

# Charity

## The Practice of Neighborliness

Emanuel Swedenborg

Translated from the original Latin by William F. Wunsch

Second edition edited by William Ross Woofenden



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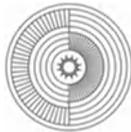


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SWEDENBORG  
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*Affectionately dedicated to the memory of  
Julian Kennedy Smyth  
who longed to see the contents of this little  
work made more generally known.*

*The human being is bom to become charity.*

— Emanuel Swedenborg



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## Preface to the Second Edition

This small, posthumous work, based on two incomplete manuscripts left by Emanuel Swedenborg, was first published in English in 1839 as *The Doctrine of the New Jerusalem concerning Charity*. A revised edition was printed in 1873, simply titled *The Doctrine of Charity*. It was not until William Wunsch's version, published in 1931, that the title was reduced to *Charity*, with the subtitle. *Or the Practice of Neighbourliness*. A few years later, in 1947, the Swedenborg Society, London, brought out a new version by Frank F. Coulson again titled *Charity*, but with the subtitle *A Translation of the MS. "De Charitate."* The only title in the work itself is *Charity (De Charitate)*, which appears at the beginning of the second draft.

For a number of reasons, none of these titles has proved to be entirely satisfactory. The word "charity" in customary usage generally means relief of material want. A less-common meaning for charity, but one found in the King James or authorized version of the Bible is brotherly love or the love of God for all mankind.

## XII PREFACE

Swedenborg used the Latin root *charitate* to mean a spirit of caring, or disinterested service, or a heartfelt delight in doing good to one's neighbor without any thought of recompense. Lacking a more accurate or familiar English word or phrase for this ideal, this edition again bears the now customary title *Charity*.

When Wunsch translated this fragmentary work, he made several decisions on how to handle the text, as explained in his Introduction, below. His arrangement of the text from Swedenborg's two incomplete manuscripts, for example, does not agree with that of John Whitehead's translation in *Posthumous Theological Works*, Vol. 1 (1996) of the Standard Edition published by the Swedenborg Foundation. This is not immediately obvious in the first Wunsch edition because Wunsch chose to omit the usual paragraph numbers found regularly in all of Swedenborg's theological works.

In this 1995 edition, the paragraph numbers have been supplied in the margins. This makes it possible for the interested reader to see quickly where the order of Wunsch's text may differ from two other currently available versions, that of Whitehead and the Coulson edition, noted above. Wunsch's Glossary and parts of his Introduction have been omitted in this edition. Minor changes have also been made in the text in order to conform to current language usage. The notes, except where otherwise indicated, are editorial and not those of Swedenborg.

A matter of interest to scholars is the probable date that Swedenborg wrote the drafts of this work. R. L. Tafel, in his *Documents concerning the Life and Character of Emanuel Swedenborg*, Vol. 2, Part 2 (1877), opted for 1764. James Hyde, however, in his *Bibliography of the Works of Emanuel Swedenborg* (1906), made a much stronger case for late in 1766 after the publication of *Apocalypse Revealed*. This date is, therefore, used in my *Swedenborg Researcher's Manual* (1988). The most weighty evidence favoring late 1766 is found at the end of paragraph 915 of *Apocalypse Revealed*, where Swedenborg speaks of doctrinal topics that "will be seen in the *Doctrine of the New Jerusalem concerning Charity*, where these things *will be set forth* [emphasis added] in their order."

Two observations are relevant here. First, this citation indicates that Swedenborg had intended to publish the yet-to-be-written work on charity. Second, the reference in paragraph number 70 of *Charity to Apocalypse Explained*, which was not published until after Swedenborg's death, was likely a slip of the pen, since the author clearly would not have referred his readers to an unpublished manuscript. Therefore, in this edition we have changed number 70 to read *Apocalypse Revealed*, with an explanatory note.

William Ross Woofenden  
Sharon, Massachusetts



# Introduction

About 1766, Emanuel Swedenborg sketched a small work which he called "Charity." His pen flew through a first draft, leaving often mere notes, a number of directions for rewriting, and much writing that is close to undecipherable. Then, with even less legibility, he began a second draft but proceeded only a little way. The manuscript remained in this unfinished state, and two pages are now missing from it.

*Charity* was first published in English nearly a century later from imperfect transcriptions. A generation later still, a photolithograph was made; and, on the basis of exact transcripts, a Latin edition was published, on which English translations thereafter were based.

The contents of the little work are highly practical and surprisingly timely.

*A Handbook of Personal Religion*

*Charity* combines in its few pages a manual of personal religion (even to the most private aspects of self-examination) and some outlines of Christianity's

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application to our more general affairs. It deals first with the inner religious life of the individual. Charity is the spirit of disinterested living. Our motive life is to be right and, as far as possible, pure in the divine sight. What are the Christian's springs of action? Nothing can be more searching on this subject than the opening chapters of this treatise. It conducts the individual life to the wells of pure living in God's influence in the soul. Good is good only when "done from the Lord"—when there is a flow of divine into human effort. And if this sounds at first like exhortation to traditional conversion, the reader will soon discover that the conversion with which these pages have to do is a lifelong religious discipline and education.

Chapter 7 is a manual of what charity is in priest, government head, judge, military leader, soldier, business person, farmer, and laborer, and attaches religion, if any discussion ever did, to the tasks of life. One might think it naive to say, as is said of an army officer, that "he can become charity, i.e., an angel," except for this view of the possibilities of disinterested pursuit of the good and true in whatever occupation, and except for the solid consideration that a disinterested life is angelic.

### *The Principle of Incarnation*

One all-pervading principle calls for a word of explanation. Swedenborg looks for an incarnation of the spirit of Christianity, whether in the individual life or in that of society. He finds it not enough to do the

## INTRODUCTION XVII

Christian thing. A doer of good deeds may leave something to be desired. "An evil as well as a good man can do good." What is wanted is an embodiment of the spirit of well doing, for then good deeds can actually be taken for granted. So Swedenborg says we are born "to become charity"; we are meant to be "embodiments" of it, its "containers"; indeed, we are to be "charities." In like manner, communities and nations are greater individuals capable, on an inspiring scale, of incorporating in themselves the spirit of disinterested service. Much of Swedenborg's language is in view of this concept of incarnation. His chief illustrations naturally come from the human body.

### *A Note about This Translation*

The present edition of this treatise seeks to give the substance of it as readably as possible. Some of the textual framework, however, has been abridged. Not reproduced are the two schemes of contents that Swedenborg drew up as he sketched his plan. In the actual composition he departed from both. We quote only three extracts from the incomplete second draft.\* Original schemes and the whole of the incomplete

\*These appear in this second edition after paragraph 12 (page 7) as paragraphs 203, 204, and 207, to agree with the numbering in the Whitehead and Coulson versions. It may have slipped Wunsch's mind that he also added two sections from draft 2 at the very end of his version, after paragraph 198 (page 76). These are numbered 212 and 213, as in the Whitehead and Coulson versions. — EDITOR

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second draft can be found in other editions. We have also omitted the preliminary recital in each chapter of the propositions to be taken up. The paragraphing of Swedenborg's manuscript is followed.

It seemed in keeping with the purpose this edition to employ a measure of freedom in translation.

Among purely formal changes is the usual substitution of the indefinite English "we" for the ever-recurring third person, a change that only tends to emphasize the practical character of the book.

William F. Wunsch

# Charity

*The Practice of Neighborliness*



## i. The First Step in Charity

***The first step in charity is to look to the Lord and to avoid evils for the reason that they are sins, which is done by repentance.***

*Failing to look to the Lord and to avoid evils as sins, we remain in evils.*

We are born into evils of every kind.<sup>1</sup> Our own will is nothing but evil. Unless we are reformed and regenerated, therefore, we not only remain as we were born, but even become worse, adding to the evils that we received hereditarily others done on our own account. Such we remain if we do not avoid evils as sins. To avoid them as sins is to avoid them as diabolical and infernal, and thus deadly, or because there is eternal

**1. One might presume from this and other similar statements that Swedenborg accepted the traditional view of "original sin," but he, in fact, rejected that view saying that we do not inherit *actual* evil but only evil *tendencies*. See, for instance, *True Christian Religion* n. 469 [2], which states that parents "pass on to their children a tendency to that evil which beset them themselves." — EDITOR**

condemnation in them. If we so regard them, we believe that there is a hell and a heaven and also that the Lord can remove evils if we, for our part, try to remove them. But see this demonstrated in the *Doctrine of Life for the New Jerusalem*, nn. 108-113. To that I add this: all evils are born pleasurable, for we are born into self-love, and this love makes pleasurable all our own, all we ourselves will and think. Moreover, unless the pleasures of evil that are rooted in us from birth are conquered, we remain in them to the end of life. They are conquered only if thought of as agreeable poisons that kill or as seemingly beautiful but poison-bearing flowers: in other words, only if they are regarded as death-dealing, and this until they turn undelightful.

*In the measure in which we fail to take account of sins and to know what things are sins, we seem to be free from them.*

The Word apprises us that we are sinners, in evils from head to foot, yet this is not to know, if we are unaware of any specific sin in ourselves. We pray then like a tinkling sound and confess like a tinkling sound, and yet, in the inmost self, believe that we are not sinful, a belief that becomes manifest in the other life. People will say then, "I am pure," "I am clean," "I am innocent," and on examination are found to be impure, unclean, and even corrupt. It is as if the skin were glowing and delicate outwardly, but the interiors diseased from the very heart, or like a fluid.

limpid on the surface, but putrid below from stagnation.

