 1. Man has two faculties which constitute his life; one called the will and the other the understanding. These are distinct from each other, but so created as to be one, and when they are one they are called the mind; consequently these are the human mind, and in them the whole of man's life resides in its principles, and therefrom in the body. 2. As all things in the universe which are according to order, have relation to good and truth, so all things in man have relation to the will and understanding; since good in man pertains to the will, and truth to the understanding; for these two faculties or these two lives of man are their receptacles and subjects - the will being the receptacle and subject of all things of good, and the understanding the receptacle and subject of all things of truth. Here and nowhere else are the goods and truths in man, and as goods and truths in man are nowhere else, so love and faith are nowhere else, since love belongs to good and good to love, while faith belongs to truth and truth to faith. 3. Again, the will and understanding constitute man's spirit, for in these his wisdom and intelligence reside, also his love and charity, and in general his life. The body is mere obedience. 4. Nothing is more important than to know how the will and understanding make one mind. They make one mind as good and truth make one; for there is a marriage between the will and the understanding the same as between good and truth. The nature of that marriage will be made clear in what is now to be set forth respecting good and truth, namely, that as good is the very being

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[esse] of a thing, and truth its manifestation [existere] there from, so is the will in man the very being of his life, while the understanding is its manifestation therefrom; for good, which belongs to the will, takes form in the understanding, and there presents itself to view. TCR 397.

<sup>14</sup> Marriage in heaven is a conjunction of two into one mind. It must first be explained what this conjunction is. The mind consists of two parts, one called the understanding and the other the will. When these two parts act as one they are called one mind. In heaven the husband acts the part called the understanding and the wife acts the part called the will. When this conjunction, which belongs to man's interiors, descends into the lower parts pertaining to the body, it is perceived and felt as love, and this love is marriage love. This shows that marriage love has its origin in the conjunction of two into one mind. This in heaven is called cohabitation; and the two are not called two but one. So in heaven a married pair is spoken of, not as two, but as one angel. Heaven and Hell (HH) 367.

<sup>15</sup> The result of being so formed in the beginning is that the male is by birth a creature of the intellect, the female a creature of the will, or to put the same thing another way, the male acquires from birth an affection for knowing, understanding and being wise, and the female acquires from birth a love of joining herself with that affection in the male. Since what is within forms the outside so as to resemble itself, and the form of the male is that of the intellect, and the form of the female is that of love for it, this is why the male differs from the female in face, voice, and the rest of the body. He has a sterner face, a rougher voice and a stronger body, not to mention a bearded chin, so generally speaking a less beautiful form than the female. There are also differences in their gestures and behaviour. In short, they have no similarity, and yet every detail has the impulse towards union. In fact, there is masculinity in every part of the male, down to the smallest part of his body, and also in every idea he thinks of and every spark of affection he feels; and the same is true of the femininity of the female. Since therefore one cannot change into the other, it follows that after death the male is male and the female is female. CL 33.

<sup>16</sup> There is a correspondence of sensuous with natural things, a correspondence of natural with spiritual things, a correspondence of spiritual with celestial things, and finally a correspondence of celestial things with the Divine of the Lord; thus there is a succession of correspondences from the Divine down to the ultimate natural... [3] All things in general and in particular in man, nay, all things in general and in particular in nature, succeed one another as end, cause, and effect; and when they thus correspond to one another, they act as a one; for then the end is the all in all things of the cause, and through the cause is the all in all things of the effect. AC 5131.

The whole natural world corresponds to the spiritual world, and not merely the natural world in general, but also every particular of it; and as a consequence everything in the natural world that springs from the spiritual world is called a correspondent. It must be understood that the natural world springs from and has permanent existence from the spiritual world, precisely like an effect from its effecting cause. HH 89

<sup>17</sup> Conjugal love takes its origin from the Divine marriage of good and truth, and thus from the Lord Himself. That conjugal love is from this, is not apparent to sense nor to apprehension; but still it may be seen from influx and from correspondence, as well as from the Word. From influx, inasmuch as heaven, from the union of good and truth, which inflows from the Lord is compared to a marriage, and is called a marriage: from correspondence, since, when good united to truth flows down into a lower sphere, it forms a union of minds; and when into one still lower, it forms a marriage: wherefore union of minds from good united to truth from the Lord, is conjugal love itself. AC 2728.