*As far as we take note of sins and know what they are, we can see them in ourselves, confess them before the Lord, and repent of them.*

We can do so if we wish, and a believer in eternal life will. Still, we are not to think only of what we do, but of what we want to do; for as we deem a thing allowable, we also do it, or if we refrain, it is because of the world. There is internal and external action or internal and external deed. External action or performance proceeds and issues from internal, like deed from effort. Effort in the human being is will. If then we do not do a thing in bodily act but consider it allowable, the effort or will remains, and this is a deed of the spirit. To take note of our sins, therefore, and to know what they are mean to take note of the thoughts and to know what they are, and to see what we make allowable, also what we seek, and what manner of thought we favor.<sup>2</sup> Whether, for example, we think whoredom is a sin, and how serious a one; whether hatred and revenge are; whether thefts are and the

**2. A note in the left margin runs: "Self-examination. If only of acts, it discovers little. Not enough. Why? If of thoughts and intentions, it discovers more. But if it scrutinizes what the man considers or does not consider to be sins, then it is revealing. For a man does whatever he makes allowable in himself. To make allowable is of the will, it is endeavor, and in spirit is done. It will be done in the body when obstacles are removed. Machiavellists are illustrations."**

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like; whether pride and arrogance are, contempt of others, and avarice. We have to remove the disguises (that is, the excuses) from these evils, if we have thrown any over them, and must consult the Word and see.

- 5 When we acknowledge that sin is sin, we can see the sins in ourselves; but when we make them allowable in thought, though not allowable in the body because of the world, we cannot see them. This last is like reversing a mirror to see one's face in it, or like wanting to see one's face but placing a linen net over the mirror.

- 6 *Before repentance good is spurious, and so is charity, for good belongs to charity.*

Evil is inwardly in us then, not opened, and therefore not cured; and real good cannot issue from evil—the fountain is impure. Good that issues from evil may wear the appearance of good, but internally it is the person such as the person is within. All we do is thus imaged forth, quite outside ourselves; I have seen it a thousand times. Good done in bodily act may thus have the appearance of good to those who see only the external, but within lie will and intention—the desire, for example, to be thought sincere and good in order to captivate souls for the sake of position or gain. In a word, the good is either self-righteous or hypocritical or diabolical—calculated to deceive or revenge or kill. But on death, when we are let into our

inner nature, this good is taken away, and there is undisguised evil instead.

All the good we do to the neighbor has its source in 7 charity or is charity. The quality of the charity may be known by the three tests proposed: (1) How far we avoid evils as sins. (2) How far we take note of sins and know what they are. (3) How far we have seen them in ourselves, confessed them, and repented of them. These tests will tell us what charity we have.

*The first step in charity, therefore, is to look to the 8 Lord and to avoid evils for the reason that they are sins.*

All the good that we do to the neighbor for the neighbor's sake, or for the sake of good and truth, thus for the sake of accord with the Word, or for religion's sake, thus for the sake of God, in other words, out of love or spiritual affection, is called good of charity or a good work. It is good not as it is traceable to the person, but insofar as it is from the Lord through the person. The Lord does good to all, mainly through others, and yet in such a way that we think it is our doing. He often impels the profane to do good to others, but out of an affection of self-love or love of the world. Such good is the Lord's indeed or from the Lord, but the person is not rewarded for it. But if someone does good not from a merely natural affection or love but from a spiritual one, that person is rewarded. The reward is the heavenly pleasure in

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such love and affection, which continues with the person to eternity, and this in proportion as the person does not act from self, that is, in proportion as the person believes that all good is from the Lord and takes no credit for it.

See in *Doctrine of Life for the New Jerusalem from the Commandments of the Decalog* (nn. 9-17 and 18-31) that we can do no good from ourselves which is good, but that, as we avoid evils as sins, we do good not from ourselves but from the Lord.

It is evident from this that, before repentance, there is no charity of which the good is from the Lord but from the individual; but after repentance, it becomes charity of which the good is not from the person but from the Lord. The Lord cannot enter someone and himself accomplish any good through that person before the devil, that is, evil, has been ejected, but only after it is ejected, which is effected by repentance. Then the Lord enters and does good by that person, and yet always in such a way that the person does not perceive but that it is done from self, though knowing that it is from the Lord.

These considerations make it plain that the first step in charity is to avoid evils as sins, which is done by repentance. Who does not see that a nonrepenting person is evil? Who does not see that an evil person is not possessed of charity? And who does not see that a person who does not possess charity cannot do charity? Charity has to come from the charity in us.

In conclusion, I must mention some passages from the Word, as from the Lord's words to the Pharisees to the effect that the inward being has to be purified. Sayings in Isaiah 1. Also some of the sayings at nn. 28-31 and 50-52 in the *Doctrine of Life for the New Jerusalem*.

[Here follow three excerpts from Swedenborg's hardly begun second draft] 3

*Acting for Ourselves to Avoid Evils as Sins*

The believer in God says inwardly, "I will conquer with God's help"; and, appealing to God, triumphs. This strength is not denied to anyone. For the Lord in his divine love is seeking constantly to reform and regenerate us, to purify us from evil. This constant endeavor of the Lord becomes an accomplished fact when we also wish and intend it. Only in this way do we receive power to resist and fight against evils. This is avoiding evils by our own action but still from the Lord. Before this, we are not receiving but rejecting. <sup>3</sup>

**3. Here Wunsch draws from Swedenborg's second draft of this chapter, inserting three related excerpts not included in the author's first draft. The paragraph numbers (generally supplied by the author in his published theological works) were supplied in this incomplete work by John Faulkner Potts for use in his *Swedenborg Concordance* (1888). In Potts' numbering, the first draft comprises number 1-198; the shorter second draft, numbers 199-215. Wunsch used only five of these second-draft paragraphs in his version: numbers 203, 204, and 207 here; and numbers 212 and 213 in chapter 12, p. 76. — EDITOR**

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### 204 *Two Means of Purification from Evil*

If we avoid evils not as sins but only because they damage us, we are not looking to the Lord but to ourselves, and we remain in our perverted state. When we avoid evils as sins, however, we avoid them because they are opposed to the Lord and to his divine laws; and then we appeal to the Lord for help and for strength to resist them, a strength never denied when sought. By these two means, a person is purified from inborn evils. If we do not embrace these two means, we can only remain as we were born. If people only look to the Lord and pray, they cannot be purified from evils because, having prayed, they think they are sinless or that their sins have been remitted, by which they understand that they have been taken away. Actually they remain in them. To remain in them is also to increase them, for they are like a disease that consumes and spoils everything around it. Nor are evils removed simply by avoiding them, for then people are looking to themselves; and by so doing, they strengthen the origin of evil, which consists precisely in turning away from the Lord and to self.

### 207 *Good before Repentance and after It*

Good before repentance is not good. Unless there is repentance, it is not done from the Lord but from the person. It has in it, therefore, the essence not of goodness but of evil, however much it appears in outward form like good. The world does not know this, but the

fact is evident after death. In the very sound of one's speech, it is audible what evil is in one, whether fraud or envy or boasting or pride or malevolence or hypocrisy or self-righteousness. All one's utterances resound with the evil that is within. Good before repentance is entirely self-regarding. Good after repentance is utterly different. It is good in its fullness, unimpeded from the Lord himself; it is lovely, innocent, pleasing, heavenly. Goodness itself is in it. It is living, shaped by truths. Whatever is thus from good, in good, and for good is a use to the neighbor and thus a portion of service. It puts away self, that is, evil, with every breath. In form it is like a lovely flower, beautifully colored, glistening in the sun's rays. With those in good,<sup>4</sup> therefore, there are forms of life that can never be comprehended by the natural person; they are unimaginable and cannot be described. They are forms of goodness. We call them forms of goodness truly enough, but the forms are really truths, and the good of love is the life in them. Good disposes truth into a form agreeing with itself and gives life to all truth. Such is good following repentance. <sup>4</sup>

**4. Opposite the remaining lines in this excerpt, Swedenborg wrote meaning perhaps that he meant to elaborate the section at a later time.**

## 2. Doing Good

*The second step in charity is to do good things for the reason that they are uses.<sup>5</sup>*

- 14 *It is charity's prompting not to will to do evil to the neighbor.*

Obviously, charity does no evil to the neighbor, being love to the neighbor. One who loves another fears to do the person evil; there is a union of souls between them. If people do evil to others with whom they are joined by love, they seem in their soul to be doing themselves evil. Who can do evil to one's children, wife, or friends? Doing evil is contrary to the good of love.

- 15 Do we not all see that a person who holds another in hatred or in enmity and wishes revenge or death to the other does not love the neighbor? That one who will violate and desert girls and ravish women does not love the neighbor? Or one who plunders or under any pretext steals another's goods or injures another's

**5. Wunsch deleted paragraph 13 because it consists of a list.**

reputation by slander or false witness? Or one who covets the house, the wife, or anything that is the neighbor's? It is plain, then, that charity moves us not to will to do evil to the neighbor.

Hence, Paul writes in two passages to the effect that loving the neighbor is fulfilling the law;<sup>6</sup> and elsewhere from the Word.

*Charity moves us to will to do good to the neighbor.* 17  
 This we all know, for it is generally believed that giving to the poor, helping the needy, relieving the widow and the fatherless, treating servants well, giving to churches, hospitals, and various pious uses are activities of charity; so, too, that feeding the hungry, giving drink to the thirsty, welcoming the stranger, clothing the naked, calling on the sick, visiting those in prison, and many other things are good works of charity. And yet they are good only insofar as a person avoids evils as sins. Done before a person avoids sins, they are good acts only outwardly, indeed are self-righteous, issuing as they do from an impure fountain. For what flows from such a fountain is inwardly evil. Self and the world are in such goodness.

It is common knowledge that doing Christian good deeds is charity. Many also go on to believe that good wipes out evil and that, then, there are no evils in us or that they are disregarded. But if we give no thought to our evils and do not repent of them, good does not wipe out evil.

6. Probably Romans 8:8-10 and Galatians 5:14.

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- 19 Many have believed so and thought that there was no evil in them. On being examined, they have confessed that they are full of evils and that if they were not kept in things external, they could not be saved.
- 20 *We can do good that we think is charity's and still not avoid evil, and yet all evil is contrary to charity.*  
Plainly, avoiding evil and doing good are two distinct things. There are people who do every good of charity from piety and with thought for eternal life, and yet do not appreciate that harboring hatred and revenge, committing adultery, robbing and injuring, slandering and bearing false witness, and many other things are evils. There are judges who live devoutly and yet count it no sin to give judgment in the interests of friendship or kinship or for prestige or gain. They know this but confirm themselves in the view that these are not evils. Others do likewise. In a word, avoiding evils as sins and doing Christian good are two distinct things. One who avoids evils as sins, it is true, does Christian good uses. For evil is contrary to charity and has therefore to be removed before the good done is done with charity or is an expression of charity. No one can do good and at the same time intend to do evil, or intend good and evil at the same time.
- 21 All good that in itself is good proceeds from inner intention. From this, evil is removed by repentance (the evil into which we are born resides there, too).

Unless we do repentance, therefore, evil remains in the inner will, and any good comes from the outer will. This is an inverted condition. For the inner qualifies the outer, and not outer, inner. The Lord says, "Cleanse first the inside of the cup and **platter.**"<sup>7</sup>

Man has a twofold will, inner and outer. The inner will is purified by repentance; the outer, then, does good from the inner. Outward good does not remove evil inclination or the root of evil.

*When we intend not to do evil to the neighbor, we expect to do good to him, but not the other way about.* 23

Good is civil, moral, or spiritual. Before a person avoids evils as sins, good is civil or moral. When a person avoids evils as sins—and not before—good, civil as well as moral, becomes spiritual.

Evil inclination lies deep within, and its enjoyment is more external. Thinking from an evil tendency and its pleasure, one either confirms evil and believes it to be allowable and so is in evil, or is not alive to any particular personal evil, thinking oneself to be whole.

Actually, we should all confess that we are sinners and that there is nothing sound in us from head to foot. This we can say, and say from knowledge, yet we cannot inwardly believe it unless we know first-hand from self-examination. Only then can we say from perception that there is no soundness in us.<sup>7</sup>

**7. Swedenborg wrote "N.B." opposite the foregoing paragraph.**

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Only in this way is a sore opened and healed. Other cures are palliative only.

26 The Lord preached repentance, did he not? And his disciples? Also, John the Baptist? Isaiah says that we first have to cease from evil and then learn to do good. Before this, we do not know what good is or what its nature is. Evil does not realize what good is, but good sees evil [Isa. 1:16-17].

27 *Being contrary to charity, evil has first to be removed (and this is done by repentance) before the good we do is the good of charity.*

Because evil must first be known in order to be removed, the laws of the decalog are the primary principles of the Word. Throughout Christendom, it is the first item in the Church's doctrine. All are introduced into the church by learning what evil is and by not doing it for the reason that it is against God.

28 This primary part of the Word was so holy, therefore, for the reason that no one can do Christian good before observing the commandments.

29 That good follows is plain from this: a judge says, "For this or that reason, I will not give judgment from evil, but justly," and he does good.

30 A farmer says, "I will not do my work other than justly and faithfully." He does good work.

31 So in a thousand instances. When anyone does not do evil he does good.

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

*Such as is our recognition of evil and consequently 33  
our removal of it by repentance, such is the good that  
is charity's.*

According<sup>8</sup> as we know what evil is, greater and less;  
according as we know evils of faith and evils of life;  
and how we desist from them. We desist from them  
as we look to the Lord and believe in him.

Give examples to explain this—that a person is 34  
such as he is inwardly; the purer the person is, the  
better the water of the fountain from which good  
flows.

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

As far as one puts off the old person, one puts on 36  
the new person.

As far as one crucifies the flesh, one lives in the spirit. 37

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

Recognition implies that we know what truth is 39  
and what falsity is. Removal is an act of the will. Both  
are of the life.

**8. These paragraphs are allowed to stand in this unfinished  
form to show the nature of the author's draft. [See Wunsch's  
introduction.]**

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- 40 *It follows, then, that the first step in charity is to look to the Lord and to avoid evils as sins and that the second step is to do good.*

An evil as well as a good person can do good. One can help others, doing many kind services out of good will, kindness, friendship, and pity. Nevertheless, these are not deeds of charity in the one who does them but for the person for whom they are done. In external aspect, it is charity.

- 41 Only after we have avoided evil as a sin several times does the good emerge of which we are capable. They are together in us. Yet one must be prior, and is really so, and more interior.

### 3. The Neighbor to Be Loved

***Spiritually conceived, the neighbor to be<sup>42</sup> loved is the good and the true.***

We say, "spiritually conceived," for such is the idea in which a spiritual person is inwardly, and angels have the same idea. The idea is withdrawn from matter, space, and time and especially from person.

*The human being is not a human being by virtue of<sup>43</sup> bodily form, but by virtue of the good and true in the person, or, what is the same, by virtue of will and understanding.*

We know that will and understanding, and not the form appearing like a person in face and body, are the person. The stupid and the insane still appear like human beings. Others are so naturally minded that, aside from being able to talk, they are like animals. And then there are those who are rational and those who are spiritual. The human form of these last may seem less beautiful, but they are human more than the others. Take away good and truth, and you have

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human figures in which there is nothing human. They become like paintings and graven images and like apes.

44 We use the terms "the good and the true" and "the will and the understanding" interchangeably because good is referrable to the will and truth to the understanding. For the will is the receptacle of what is good and the understanding of what is true.

45 The good and the true must exist, of course, in some subject. Nothing can be detached from its subject. The human being is the neighbor, therefore, but in a spiritual idea it is the good and the true, by virtue of which a person is human.

46 *The good and the true in people are, therefore, the neighbor to be loved.*

Imagine that you are choosing someone for some domestic work out of a group. Do you not choose according to the good and the true in the person? It is these that make a person to be human.

47 When you choose one of the number for some service, do you not inquire into the person's will and understanding?

48 The one you select is to you the neighbor whom you love. In countenance, a devil-person can look like an angel-person. Is not the angel-person to be loved, and not the devil-person? You do good to an angel-person because of the good and true in that person, but not to the devil-person. Charity requires that the latter should be punished if found doing evil, and the angel-person should be rewarded for doing good.

If you are thinking of choosing a wife from among 49 ten young women, five of whom are unchaste and five chaste, do you not choose one of the chaste, according to the good in her that agrees with your good?

*A neighbor's quality is the good in the person, or such as is the person, such is the neighbor.* 50

Not all people are equally the neighbor, as the Lord's parable about the man wounded by robbers teaches, in which we are told that the Samaritan who came to his aid was the neighbor.

Failing to distinguish the neighbor according to the 51 quality of good and truth in the person, we shall be misled over and over. Charity will be confused and finally become null. A devil-person may cry, "I am the neighbor; do good to me"; and if you do good to such a person, that person may kill you and others. You are putting a knife or sword in the devil-person's hand.

Naive people do this. They say that all are equally 52 the neighbor and also that it is not up to them to try to discover what another's quality is: "God looks to that. I must simply help the neighbor." But this is not loving the neighbor. When we love the neighbor out of genuine charity, we ask what a person is like and then give benefits discreetly according to the quality of the person's good.

In the other life, ingenuous people like these are 53 kept away from diabolical spirits because they let themselves be persuaded to do them good and to do

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evil to the good. The evil cry out, "Free me! Help me!" The greatest strength that the evil can acquire lies just here. Without the help of the simple and this kind of alliance with them, evil people are powerless; but with the help of those they deceive by using the name "neighbor," they are **strong.**<sup>9</sup>

54 Charity that is really genuine is prudent and wise. Other charity is spurious, being solely of the will or of good and not at the same time of the understanding or of truth.

55 *The degree of neighbor is the degree of the good and the true in a person; hence, no one is the neighbor in the same degree as another.*

There are distinguishable degrees of good—civil, moral, and spiritual.

56 Spiritual good is the neighbor that a person loves from charity. Without this good, there is no charity. It is spiritual good, for all in heaven are united according to it.

57 Moral good, which is true human good (for it is the reasoned good through which people live with one another in society) is the neighbor as far as it partakes of spiritual good. For moral good without spiritual is external good, and not internal, and springs from the external will. It can be evil and, in that event, is not to be loved. <sup>9</sup>

**9. Swedenbrog placed an "N.B." opposite this and the next paragraph.**

Civil good is the good of a life lived in accord with civil laws, and its first ground for not acting contrary to those laws is on account of penalties. When moral good is absent from it, and the spiritual good also that should be in the moral, civil good is animal-like, such as chained or caged animals show to those who feed or punish or caress them.

A person learns about civil good in early childhood from the decalog. The laws of the decalog first become civil laws, afterwards moral, and finally spiritual, and goods then first become goods of charity according to the degrees named.

True charity regards first of all the good of a person's soul and loves it because there is merging in it. Then it regards and loves the moral good that a person lives as a moral being, in accordance with the state of perfection of the person's reason. Finally, it regards civil good in accord with which a person acts in the world. In the measure of one's moral good, a person is a human being above the world and below heaven. But in the measure of one's spiritual good, a person is a being of heaven or an angel. The associating of people together is effected through this good, and then according to degrees by the good things of the lower degrees.

For example, there is the person who wills well and does not understand well; but one who does not understand well does not do well, and is hardly a rational-moral being. Conversely, a person who understands well and does not intend well is not the

neighbor as to the understanding. One who does not wish well, however adequately the person may understand, is not the neighbor.

61 In a word, the will makes the neighbor and the understanding insofar as it is the will's.

62 *Good of the internal will is the neighbor to be loved and not good of the external will, except as the latter makes one with the former.*

There is an internal and an external will; similarly, an internal and an external understanding.

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

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

65 The two wills are ordinarily separated in us, and widely so in hypocrites, pretenders, and flatters for gain.

66 But when these wills make one, then their goods make one good, which is the neighbor.

To be illustrated by examples and comparisons.

67 *Truth is the neighbor as far as it makes one with good, which it does in the same way that form makes one with essence.*

Any form gets its quality from the essence. The form is what the essence is.

68 This may be illustrated by the fact that the understanding, viewed deeply, is what the will is.

It may be illustrated from sound and speech and 69  
from many other things.

See in *Apocalypse Revealed* that truth is good, 70  
organized.<sup>10</sup>

From this it is evident that good, or the person in 71  
the measure of personal goodness, is, in a spiritual  
idea, the neighbor to be loved.