<sup>18</sup> ...everything in the whole of heaven and everything in the whole of the world is from creation nothing but the marriage of good and truth. This is because every single thing, both those that live and breathe as well as those that do not, comes from the marriage of good and truth and was created for that purpose. Nothing exists created to be truth alone, nor to be good alone. Neither of these is anything taken by itself, but by marriage they come into existence and become such as is the nature of the marriage. In the Lord God the Creator Divine good and Divine truth are present in their very substance. The being of His substance is Divine good, the coming-into-being of this substance is Divine truth, and they are in a state of complete union, for in Him they make up one to an infinite degree. Since these two are one in God the Creator Himself, they are

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therefore also one in every single thing created by Him. By this too the Creator is linked with all things created by Him in an everlasting covenant as of marriage. TCR 624.3

<sup>19</sup> I once heard an angel describe true marriage love and its heavenly pleasures along these lines: It is the Lord's divine nature in the heavens, that is, divine good and divine truth, united in two individuals to the point that they are no longer two but one. The angel said that two spouses in heaven are that love because each is her or his own good and truth in both mind and body. This is because the body is the outward model of the mind, having been formed as its image. It follows that the Divine is imaged in two people who are immersed in true marriage love; and because the Divine is imaged, so is heaven, since the totality of heaven is divine good and divine truth emanating from the Lord. This is why everything heavenly has this love engraved upon it, along with so many blessings and pleasures that they cannot be numbered. Expressing the number with a word that suggested ten thousands times ten thousands, the angel was astonished that church people do not know anything about this when the church is the Lord's heaven on earth and heaven is a marriage of the good and the true; and the angel described being dumbfounded at the thought that adultery was practiced and even rationalized more within the church than outside it, because spiritually understood (and therefore in the spiritual world), the pleasure of adultery is essentially nothing but the pleasure of a love of the union of what is false and what is evil. This is a hellish pleasure, because it is diametrically opposed to the pleasure of heaven, which is the pleasure of a love of what is true united to the good. HH 374.

<sup>20</sup> A wife's will unites itself with her husband's understanding, and the husband's understanding in consequence unites itself with his wife's will. The reason is that a male is born to become a form of understanding, and a female to become a form of will that loves the understanding of the male. It follows from this that the conjugal union is a union of the wife's will with the husband's understanding, and a reciprocal union of the husband's understanding with the wife's will. Everyone sees that there is a very close union between understanding and will, and that the union is such that the one faculty can enter into the other and find delight from and in that union. CL 159

<sup>21</sup> Only those come into this love, however, or can be in it, who approach the Lord, and love the truths and do the goods of the Church. Only those who approach the Lord come into this love because monogamous marriages, or those of one man with one wife, correspond with the marriage of the Lord and the Church, also because marriages have their origin in the marriage of good and truth (of which above, nn. 60 and 62). It follows from both source and correspondence that true marital love is from the Lord, and that they have it who approach Him directly. This cannot be fully shown, however, without treating specifically two arcana, which we shall do in the next succeeding chapters, giving one chapter to the origin of marital love in the marriage of good and truth, and the other to the marriage of the Lord and the Church, and its correspondence. There the reader will also see that it follows that marital love exists with a human being according to the state of the Church with him. CL 70.

<sup>22</sup> ...it is from creation that all things of the husband, both of his mind and of his body, have their mutual in the mind and in the body of the wife; and thus the most particular things look mutually to each other and will to be united. From this looking and conatus conjugal love exists.

[3] All things in the body, which are called members, viscera, and organs, are nothing but natural corporeal forms corresponding to the spiritual form of the mind; from this each and all things of the body so correspond to each and all things of the mind that whatever the mind wills and thinks the body at its command instantly brings forth into act. When, therefore, two minds act as one their two bodies are potentially so united that they are no more two but one flesh. To will to become one flesh is conjugal love; and such as the willing is, such is that love. Apocalypse Explained 1004.2-3. (see also DLW 136, CL 187, 310.2)

<sup>23</sup> As regards love for the opposite sex, this is universal in all people, for it is implanted from the moment of creation in a person's very soul, from which comes the essential nature of the whole person, and it is implanted for the sake of propagating the human race. This love remains especially, because after death a man is still a man, and a woman is still a woman, and there is nothing in the soul, mind, or body which is not masculine in the male and feminine in the female; and the two sexes have been so created as to strive for conjunction, indeed, for conjunction in order that they may become one. This impulse is the love for the opposite sex which precedes conjugal love.