**10. The manuscript reads "*Apocalypse Explained*" here, but see  
the preface to this edition regarding this change. Pertinent pas-  
sages in *Apocalypse Revealed* are run. 906,908, and 917.**

## 4. The Scale of Neighbors

72 ***Charity's objects are the individual, a community, one's country, and the human race. All are neighbor in a restricted or a wide sense.***

We all know that an individual is the neighbor. A community is the neighbor because it is a composite person. One's country is because it is a composite of many communities and is thus a still more highly composite person. The human race is neighbor because it consists of large communities, each of them human in the composite, hence human in the widest sense.

73 *The individual is the neighbor according to the quality of that person's good.*

Since good is the neighbor (spiritually conceived) and a person is not only good's subject but, as the person does right, its object too, it follows that, in the natural idea, a person is the neighbor.

One individual is not the neighbor more than 74  
 another merely in point of person, but as to the good  
 from which the person is such a person. There are as  
 many differences of neighbor as there are differences  
 of good, and these are infinite.

People think that a brother or kinsman is more a 75  
 neighbor than a stranger or that a fellow citizen is  
 more a neighbor than a foreigner, but everyone is  
 neighbor according to personal good, whether the  
 person be Greek or gentile.

For a person is neighbor in the measure of spiritual 76  
 kinship or relationship. This is apparent in the fact  
 that everyone after death comes among those who  
 enjoy the same good, or what is comparable, similar  
 affections. Natural kinships, moreover, perish after  
 death, and spiritual succeed them. In a community in  
 heaven, all know one another and are associated  
 because they are in similar good. Of ten brothers in  
 the world, five may be in hell and five in heaven, and  
 these five in different communities. When they meet,  
 one does not know the other.<sup>11</sup> Their affections are  
 reflected in their faces. From this it can be seen that  
 every person is neighbor according to the person's  
 quality of good.

**11. In the intermediate region of the other world, or in what Swedenborg calls the world of spirits, he says all meet and recognize one another. Here he is speaking of those who have passed through that world and found their particular places in heaven or hell.**

- 77 The good qualities that are the criteria are more especially spiritual ones. Charity regards these primarily.
- 78 *A smaller or larger community is the neighbor according to the good that it fosters.*  
Every community in a country is created for uses, which are various. There are communities whose task is the administration of various civic matters, which are multiple, various judicial affairs, various economic matters, various churchly affairs—such as consistories, academies, and schools. There are also numerous educational communities.
- 79 We can only think of a community as a composite person. A community is the neighbor, therefore, according to the good of the service that it renders. If it renders distinguished services, it is more the neighbor; if it renders lowly services, it is less the neighbor; if evil uses, it is the neighbor only as is an evil person whose good I desire so that the person may become good; as far as possible I look for means to improve this person, even though the means may consist of threats, punishments, penalties, and privations.
- 80 A community that has a single function is viewed as a composite human being. When a country is viewed in this way, some are called members of government; but among themselves, they make one person whose members they are severally.
- 81 This resembles what is to be found in heaven. Every community there, smaller or larger, is like one

person. It also actually appears as one person. I have seen a distinguished community as a single person. The form of heaven is the human form.

A community on earth appears before the angels in 82 heaven in like manner as one human being.

*A person's own country is neighbor according to its 83 spiritual, moral, and civil good.*

We think of our country as a single entity. All the laws of justice, therefore, are enacted as if for one being. Our country is accordingly like its people en masse. It is also called a body, in which the leader<sup>12</sup> is highest. Its good, for which we are to take thought, is called the public good and the common good. It is also said of the leader that the people are in the body of that government.

When it pleases the Lord, a kingdom in heaven is 84 visualized before the angels as one person, in form such as its quality is. The form in general is one of spiritual affection—the form of the face, the form of its spiritual good; and the form of the body, the form of its civil good, while its manners, speech, and the like present its rational good. In seeing a kingdom as a single person, we see of what quality it is; and it is the neighbor according to its quality.

Birth does not make one person the neighbor more 85 than another, nor indeed do mother and father, nor education. These are considerations of natural good.

12. Latin = *rex* [king].

Neither proximity nor relationship makes one person the neighbor more than another; thus, neither does country. Our country should be loved according to the quality of its good. There is an obligation to serve it, which is done by consulting its use, for then all are consulted. The same does not hold for countries outside it because one country may not want another's good but may want to destroy it—its wealth and power and its means of self-defense. It would tend against the good of our own country to love another country more or to consult its good more. Our own country is, therefore, to be loved in a higher degree.

- 86 Suppose, for example, that I was born in Venice or Rome and that I am a Protestant. Am I to love my country or the land of my birth for its spiritual good? I cannot, nor as to its moral and civil good when these hinge on its spiritual good, as they do in part. But so far as they do not hinge on it, I can love that country, even though it finds me hateful. Thus, I will not spitefully treat it as an enemy or foe but will love it, not harming it but consulting its good, as far as it is good for it, and yet not doing so in a way to strengthen it in any falsity or evil. But about love of country more elsewhere.

- 87 *The human race is the neighbor in the widest sense; but divided as it is into empires, kingdoms, and republics, any one of these is the neighbor according to the good of its religion and morals, and according to the*

*good that it renders a person's country and that it identifies with its own good.*

These points are too comprehensive to be illustrated severally. Suffice it to say that if a person from another country and I reside in the same house or city, that person is my neighbor according to personal good.

This holds true of anyone like this person in that country. Suppose the person is the ambassador of a kingdom, representing the king and thus the kingdom. Surely this person is my neighbor according to the kingdom's religious and moral good, and as far as the kingdom desires good for my country and itself, especially insofar as the one good coincides with the other.

I am not speaking of any good but that of charity and of genuine charity. Evil people, even robbers and devils, can love each other, but not from charity or from the good of interior love; they are one another's neighbors because they make common cause in doing evil, in stealing, committing whoredom, taking revenge, killing, and slandering. But we are not speaking of such as they, for we treat here of charity and its good.

I can love all in the world according to their religion, those in my own country no more than those in other countries, nor those in Europe more than those in Africa. I love gentiles more than Christians if they live well according to religion, worshipping God from the heart, saying, "I will not do this evil because it is

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against God/ I do not love them according to their doctrine, however, but according to their life, for if I love them according to their doctrine alone, I love them as external people; but if according to life also, I love them as internal people. For if they have the good of religion, they have moral and civil good also; these cannot be separated. People with doctrine only cannot have religion. Their moral and civil good are lifeless and outward only, wanting to be seen and credited.

## 5. The Embodiment of Charity

***The human being is charity's subject, 90  
and the charity in the person is determined by  
what sort of subject the person is. It also  
determines what charity the person will  
exercise toward the neighbor.***

*The human being was created to be an embodiment of 91  
love and wisdom.*

Humans were created into the image and likeness of God; and God is love itself and wisdom itself.

We know that such as a person's charity is, such is 92  
the person. Yet love is wisdom's life and is the essence,  
while wisdom is the form that love takes, as we have  
shown many times in *Angelic Wisdom concerning  
Divine Love and Divine Wisdom*. There is no need to  
add more here.

93 *To be a human being today, a person must be charity embodied.*

We say "today" because, in the course of time from the first creation, people have become external, having turned away from love of the Lord to wisdom.

They have eaten of the tree of knowledge and of wisdom, and internal love has been turned into external.

94 The third heaven—from the earliest people—is in love and wisdom, but the second heaven comes from a lower love called charity and from a wisdom called intelligence. When finally people have turned quite external, their love is called charity and their wisdom, faith. Such is the spiritual status of people now.

95 There is spiritual but not celestial love with some, and even the spiritual love is charity. To them, faith means truth, and truth is what forms the understanding or intelligence.

96 By charity embodied or "in form" is meant that charity is a person's life, for the form comes from the life; how it does shall be told under the fourth proposition following.

97 An angel in heaven appears as charity embodied. The character of the charity is visible in the face and audible in the voice. For after death, we become our love, that is, our love's affection. A spirit or angel is nothing else. Indeed, the spirit or angel is a form of charity as to the whole body. It is remarkable that, looking at an angel, some have even recognized the form of the angel's charity in every member.

98 With us in the world, charity is not embodied down to face, body, and voice, but the mind can be its

embodiment; and after death, the mind is the spirit in human form. Still, a sincere person with no thoughts contrary to charity can be recognized by face and voice, though with some difficulty because there are hypocrites who can feign charity's sincerity, and indeed put it on, to the life. If, however, an angel inspects the face and listens to the voice, the angel knows what a person's quality is, not seeing the material mask to which the material person attends.

Embodiments of charity are innumerable, as many as the angels of the second heaven—infinite in number. Its varieties are as many as the affections of truth from good. This affection is charity. 99

One who is not an embodiment of charity is an embodiment of hatred or, if not an embodiment of affection of truth from good, is one of the affections of falsity from evil. Hell consists of these. All varieties of hatred and lust are to be found there. 100

There are genera and species of charities as there are of affections generally. We can speak of charities in the plural, therefore. And there are degrees of two kinds in it. We have treated of these degrees in the third chapter of *Angelic Wisdom concerning Divine Love and Divine Wisdom*. 101

*We are bound to be charity embodied, not from ourselves, but from the Lord; in other words, we are containers of charity.* 102

The life of anyone who is being regenerated is an affection of truth from good or charity. Life is only from life, or from the Lord, who is himself life, as he

teaches: that he is the way, the truth, and the life [John 14:6] and elsewhere; that as the father has life in himself, he has given the son to have life in himself [John 5:26] and elsewhere. And because life is God, the divine cannot be made a finite and created person's own but can only flow into the person as into a container and be attached, just as the eye is not light itself but can receive it, nor the ear hearing in itself but a container; so also the rest of the senses and also the mind and its interior senses.

103 The human being is, therefore, charity's subject, but a recipient subject, having been created a form recipient of life, as the eye was made a form recipient of light and objects in light, and the ear a form recipient of sound flowing in with its harmonies.

104 Those who think of themselves as a form of charity are deceived. They then think they are God or that the divine is transfused in them, in effect denying God. Or they place merit in the works of charity and cultivate an external charity but no internal, and then the Lord cannot dwell with them. The Lord dwells not in things that are a person's own but in what is his own. The Lord must dwell in the divine and, for this reason, makes us receivers of the proceeding divine, that is, of charity.

105 We have been created to think and will for ourselves and thus to speak and act for ourselves. On the other hand, we have been given to understand that all good of charity and all truth of faith are from the Lord. When we think contrary to this, we are not in the light of truth but in foolish light, which in

heaven's light is darkness. Nor can we be enlightened in other truths then, except in point of memory, but not as to perception, which is faith in its essence.

It is plain, then, that human beings are no more than embodiments of charity, that charity is the Lord's with people, and that people are enabled to act as though they were charity to the end that they may become receivers of it and realize a mutual union with God as if of themselves and yet from the Lord. 106

*A person becomes such an embodiment of charity when the good of the will and the truths of the understanding are united in the person.* 107

All that belongs to the will we call good, and all that belongs to the understanding we call truth, the will being in heaven's heat and the understanding in heaven's light. What we say of the will—that it has no character apart from the understanding (thus cannot be called anything then) but receives its character and becomes something in the understanding, one thing or another according to the latter's contents—this we can say too about good apart from truth and about good joined with truth.

We must, therefore, learn genuine truths. The good of the will unites itself with them and in so doing becomes the good of charity. 108

All charity's variety comes from this or from truths in the understanding, for truth in its essence is good, and truth is the form of good, just as speech is a form of sound (to be illustrated). 109

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no Sound has a twofold form, song and speech; so too the affection of truth from good or charity. We shall treat of them. \*3

m We have said, therefore, that charity is the affection of truth from good or the affection of spiritual truth. From this affection spring the affection of rational or moral truth and the affection of civil or natural truth.

112 Those in charity are therefore in light; and if they chance not to be, still they love the light. Light is truth, and heat, good. We know that all vegetation and fruitfulness are from good by truth. So too are spiritual vegetation and fruitfulness.

113 Those not in charity do not love truth in the light but may love it in the shade. Indeed, the truth of faith today is of this order, namely, that a thing is to be believed true even though not seen with the understanding. But falsity may be called truth then and, by corroboration, be substituted for it.

114 *All that issues from a person who is an embodiment of charity has a like nature, thus is also charity.*

Three things can be said to appear: thought, speech and action. From a person who is a form of charity, thought flows out of the affection that is charity, speech springs as a vocalizing of the affections (the thought's affection being the sound), and action begins by an impulse in which is charity. This <sup>13</sup>

13. There is an "N.B." here in the manuscript.

impulse proceeds from purpose, and the thought's affection gives the purpose.

Charity's manifestation is first of all in the interior 115 perception that is an outgrowth of spiritual heat and light. There the person's essence resides. Charity then extends itself into lower derivatives and emerges and develops much as a shoot and then a tree do from seed. The tree is what abides. The fruits are the good works, done in the body from the will of good and by the understanding of truth. So the tree comes into existence.

Charity's inmost embodiment is like a seed. Every- 116 one knows that nothing can be generated from a seed except what is of that species. All the issues are similar, although with much variety. Still, both a shoot and a branch with its fruits are generated from one seed.

A person who is charity inwardly, therefore, does 117 whatever is done from charity, although deeds, words, and thoughts will have infinite variety.<sup>4</sup> All a person does is an image of the person in varying form, with a common form everywhere manifest that is like a ground on which the variations arise.

Hence a person, speaking or acting, is known by 118 another, provided only that the person's main affection is known—from what purpose and what love, as

**14. A marginal note here reads: "There is a pity that is charity's, a mercy, a friendship, a kindness, a modesty. In a word, any and all virtues may spring from charity. They wear other names and are variously classified."**

from what fountain, the person speaks and acts. The Lord says that a bad tree yields bad fruit and a good tree, good fruit, and that a bad tree cannot yield good fruit.

119 A person's life is in all that the person wills and thinks, says and does. No one can act from any other life. Everything a person does is a personal expression of life, hence is a likeness of it.

120 In the spiritual world, all affections have their analogs in objects like trees, gardens, birds, and animals. In such things as these, closely inspected, the person's image appears. They are representations of person.

121 In a word, a person's image will be found within all that the person does.

122 *One may love the neighbor from no charity, but, strictly viewed, this is not loving the neighbor.*

Examples will make the point clear. An evil person can love a good person without loving the good in the person. An unbeliever in God may nevertheless feel moved to love a gentile who says that he does his work faithfully because God so wills. A person who is no lover of country can, as it were, love someone known as a lover of country, assenting to what the person says, reflecting, "This person is good at heart, speaking out of love." I have seen as many as a hundred hearers deeply impressed by a person noted for having love of country, and scarcely ten among them loved it themselves. In the same way, listeners will love the preacher who claims to be speaking from God and out of a zeal for the souls of the listeners.

Despite the fact that they do not love God or believe anything, they are moved when they listen and praise and love the preacher and send gifts. Sincere people are loved by insincere people; truthful people, by deceivers; the faithful, by the faithless; the chaste man who loves his wife, by unchaste persons; and so on.

This is the way things stand while the mind is in 123 general thought. But as soon as the general perception fades, the light does. This comes from subjecting the matter to the outlook of the lower thought and questioning it. Into this thought flows a light from the person or the world, but into the general thought, a light from heaven. Light from heaven flows steadily into a person's understanding, if only the person does not withdraw into personal light. On doing this, the person extinguishes whatever light from heaven there has been. All of us have a general perception of truth, but the love of what is lower casts us down from this height into a perception of ourselves. The latter perception is material, acting in accord with our eyesight. It is fancy or imagination.

*We really love the neighbor when we love the person 124 from charity in ourselves.*

Then we unite ourselves with the person's good and not with the person. Should the person forsake what is good, we no longer love the person. The union is a spiritual one, for, spiritually conceived, the neighbor is goodness.

To love the neighbor, therefore, we must ourselves 125 be embodiments of charity.

## 6. The General Good

126        *The human being is born to become charity and can become charity only by doing the good of use to the neighbor constantly from affection and pleasure.*

127        *The general good grows out of the goods of use that individuals do, while the goods of use that individuals do are grounded in the general good.*

We say "goods of use" because all goods of love to the neighbor or of charity are uses and all uses, goods. So we employ the compact term "good of use." We might call them fruits of use.

128        Everyone, as we know, is born to do a service and to do others service. Anyone who does not is called a useless member and is cast off. The person who only serves self is useless, too, though not so called. In a well-ordered state, provision is made, therefore, that no one shall be idle. The idle are compelled to do some work; even a beggar is, if well.

129        Infants and children in the charge of nursemaids and teachers do not do goods of use, to be sure, but

they are learning to do them and have it for a goal. The good of use is in the goal. To build a house, materials have first to be gathered, a foundation laid, and walls raised, and at length it is occupied. The good of a house is in occupying it.

The general good consists of the following things: 130  
 that in any community or country (1) there be the divine among them, (2) there be justice among them, (3) there be morality among them, (4) there be industry, knowledge, and integrity among them, (5) there be the necessities of life, (6) there be the necessities for employment, (7) there be the necessities for self-defense, (8) there be a sufficiency of wealth, affording the above three necessities.

While it consists of these things, the general good 131  
 does not come to pass of itself but arises from the individuals in the community and through the goods of use that they do. For even the divine is there through ministers, and justice through magistrates and judges, and morality through what is divine and just, necessities through work and business, and so on.

It is understood that every general thing is made 132  
 up of particulars; hence, the designation. And any general entity is what its parts are. A garden is what the trees and their fruit are; meadows are what the crops of grass are; fields, what the grain is and the plants and flowers; a ship is what all its numerous parts are. The arrangement and the character of the parts make the general thing more perfect or less perfect.

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133 It is also recognized that the goods of use done by individuals are grounded in the general good, for from it each draws individual good of use. The general good is the source of all necessities whether of life, employment, or self-defense, and also wealth by which the necessities are procured. For under the common good, we have in mind not only a state and its communities but also a country or a kingdom. But these are far-reaching subjects and will be explained more clearly in what follows. For there are many variations, all agreeing, however, with this law.

134 *The goods of use that individuals do, out of which the general good arises, are ministries, offices, callings, and different occupations.*

We mean by "ministries" priesthoods and their duties; by "offices," various civil positions; by "occupations," we mean the work of artisans and others, which is various; and by "callings," various pursuits, businesses, and domestic services. Of these four, the state or community consists.

135 Those engaged in ministries provide that the divine shall be there; the various civil positions, that justice shall be there, as well as morality, industry, knowledge, and integrity; various workers, that there shall be the necessities of life; also merchants, that there shall be the necessities for employment; soldiers, that there may be protection that helps especially to a sufficiency of wealth; as do farmers.

136 Everyone appreciates that the general good is in

keeping with the goods—the occupations and pursuits—of all kinds.

*All the callings and occupations, viewed as goods of use, help constitute a form answering to the heavenly form.*

The heavenly form is such that everyone is engaged in some ministry, office, occupation, or work. Heavenly communities know no idleness. No one who does nothing or who wishes to live at ease or only to talk, walk, and sleep is tolerated there. Things are so arranged that people are allotted their places, nearer the center or farther from the center, according to use. The nearer the center, the more magnificent the dwellings; the more remote, the less magnificent; with variations in east, west, south, and north. On entering a community, all are introduced into their callings and allotted homes answering to their work. Every community is a series of affections, fully ordered.

All are delighted with their work there. They get pleasure from it. They flee idleness as they would a pestilence. All do their work from a love of use and so find joy of heart. The general joy also flows into them. So we may know, from heavenly communities supremely, both that individuals disposed according to varieties of affections constitute the general good and also that every individual derives personal good from the general good.

The same fact holds good on earth, and earthly communities correspond then to heavenly; and when

they correspond, these things are present. The divine is present, justice is, morality and integrity are, wisdom is, industry is. The common life inspires all these in individuals when the single member, that is, an angel, is in charity.

140 Out of the general good, and in the measure in which they have charity, angels are given the necessities of life and service and also wealth and especially pleasure and happiness.