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Now because an inclination to conjunction has been engraved on each and every element in the male and female, it follows that this inclination cannot be wiped out or die with the body. CL 46 (see also CL 32-33)

<sup>24</sup> (2) Marriage is heaven itself because all there are in conjugal love, everyone in his own degree. That love is the fundamental love of all the loves of heaven, because an angel by it becomes love in form, because they who are in marriage are in good and truth; and therefore heaven cooperates in marriages and nuptials and hell in adulteries and whoredoms. (3) Thence it follows that as far as a man detests adulteries as a diabolic sin, and looks to the Lord, so far he is in a like degree in heaven. Last Judgement Posthumous 346. (see also CL 520 AE 981.2, 982.5, 983.2-4.)

<sup>25</sup> A male is then male and a female is female.

Since a person lives on after death, and a person may be male or female, and the male and the female are so different that one cannot change into the other, it follows that after death a male lives on as a male and a female as a female, each of them being spiritual. We say that the male cannot change into the female, nor the female into the male, so that in consequence after death a male is a male and a female is a female, but because it is not known in what masculinity and femininity essentially consist, I must state this briefly here.

The essential difference is that the inmost core of the male is love, and its envelope is wisdom, or what is the same thing, it is love enveloped in wisdom. The inmost core of the female is the wisdom of the male, and its envelope is the love from it. But this is a feminine love, which the Lord gives a wife by means of her husband's wisdom. The other love is a masculine love, a love of being wise, given by the Lord to the husband to the extent that he acquires wisdom. Thus it is that the male is the wisdom of love and the female the love of that wisdom. There is therefore implanted in each from creation a love of being joined into one. But I shall have more to say about these matters in what follows. The female comes from the male, that is, the woman was taken out of man, as is clear from the following passage of Genesis:

Jehovah God took one of the man's ribs and closed up the flesh in its place, and he built up the rib he had taken from the man to make a woman. And he brought her to the man, and the man said, She is bone of my bones and flesh of my flesh, so it shall be called Ishshah,\* because it was taken from man. Gen. 2:21-23.

The meaning of rib and flesh will be given elsewhere.

\* Hebrew for 'wife'.

The result of being so formed in the beginning is that the male is by birth a creature of the intellect, the female a creature of the will, or to put the same thing another way, the male acquires from birth an affection for knowing, understanding and being wise, and the female acquires from birth a love of joining herself with that affection in the male. Since what is within forms the outside so as to resemble itself, and the form of the male is that of the intellect, and the form of the female is that of love for it, this is why the male differs from the female in face, voice, and the rest of the body. He has a sterner face, a rougher voice and a stronger body, not to mention a bearded chin, so generally speaking a less beautiful form than the female. There are also differences in their gestures and behaviour. In short, they have no similarity, and yet every detail has the impulse towards union. In fact, there is masculinity in every part of the male, down to the smallest part of his body, and also in every idea he thinks of and every spark of affection he feels; and the same is true of the femininity of the female. Since therefore one cannot change into the other, it follows that after death the male is male and the female is female. CL 32-33 (see also CL 37,46)

<sup>26</sup> The linking is inspired in a man by his wife in proportion to her love; and it is received by the man in proportion to his wisdom.

The fact that love and the linking it produces are inspired by the wife in her husband is a secret not revealed to men today; in fact without exception they deny it. The reason is that wives persuade people that men alone love and they themselves receive that love; in other words men are forms of love, women of obedience. They are heartily pleased when men believe this. There are many reasons for this persuasion, all of which have to do with the wives' prudence and caution; something more will be said on this subject in the following pages, and in particular in the Chapter [XI] on the reasons for the coldness, separation and divorce of married couples.

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The reason why love is inspired or instilled into men by their wives is that men do not have a scrap of conjugal love, nor even of sexual love, but this is only to be found in wives and women. I received a vivid demonstration of this fact in the spiritual world.