141 This, however, is not known on earth, where we put pleasure and fortune in honors and wealth. If we spend our lives so, we become mean and miserly and enter hell. But when we do our work from an affection of charity, we enter a heavenly community.

142 Innumerable occupations and callings, all spiritual, are to be found in heaven; they can be described, but not so as to be comprehended.

143 *They also constitute a form that answers to the human form.*

The human body is organized as we have said heaven is. All things in the body are goods of use in a most perfect form; and being in a most perfect form, they come to sensation as a single entity and yet are all different; and in each kind, there are again various things in their own sequence and order. There are organs of sensation, which are five; there are viscera, which are many; there are organs of procreation, which are many in either sex; there are external

members. The things belonging to the mind, that is, to the will and understanding, are still more numerous.

The general things in the body are the heart and 144 lungs. Their action passes into all parts of the body, organs, viscera, and members. The general things in the mind are the will and understanding. These general things keep in view the individual things as their parts of which they consist and the parts, the general from which they arise.

All things in the body are formed from use, in use, 145 and for use. All are forms of use.

The form of government in the soul's body is such 146 that everything gets its task from what is general, and care is taken that the general enables each thing to subsist. The heart furnishes blood to all parts of the body. Each part takes its allotment and, in turn, makes its contribution. In short, the form is wonderful.

We have a celestial organization of uses in the 147 body. This is attested by the fact that a heavenly community is like a human being. It also actually appears as a human being. Uses there constitute that being, because, in point of uses, the form of heavenly community corresponds to the form of the physical body.

The heavenly form is a person in things greatest 148 and least. So heaven as a whole is human; every community is; each angel is. The reason is that the Lord, from whom heaven exists, is a Person [*Homo*].

149 *In this form, each individual is a good of use within the scope of the person's office or employment*

Charity is nothing else than an affection of truth from good, and an affection of truth from good is an affection of use. For unless an affection of truth from good issues in act, it dies. Acting on it is use.

150 Genuine truth, the affection of which is charity, always has life with the neighbor in view. Consequently, the affection of truth from good always has it in view, too. The good from which the affection springs is the will to do and to know in order to do. Otherwise, it is not genuine good, from which is truth.

151 Therefore, when a person is a use or a good of use, the person is also a charity.

152 And then the person is called charity "in form." The person is its image also. All things in such a person are charity's, for intending use generally, the person does so in every instance. The life and soul of this person have become a love of use or an affection of use.

153 A person looks inwardly to the Lord then and outwardly toward work.

154 *The human being is born to become charity and can become charity only by constantly doing the good of use to the neighbor from affection and pleasure.*

We shall tell in the following section how we can do the good of use to the neighbor constantly and this, from affection and its pleasure.

We can do charity constantly if we make charity 155  
consist in good deeds only.

When uses are not constant, there is an interruption 156  
during which we can be turned aside into all sorts of  
loves and cravings, and not only leave off charity but  
also abandon good works. Charity perishes then at  
the hands of its opposites, and we serve two masters.

We can also do the good of use from an affection 157  
for glory, honor, and gain and for the pleasure we  
take in these things. We are not a charity then but a  
lust, a form not of heaven but of hell. In hell, people  
do good works under compulsion but not from any  
affection for them; they are forced to it.

## 7. Charity and Lifework

158 *Looking to the Lord and avoiding evils as sins, people who do the work of their office or employment sincerely, justly, and faithfully become embodiments of charity.*

This follows from the preceding law, that the human being is born to become charity and that, to become charity, a person must do the good of use constantly from affection and with pleasure. When people do the work of their office or employment sincerely, justly, and faithfully from affection and the accompanying enjoyment, they are constantly in the good of use, not only toward the community or the public but also toward individuals or private citizens. But this implies that they are looking to the Lord and avoiding evils as sins. For the first step in charity, as we showed above, is to look to the Lord and avoid evils as sins, and the second is to do goods. The goods that they do are goods of use, which they do daily. When they are not doing them, they are thinking of doing

them. An interior affection remains within and desires it. So they are constantly in the good of use from morning to night, year in and year out, from early life to life's close. They cannot otherwise become embodiments or containers of charity.

We shall treat now of charity in priests, in magistrates and in officials under them, in judges, in army leaders and commanders under them, also in common soldiers, in business people, in workers, in farmers, in ship captains and sailors, and in servants.

*Charity in priests*

160

Priests do the good of use constantly and become embodiments of charity if, looking to the Lord and avoiding evils as sins, they do the work of the ministry committed to them sincerely, justly, and faithfully. They do this when the saving of souls actuates them. When this affects them, truths affect them, for, by truths, they lead souls to heaven; and they lead souls to heaven by truths when they lead them to the Lord. They then love to teach truths diligently from the Word, for teaching truths from the Word, they teach them from the Lord. The Lord not only is the Word (John 1:1-2,14) but the way, the truth, and the life (John 14:6), and the door. One who enters the sheepfold by the Lord as the door, accordingly, is a good shepherd; but one who enters the sheepfold not by the Lord as the door is a bad shepherd, who is called a thief and a robber (John 10:1-9).

161 *Charity in magistrates*

We mean by magistrates the chiefs in kingdoms, republics, provinces, cities, and communities with jurisdiction in civic affairs. The occupants of such posts, looking to the Lord and avoiding evils as sins, and doing the work of their high office sincerely, justly, and faithfully, do the work of use constantly, both to the community and to individuals in it, and become charity embodied. This takes place when the good of the subjects or citizens actuates them. If this good actuates them, it leads them, together with others who are wise and God-fearing people, to enact useful laws, to see that they are kept, and above all to live under them; likewise to set over the people intelligent and well-disposed subordinates, through whom, under supervision, judgment and justice may prevail and the common good be steadily accomplished. These officers will consider themselves highest in the order of those who are serving others, and not as heads; for a head governs all things of the body from love and wisdom itself, and the Lord alone is love and wisdom itself. And by him, a chief magistrate, too, will be led as a servant.

162 *Charity in officials under magistrates*

By officials under magistrates, we mean those appointed by them over the people to discharge various necessary and useful duties. Any of these, looking to the Lord and avoiding evils as sins and

doing the work of their office sincerely, justly, and faithfully, become charity embodied. For they do the goods of use continually, whether they are on duty or off duty. The desire to do the goods of use persists in their mind, and this affection is the very life of charity. Use governs them and not prestige, except for use's sake. Under such officials is a smaller general good commensurate with the scope of their functions, and subserving the greater and the greatest general good, that of the kingdom or republic. When officials who are charity do their own work sincerely, justly, and faithfully, they care at one and the same time for this lesser common good of their province and for the greater and greatest. Aside from this, or after account is taken of the difference between the more extended and the more restricted scope of their respective uses, subordinate officials stand much as do magistrates, of whom we have treated. The lesser use also depends like a servant on the greater.

*Charity in judges*

Judges who look to the Lord and avoid evils as sins and render just judgments become embodiments of charity, for they do goods of use both to the community and to individuals in it, thus to the neighbor. They do so constantly when sitting as judges and when not sitting, thinking, speaking, and acting as they do from justice. For what is just (in the spiritual idea, the neighbor) controls their affections. Such

judges pass judgment on all people from justice and at the same time with impartiality, for the two qualities are inseparable. They also give judgment from the law then, for all law aims at these two things. Just judges halt suits when cunning people try to pervert the sense of the law. They count it a sin in giving judgment to regard friendship, or a gift, or relationship, or influence, or any other consideration than that a person who lives according to the laws is entitled to security. Even when judging justly, they count it a sin if they do not put justice in the first place but the second. All the judgments of such judges are charity's doing, even when they inflict fines or penalties on guilty evildoers, for so they correct them and take care that they shall not harm others who are innocent and who are the neighbor, being like fathers who, if they love their children, punish them when they misbehave.

164 *Charity in army leaders*

By army leaders, highest officers are meant, whether king or archduke or one appointed to hold command. If they look to the Lord and avoid evils as sins, and if they act sincerely, justly, and faithfully in the affairs of their leadership and command, they do goods of use that are goods of charity. Meditating on these things always, applying themselves to them, and doing them, they become charity. Even if they are kings or archdukes, they do not love war but peace and love it right through war. They go to war only for

the defense of their country, thus not as aggressors but as defenders. Afterwards, once war is under way, if the only defense is aggression, they become also aggressors. Unless born otherwise, they are brave and decisive in battle. Following battle, they are mild and merciful. In battle, they will act like lions if possible, but after battle like lambs. They do not exult at the overthrow of an enemy or over the glory of victory, but over the deliverance of their country and their people from invasion by an enemy and so from damage and destruction. They act prudently, care faithfully for the members of their army, as a father of a family for the children and household; and they love them, each as they do their work sincerely and actively, besides many more things. Cunning with them is not cunning but prudence.

*Charity in commanders under army leaders*

All of these may become charity, that is, angels of heaven, if they look to the Lord and avoid evils as sins and do the work of their command sincerely, justly, and faithfully. They also do goods of use, then, that spring from charity. Their minds are in these goods, and when the mind is constantly in goods of use, it becomes a form of charity. The country is their neighbor. In the spiritual idea, the defense of it and its security from invasion and destruction are the neighbor. They do not exult falsely when they have done nothing of merit or for that matter, when they have done something that has merit. They consider

their deeds their duty, and this makes them quiet in mind and not boastful. In war, they love the soldiers under them for their quickness, sincerity, and obedience; take good care of them; and wish as well to them as to themselves, for the soldiers are victims of the glory of the use of their leaders. For commanders have a glory of use and a glory of honor. Those who are charities place the glory in the use and not in the honor. Other things stand with army officers as they do with army leaders of whom we have treated, with such difference as the scope of the command makes. I have seen commanders of the character described in a relatively high heaven, and I have seen commanders not such in hell.

*Charity in common soldiers*

Soldiers who look to the Lord and avoid evils as sins and who do their work sincerely, justly, and faithfully also become charity (for in this there is no distinction of person); for they abhor unjust plundering and despise unjust shedding of blood. In battle, it is another thing. Then, they do not feel this abhorrence, thinking only of the enemy as someone wanting their blood. Their fury ends at the summons of the drum to desist from slaughter. With victory, they look on captives as neighbors according to the quality of their good. Before battle, they lift their mind to the Lord and commit their life into his hand. Having done so, they let the mind down from this height into the body and are brave, the thought about the Lord (which

they are now unconscious of) remaining still in their minds beyond the courage. If they die, they then die to the Lord; if they live, they live to the Lord.

*Charity in business people*

People of business become charity if they look to the Lord and avoid evils as sins and transact their business sincerely, justly, and faithfully. They act from prudence as though it were their own, but nevertheless trust in divine providence. They are not depressed, therefore, in misfortunes nor elated in success. They think of the morrow and yet do not think of it. They think what they must do on the morrow and how, but they do not think of the morrow in that they ascribe future things to divine providence and not to their own prudence—indeed, they ascribe their own prudence to providence. They love the business in which they are engaged as the main matter and money as the instrumental and do not make the latter the principal and the former the instrumental. They love the work that is itself a good of use and not the means more than it. They do not distinguish them in this way, to be sure, and yet they are so distinguished when they look to the Lord and avoid evils as sins, avarice in particular, which is itself an evil and the root of more evils. In loving to do their own good, they love the common good. For this lies hid in that, as a tree root is hidden underground, from which, however, the tree grows and flowers and bears fruit. Not that they give of their own beyond what is due.

but the public good is also the good of their fellow citizens (arising from it) whom they love from the charity of which they are embodiments. No one can know charity's hidden things within oneself, not seeing them; but the Lord sees them.

*Charity in workers*

By workers, we mean laborers and artisans of different kinds. If they look to the Lord and avoid evils as sins and do their work sincerely, justly, and faithfully, they also become embodiments of charity, as they love their work and apply themselves to it. For their occupations are goods of use, serving the neighbor for various necessities and utilities, such as food, clothing, defense, maintenance, amusement, and many other things, and contributing to the good of the state. When people put their mind on their work and employment out of a love of it, they live in it in affection and thought, and are kept from thinking and loving vain things. They are led by the Lord to think and love goods, and also to think and love the means to good, which are truths. It is otherwise with those who are not intent on any work. Workers who look to the Lord and avoid evils as sins avoid idleness, for this is the devil's pillow.<sup>15</sup> They avoid insincerity and deceit and luxury and intemperance. They are industrious, sincere, sober, content with their lot,

15. A Danish proverb. See William G. Benham's *Book of Quotations* (1907), 787b.

and do their work for the neighbor as for self; for in the performance of their work, they have the opportunity to love themselves and the neighbor in equal degree.

*Charity in farmers*

Farmers, or farm workers and vinedressers, who look to the Lord and avoid evils as sins and do their work sincerely, justly, and faithfully become charities in spirit; and when they become spirits on death, they are in the form of charity (that form is the human form in which all are after death). Such farmers rise early, arrange their work, apply themselves to it, and are constant and happy in it. Their work done, they are thrifty, sober, vigilant. They act justly with their household at home, sincerely abroad with others. They regard the civil laws of justice, such as those in the decalog, as divine and observe them. They love their fields and vineyards because of the products and the products because they are a blessing, and render thanks to the Lord and so look to him steadily.

*Charity in ship captains*

Ship captains, to whom ships and their cargo are entrusted or who own them, also become charities if they look to the Lord and avoid evils as sins and do their work sincerely, justly, and faithfully. Their work is a greater good of use than many others, for it serves for worldwide communication and for world unification. And this surpassing work becomes a good of

use, that is, a good of charity in them, as they act prudently from their knowledge, direct their efforts watchfully and soberly to the success of the voyage, do not expose themselves rashly to dangers, do not lose heart in the midst of them; safe from them, they give thanks and praise to the Lord. They deal justly and sincerely with the sailors, faithfully with the ship's owners, justly with foreigners where the ship puts in; they have nothing to do with pirates; they are content with their pay, and with legitimate gains beyond it. Seafarers who are charities, looking to the Lord and avoiding evils as sins and doing their work sincerely, justly, and faithfully, pray and sing praises more devoutly morning and evening than those whose life is spent on land, for they trust more than these to divine providence. I counsel seafarers hereafter to pray to the Lord, because he and no other is God of heaven and earth and sea (Matthew 11:27, 28:81; John 3:35,17:12).

*Charity in sailors*

Sailors, too, become charities as they look to the Lord and avoid evils as sins and do their work sincerely, justly, and faithfully. In avoiding evils as sins, they avoid the devil, for the devil is evil itself. They are accepted by the Lord, then, and the goods that they do then they do from the Lord. They do goods constantly only in the work enjoined on them, which is that of the seafarer. It is a good work, being a good of use. When they shun the devil and are accepted by the Lord, they do not commit the evils listed in the

decalog, that is, they do not kill, do not commit adultery, do not steal, do not bear false witness; for no one does these things who loves the neighbor. Those persons do not love their neighbors who hold them in such hatred that they wish to kill them, who would commit adultery with another's spouse, who would steal and plunder another's goods, who would bear false witness against the neighbor, and so on. These evils they certainly avoid who look to the Lord. And such sailors do not fear death, for if they die, they die in the Lord and come into heaven; and there all people love one another as brothers and sisters, and render each other good services. I exhort sailors now, as I have ship captains, to approach the Lord and pray to him, for none other is God of heaven and earth and sea.

*Charity in servants*

Like their overseers, servants become charities, that is, angels, when they look to the Lord and avoid evils as sins and do the work of servants sincerely, justly, and faithfully. Their work—a true and constant good of charity—is to wait on their overseers, to wish them well, to speak no evil of them, to act as sincerely in their absence as in their presence, and not scorn to serve, for everyone in whatever degree of dignity must serve; even a king must serve the Lord. Insofar as people serve faithfully, they are loved and led by the Lord. Insofar as people look to the Lord and avoid evils as sins, they also serve freely and not under compulsion.

## 8. Charity and Worship

173      ***Charity's signs are acts of worship.***

All of charity is referable to looking to the Lord and avoiding evils as sins and doing the goods of use that belong to one's employment.

Worship, however, is an external of body or of mind. Externals of the body are by act and speech, and externals of the mind are done indeed by will and thought, but are closely connected with externals of the body.

174      Externals of the body belonging to worship are (1) going to church, (2) hearing sermons, (3) singing devoutly and kneeling in prayer, (4) observing the sacrament of the supper. Then at home (1) prayer morning and evening and at meals, (2) talking with others about charity and faith and about God, heaven, eternal life, and salvation, (3) in the case of priests, preaching too and also private teaching, (4) and in anyone, teaching children and servants about such things, (5) reading the Word and books of instruction and piety.

Externals of the mind belonging to worship are 175  
 (1) thinking and meditating about God, heaven,  
 eternal life, and salvation, (2) reflecting on the  
 thoughts and intentions, whether they are evil or  
 good, and that the evil is from the devil, the good  
 from God, (3) averting the mind from talk of things  
 impious, obscene, and filthy, (4) besides thoughts  
 there are also affections that lodge themselves in the  
 sight and sensation.

These are called externals because they are closely 176  
 connected with externals of the body and indeed  
 make one with them.<sup>16</sup>

*Charity is to be found in the internal person and the 178  
 sign of it in the external.*

It is known that the human being is internal and  
 external. It is also known that the internal person is  
 called "spirit" and the external "flesh." People speak,  
 and some know, of the battle between spirit and flesh.  
 The spirit that battles with the flesh is the internal  
 person, which is charity.

The character of the internal person can make itself 179  
 known only through the external person. It reveals  
 itself in this combat with the external. It reveals itself  
 especially when we examine ourselves, see our evils  
 and from knowledge confess them and resolve to  
 repent, and then resist our evils and persuade our-  
 selves to live a new life.

16. Wunsch deleted 177 because it consists of a list. — EDITOR

- 180 If we fail to do these things, our internal person is evil; but if we do them, our internal person is good. The Lord acts into the external person by way of the internal. A battle ensues, for evil resides in the external. Into the external person, called the flesh, spirits from hell, called the devil, are admitted, and the Lord within the person fights with them. If we for our part also fight, we triumph; and as far as the devil is conquered, room is made for goods to enter from the internal person. Thus, a person gradually becomes a new person and is regenerated.
- 181 Whatever the internal person projects from self and presents to be seen and felt in the external is called a sign. If there is charity in the internal nature, it leads a person to reflect on personal evils, and the person comes to recognize and know them. If the person fails to do this, the external gives no sign of charity. Even if the external is then worshipful and pious, it is no sign of charity. The charity is external and not internal, and this is not charity.
- 182 By a sign is meant an evidence and confirmation that a thing exists, because it indicates and signifies, illustrates, and attests.
- 183 No internal is without its sign, its evidence. Any charity in the internal person or in the spirit that fails to fight with the external person and the flesh perishes. It is like a fountain of pure water that stagnates for lack of an outlet; either the fountain's flow ceases or the water fouls from stagnation.

(In another place, many confirmations of these things are to be given from the Word.)

\* \* \* \* \*

[Two pages of the original manuscript are missing at this point, including the opening discussion of the next proposition.]

## 9. Charity and "Charities"

***Charity's benefactions are all such good deeds as a person who is charity volunteers aside from the person's occupation.***

*No one is saved by these benefactions, but by the charity from which they come and which accordingly is in them.*

These benefactions are outside people, whereas charity is in people, and we are saved according to the quality of the good or charity in us. After death, most people who in the world wondered about their salvation, on finding that they are alive and on hearing that there is a heaven and hell, boast that they have done good works, given to the poor, helped the needy, and made contributions to pious uses. But they are asked, "What was your motive in doing these things? Did you avoid evils as sins? Did you give thought to them?" Some reply that they have had faith. But they are told, "If you did not think of evils in you as sins, how could you have faith? Faith and

evil do not keep company." Inquiry is then made into the character of their life work, whether they did the uses of their occupations for fame, honor, and gain as principal goods, thus for their own sake, or whether for the neighbor's sake. They say that they did not distinguish between these in this way. The reply is made, "If you looked to God and avoided evils as sins, these two would have become distinct, for the Lord distinguishes them. Insofar as they did not do this, they acted from evil and not from good. Our very affection is evident in the spiritual world, and its nature made manifest. Such as we are in our affections, such are all things that proceed from us. All of us are led, therefore, to the community where our affection is.