[2] There was once a conversation there on this subject, and under the influence of their wives' persuasion the men were insistent that it was they and not their wives who loved, and their wives received love from them. In order to settle this question, all the women, including the wives, were taken away from the men; and at the same time the very sphere of sexual love was also removed. With this gone the men came into an utterly strange state, which they had never before experienced; and they complained a great deal about it. While they were in that state the women were brought to them, and the wives joined their husbands. Both of these groups addressed their menfolk affectionately. But their endearments left them cold; they turned their backs and said to one another, 'What's all this? What are these women?' When some of the women said that they were their wives, they replied 'Wives indeed! We don't know you.' But when the wives began to feel hurt by their husbands' chilling indifference, and some started to cry, the sphere of love of the female sex and of conjugal love, which had been taken away, was restored, and then the men at once returned to their former state. Those who loved marriage became as they had been before, those who were lovers of the female sex as they had been. In this way the men were convinced that nothing at all of conjugal love, and not even of sexual love, was lodged with them, but only with women and their wives. All the same, the wives were prudent enough to make their husbands believe that the love was lodged with the men, but that some spark of it could pass over from them to themselves.

[3] This experience is brought in here to make it known that wives are forms of love, men receivers of love. It is plain that men receive love in proportion to the wisdom they possess, and especially in so far as this is based on the religious belief that only one's wife is to be loved, from the fact that, when love is directed solely to one's wife, it is concentrated. Since it is also ennobled, it retains its strength, is established and endures. If this were not so, it would be as when wheat is taken from the barn and thrown to the dogs, causing a famine at home. CL 161 (see also 173, 224-225.)

<sup>27</sup> Only those who receive conjugal love from the Lord, those who approach Him directly and live the life of the church coming from Him, can enjoy truly conjugal love. The reason is that this love, regarded from its origin and correspondence, is more celestial, spiritual, holy, pure, and clean than any love to be found among angels in heaven or people in the church (as said in 64 above). These attributes of it are only possible in the case of those who are linked with the Lord and associated by Him with angels in heaven. For these shun extra-marital loves, that is, unions with others than one's wife or husband, like the damnation of the soul or the lakes of hell. In so far as a married person shuns such unions, even in the lusts of the will and the intentions this produces, so far is that love in their case purified, becoming by stages spiritual, at first while they live on earth, and afterwards in heaven. CL 71 (see also CL 102, 195, 224-225, TCR 847.)

<sup>28</sup> 'There is spiritual wisdom, and rational and moral wisdom from this. Spiritual wisdom is to acknowledge the Lord the Saviour as the God of heaven and earth, and from Him to gather for oneself the truths of the church, which is done through the Word and preaching based on it. This leads to spiritual rationality. It is also to be led by the Lord to live in accordance with those truths; this leads to spiritual morality. Our husbands call these two the wisdom which in general brings about truly conjugal love.

'We have also heard from them the reason for this: that this wisdom opens up the inner levels of their minds, and so of their bodies, thus creating a free passage for the current of love from its first beginnings to its last realisations. It is on the quantity, adequacy and strength of this current that conjugal love depends and lives. The spiritual rational and moral wisdom of our husbands has as its particular purpose and aim in marriage the love of one wife alone, setting aside all lust after others. To the extent that this is achieved, that love is enhanced in degree and perfected in nature; and we also feel more clearly and exquisitely in ourselves the delights which match the joys of our husbands' affections and the pleasures of their thoughts.' CL 293.4 (see also CL 75.5-6, 166, 193-194.)

<sup>29</sup> [2] What happens on entering upon marriage is almost the same. Then a person becomes more fully human, because by being joined with his partner he acts as one person with her. But this happens at the first stage, when there is a kind of picture [of conjugal love], as mentioned before. It begins in the same way from the

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bodily level, and progresses to the natural, but in respect of married life, and so to union into one. CL 59. (see also CL 192, 316.4)

<sup>30</sup> [7] People who have regarded adultery as unspeakable and have lived in chaste love of their marriage are more in the pattern and form of heaven than anyone else. This gives them a total beauty and a constant flower of youth. The pleasures of their love are indescribable, and increase to eternity. This is because all the joys and delights of heaven flow into that love; and this in turn is because that love comes down from the Lord's union with heaven and with the church and in general from the union of the good and the true that is heaven in general and in every individual angel in particular (see above, 366-386). Their external pleasures are so wonderful that they cannot be described in human words.