Those who make charity to consist only in good deeds or benefactions that have no charity in them unite themselves with infernal spirits inwardly and with heavenly spirits outwardly. But what is outward is finally stripped from all people, and they are left to their inner nature.

## 10. Charity and Legal Obligations

***Charity's obligations are all things that a person ought to do besides those mentioned above.***

The obligations of charity include taxes levied on subjects and citizens for different necessities and uses in the state, customs, duties; the expense and outlay for spouse, children, servants and workers, and, in turn, their dependents; some things, too, that a person assumes as obligations. Besides these, there are civil duties of deference, obedience, honor, and social exchange that deserve to be called obligations because a person ought to do them. But it would fill pages to detail them. We call the uses imposed by the laws of a kingdom "obligations" of charity, because charity does them from duty and not of its own initiative, and yet, regarding them as uses, it does them sincerely and good-naturedly. The sincerity and good intention of charity are present in every obligation with those

who have charity, but both the sincerity and the good intentions are in keeping with the uses that they foresee in the obligations and also with the disposition that they know how to make of the uses.

These obligations look the same outwardly with people who have no charity, but are unlike inwardly. For with them, there is no sincerity nor good intention. If they do not fear the laws, therefore, or if they can elude them under some pretext, they defraud. The obligations mentioned above are not the only obligations to such as these. The very laws of justice seem impositions to them, for they observe them only for fear of punishment and of disrepute and therefore as a duty, and not from love of justice or from a love of the neighbor.

## 11. Charity and Recreation

*Charity has its diversions, which are various enjoyments and pleasures of the bodily senses, serving to recreate the mind.*

Among these are social occasions and conversations about public, private, or household affairs; walks and pleasant views of beautiful palaces and homes, of trees and flowers in garden, wood, and field, and of people, birds, and flocks; also shows of different kinds representing the moral virtues or depicting events in which something of divine providence appears. These recreations and others like them come through the sense of sight. Then there are melodies and songs that touch us according to their correspondence with the affections and, besides these, suitable jests, expanding the mind (these on the part of the sense of hearing). There are also banquets, feasts, and entertainments and the pleasantries accompanying them; games, too, at home played with dice, balls, and cards, and dances at weddings and at festive gatherings. All such things are useful diversions for

recreating the mind. There are manual occupations that give the body exercise and divert the mind from the works of its calling. There is reading, too, in books delightful for narration and for opinion and the perusal of the news in newspapers.

All these serve for diversions to everyone in office 190 or employment. They may be called diversions of the office or employment. In reality, they are diversions of the affection that we engage in our work. For in any employment, there is an affection that stretches the mind and keeps it intent on its work or pursuit. Unrelaxed, the mind becomes dull and its desire stale, as salt on losing its saltiness no longer stimulates or as a bow, never unstrung, loses the force of its elasticity. This is just as true of the mind, kept day after day in the same ideas; or the eyes, gazing only at one object or steadily at one color, for to look steadily at a black object or at red or at white, as at snow, destroys the sight. On the other hand, the sight is enlivened if a person looks at many colors simultaneously or one after another. Any form delights by its variety, as does, for example, a garland of skillfully arranged roses of different colors. We find the rainbow more charming than light itself.

Steadily intent on its work, the mind longs for rest 191 and, in order to rest, drops to the physical life and seeks pleasures there answering to its activities. The mind chooses these to suit its inner state in the organs of the body. The interior parts of the body get their pleasure chiefly from the senses of sight, hearing.

smell, taste, and touch; for those pleasures, drawn though they are from outside, wind their way into the several parts of the body's members and organs. The body's inward sense of pleasure and well-being has no other source. The several fibers and tissues, capillaries and connecting structures, and thus all the organs in general have their sensations of pleasure. We perceive all this not separately but as one diffuse sensation. A person's pleasures, however, are in keeping with the character of the mind, pure or impure, spiritual or natural, heavenly or infernal. The will's love with its affections is within all physical sensation, and the understanding gives us to perceive the delights. The love of the will with its affections is the life in all sensation; the attendant perception of the understanding grasps the sensation. All delights and pleasures arise in this way.<sup>x7</sup>

As daily work keeps the mind stretched with all of us, and it is the mind that is to be relaxed and revived by diversions, obviously diversions will vary according to the affections within each mind. Diversions are one thing if the affection of charity is present, another if there is only an affection for honor there, another if it is an affection only for gain, another if we perform our duties only for the sake of self-maintenance,

**17. A marginal note here adds: "For the body is a concatenated work and one form. Sensation communicates itself like a force applied to a chain with its individual links, and as a form that has been fused together link on link."**

another if only for prestige or if only for profits to make us rich or to let us live in pleasure, and so on.

If the affection of charity is present, any of these 193 diversions will refresh it: shows, games, instrumental and vocal music, beauties of field and garden, and social life. Deep in them, being renewed as it rests, the love of work and service remains. The longing for one's work sets a term on the diversions and brings them to an end. The Lord has been flowing into the diversions from heaven and bringing renewal; he also gives the interior sense of pleasure in them, of which those know nothing who are not in the affection of charity. He breathes a fragrance into them or a kind of sweetness perceptible only to the person. We mean by "fragrance" a spiritual pleasantness and by "sweetness," a spiritual delight. Pleasantness we predicate of wisdom and of its attendant perception in the understanding, while delight we predicate of love and its affections in the will. Those in no affection of charity do not have the experience, because the spiritual mind is closed to them; in the degree in which they depart from charity the mind on its volitional side is as if compressed with glue.

The diversions named are outwardly the same with 194 people who have only an affection for honor, that is, who do the works of their calling only for reputation's sake, to be praised and promoted. These people work, they are alert in their work, and do uses in abundance, not however from a love of use, but from

self-love, thus not out of love to the neighbor but from a love of glory. They may take pleasure in the works of their calling, but it is an infernal pleasure. It may seem like heavenly pleasure to them, because the two are alike outwardly. Their pleasure is full of undelight, however, for they have no rest or peace of mind except as they meditate on fame and honor and while they are being honored and idolized. When they are not thinking of these desired ends, they plunge into pleasures, drunkenness, luxury, fornication, hatred, and revenge, and into slander of the neighbor who does not pour out a libation in their honor. And when they are not promoted to higher honors, they grow tired of their work and give themselves up to leisure and become idlers, and on their departure from the world become demons.

The diversions named also serve those who have an affection only for gain, but then are carnal, inspired only by pleasure in riches. Such people are careful, prudent, and industrious, especially when they are merchants and artisans. If they are officials, they are vigilant in the duties of their office but sell their uses; if judges, they sell justice; if priests, they sell salvation. Wealth is their neighbor. They love office for the wealth to be gained by it. Those high in office may even sell their country and betray army and fellow citizens to the enemy. All this makes plain what their love is like in the diversions named: it is full of despoiling. These people rob and steal when they do

not fear civil law or public punishment or loss of reputation (which they cherish for the sake of gain). They seem sincere but inwardly are insincere. The uses they perform in their offices and employments are pleasant and delightful to them only as manure is to pigs or as mice are to cats. They look on people as does a tiger or wolf on sheep and lambs to devour them if possible. They do not know that the good of use has any reality. There is infernal pleasure and delight in their diversions. They are like donkeys that see nothing pleasant in meadow or field except what is to be eaten, such as the grain of wheat or barley. But these things are said of the avaricious.

The diversions named are the only *uses* to those who do the duties of their calling merely for the sake of self-maintenance, to those who perform them only for a reputation, and to those who perform them only for profit in order to grow rich or live in pleasure. These are carnal and sensual people. Their spirits are unclean. They do the work of their calling for the diversions' sake. They are human beasts—dead, and their duties are burdens to them. They look for substitutes to do the work of their office, retaining the name and the salary. When not engaged in the diversions we have named, they are idlers and slackers. They lie in bed considering only how they may find companions with whom to talk, eat, and drink. They are a public burden. After death, such people are confined in workhouses under a critical taskmaster who fixes

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the daily stint. Only as they do their work are they given any food or clothing or lodging. This continues until they are driven to do something useful. The hells abound in such workhouses—we may say something more about them at the end of our treatise. These workrooms reek, for agreeable odors arise only from a life of spiritual love or from a life of the love of service.

## 12. Charity, Church, and Religion

***Charity and faith make a unit. There is no church where there is no truth of faith, and there is no religion where there is no good of charity.***

We have treated of the union of charity and faith in 197 the *Doctrine of the New Jerusalem about Faith*, also in the *Apocalypse Revealed*, as also in *Angelic Wisdom about Divine Providence* and in *Angelic Wisdom concerning Divine Love and Divine Wisdom*.

All the points in these works may be summed up in 198 two. First, no grain of spiritual faith is possible without charity, charity being the life, soul, and essence of faith. Second, the faith is what the charity is, and any faith that precedes charity is a faith that has been learned or that has been handed down historically; in other words, is only information.

[Here ends the manuscript of Swedenborg's first draft of the work.]

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Church and religion make a unit, like truth and good. As truth is connected with faith and good with charity, they make a single entity by union, as faith and charity do; or, to be better understood, they make a unit as understanding and will do. As we know, people may understand well and yet not intend well. They may understand truths and speak them from understanding, and yet not do them from purpose. When they will as they understand and do as they say, then will and understanding make a unit in them. It is the same with church and religion. The church is a church from its doctrine, and religion is religion by virtue of a life according to doctrine. The doctrine must be composed of truths and the life must be one of good works.

(To be developed by the following propositions:)

1. All truths of faith in the church come from the Word.
2. Truths of faith from the Word teach what is to be believed and done if a person is to be allotted eternal life.
3. The term "church" has doctrine more in mind; and "religion," life in accordance with doctrine.
4. There is neither church nor religion with those in whom faith is separated from charity and doctrine from life.

THE END

[The reader is reminded that this work is based on two fragmentary manuscripts.]