Still, what I have said about the correspondences of pleasures for people who are involved in heavenly love is only a little. HH 489. (see also CL 229)

<sup>31</sup> Sexual and conjugal love are both mentioned, because sexual love is not the same as conjugal love. Sexual love belongs to the natural man, conjugal love to the spiritual man. The natural man loves and desires only outward union and the bodily pleasures it gives. But the spiritual man loves and desires inner union and the delights of the spirit it gives, and he perceives that these are only possible with one wife, with whom the degree of union can perpetually increase. The more the union increases, the more he feels delights rising in the same scale, and lasting for ever. But the natural man never thinks of this. This is how it is that we say that conjugal love remains after death with those who reach heaven, those, that is, who become spiritual on earth. CL 38.

<sup>32</sup> Gospel of Mark 10:9

<sup>33</sup> That good can be divorced from truth, and truth from good, and that when divorced each still appears as though good and true, is because everyone has a faculty of acting called freedom, and a faculty of understanding called rationality. By abuse of these faculties a person may seem in outward appearances to be of a different character from what he is inwardly. Consequently an evil person may do good and speak truth, or a devil may feign himself an angel of light. DP 15 (see also DP 264-270)

<sup>34</sup> ...it is [a law] of the Divine providence that man should act from freedom in accordance with reason. To act from freedom in accordance with reason, to act from liberty and rationality, and to act from the will and the understanding, are the same thing; but it is one thing to act from freedom in accordance with reason, or to act from liberty and rationality, and it is another thing to act from freedom itself in accordance with reason itself or to act from liberty itself and from rationality itself. For a man who does evil from the love of evil and confirms that evil in himself, acts from freedom in accordance with reason; and yet his freedom is not in itself freedom, or freedom itself, but it is an infernal freedom that is in itself slavery; and his reason is not in itself reason, but is either a spurious or a false reason, or what is made to appear by confirmations to be reason. Nevertheless they are both of the Divine providence; for if the freedom to will evil, and to make it appear by confirmations to be in accordance with reason were taken away from the natural man, liberty and rationality, and will and understanding with them, would perish, and he would have no ability to be withdrawn from evils and reformed, and thus conjoined with the Lord and live forever. Consequently the Lord guards freedom in man, as man guards the apple of his eye. And yet by means of freedom, the Lord continually withdraws man from evils; and so far as He is able to withdraw him by means of freedom, He implants what is good by means of freedom. Thus in the place of infernal freedom, the Lord gradually endows man with heavenly freedom. DP 97.

<sup>35</sup> And a belt. That this signifies a general bond in order that all things may look to one end, is evident from the signification of a "belt," or "girdle," as being a general bond; for it gathers up, encloses, holds in connection, and secures all the interior things, which without it would be set loose, and would be scattered. That "the belt" denotes a general bond to the intent that all things may look to one end, is because in the spiritual world the end reigns, insomuch that all things there may be called "ends;" for the Lord's kingdom, which is a spiritual world, is a kingdom of uses, and uses there are ends; thus it is a kingdom of ends. But the ends there follow one another and are also associated together in a varied order; the ends which follow one another being called "intermediate ends," but the ends which are associated together being called "consociate ends." All these ends

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have been so mutually conjoined and subordinated that they look to one end, which is the universal end of them all. This end is the Lord; and in heaven with those who are receptive, it is love and faith in Him. Love is there the end of all their wills, and faith is the end of all their thoughts, these being of the understanding.

[2] When each and all things look to one end, they are then kept in an unbroken connection, and make a one; for they are under the view, the government, and the providence of One who bends all to Himself in accordance with the laws of subordination and consociation, and thus conjoins them with Himself; and also at the same time bends them to their companions in a reciprocal manner, and in this way conjoins them with each other. From this it is that the faces of all in heaven are kept turned to the Lord, who is the Sun there, and is thus the center to which all look; and this, wonderful to say, in whatever direction the angels may turn (see n. 3638). And as the Lord is in the good of mutual love, and in the good of charity toward the neighbor-for He loves all, and through love conjoins all-therefore the angels are also turned to the Lord by regarding their companions from this love.

[3] For this reason those things which are in ultimates, and which gather up and enclose, in order that each and all things may be kept together in such a connection, were represented by belts or girdles; which in the spiritual world are nothing else than goods and truths in the ultimates, or in the extremes, and which enclose the interior things. By the girdles around the loins were represented celestial goods, and by the girdles around the thighs, and also around the breast, were represented spiritual goods and truths in the ultimates or extremes. AC 9828