

# You Shall Not Commit Adultery. (Live Chastely with a Wife.<sup>1</sup>) (Mercy<sup>2</sup>)

The Sixth Commandment

- from -

*Secrets of Heaven*

Emanuel Swedenborg

SH 8903. Verse 13. *You shall not commit adultery*, signifies that those things which are of the doctrine of faith and of charity are not to be perverted; thus that the Word is not to be applied to confirm evils and falsities; also that the laws of order are not to be upset.

SH 8904. *You shall not commit adultery*. That this signifies that those things which are of the doctrine of faith and of charity are not to be perverted, thus that the Word is not to be applied to confirm falsities and evils, also that the laws of order are not to be upset, is evident from the signification of "committing adultery," "debauching," and "whoredom," as being in the spiritual or internal sense, to pervert the goods, and falsify the truths, which are of the doctrine of faith and of charity. And as these things are signified by "committing adultery," there is also signified to apply the Word to confirm evils and falsities; for the Word is the very doctrine itself of faith and charity, and the perversion of the truth and good of the Word is its application to falsities and evils. That these things are signified by "committing adultery" and "debauching" in the spiritual sense, is known to scarcely any one at this day, for the reason that within the church few now know what the spiritual is, and in what respect it differs from the natural. And scarcely any one knows that there is a correspondence between the two, and indeed of such a nature that the image of the one is presented in the other, that is, the spiritual is represented in the natural, consequently that the spiritual is like a soul, and the natural is like its body; and thus that through influx and the consequent conjunction they constitute a one; as in the regenerate person do his internal person which is also called spiritual, and his external person which is also called natural. [2] Such things being at this day unknown, it therefore cannot be known what is signified by "committing adultery," further than being unlawfully conjoined as to the body. These things, as has been said, being at this day unknown, the reason may be told why "committing adultery" in the spiritual sense signifies to pervert those things which are of the doctrine of faith and charity, thus to adulterate goods and falsify truths. The reason,

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<sup>1</sup> Emanuel Swedenborg, *True Christianity* 330 Note: Swedenborg wrote in Latin. The Latin word here is "uxor," meaning "wife," "the female spouse". And yet the concept that Swedenborg is talking about is one that relates to both males and females. The fact that Swedenborg used "uxor" instead of "conjux" (or "conjux"—an alternate spelling) meaning "married partner" may be explained by the fact that he typically wrote from a male perspective.

<sup>2</sup> Emanuel Swedenborg, *Secrets of Heaven* 8867

which at this day is a secret one, is that married love descends from the marriage of good and truth, which is called "the heavenly marriage." The love which flows in from the Lord and which exists between good and truth in heaven, is turned into married love on the earth, and this by correspondence. Hence it is that the falsification of truth is "whoredom," and the perversion of good is "adulteration," in the internal sense. Hence also it is that they who are not in the good and truth of faith cannot be in genuine married love; and also that those who find the delight of life in adulteries can no longer receive anything of faith. I have heard it said by the angels that as soon as any one commits adultery on the earth and takes delight in it, heaven is closed to him, that is, he refuses any longer to receive from heaven anything of faith and charity. That at this day in the kingdoms where the church is, adulteries are made light of by very many persons, is because the church is at its end, and thus there is no longer any faith, because there is no charity; for the one corresponds to the other. Where there is no faith, falsity is in the place of truth, and evil is in the place of good, and from this there flows the result that adulteries are no longer accounted as criminal; for when heaven is closed with a person, such things flow in from hell. (See what has been said and shown before on this subject, n. 2727-2759, 4434, 4835, 4837.) [3] That "to debauch," and "to commit adultery," in the internal or spiritual sense denote to falsify and to pervert the truths and goods of faith and charity, consequently also to confirm falsity and evil by wrong applications from the Word, can be seen from the several passages in the Word where mention is made of "committing adultery," of "debauching," and of "committing whoredom;" as will plainly appear from the following passages; as in Ezekiel:

Son of man, cause Jerusalem to know her abominations. You committed whoredom because of your name, and poured out your whoredoms on every one that passed by. You took of your garments, and made for yourself high places of various colors, and committed whoredom upon them. You took the vessels of your adornment of My gold and of My silver, which I had given you, and made for yourself images of a male; you committed whoredom with them. You have taken your sons and your daughters, whom you have borne to Me, and these you have sacrificed. Was there little of your whoredoms? You have committed whoredom with the sons of Egypt, your neighbors, great of flesh; and have multiplied your whoredom to provoke Me. And you have committed whoredom with the sons of Asshur, when you were insatiable; yea, you have committed whoredom with them, and yet you were not sated. And you have multiplied your whoredom, even to the land of traffic, to Chaldea; and yet in this you were not sated. A woman, an adulteress under her man, takes strangers. They give hire to all harlots; but you have given hirings to all your lovers, and have recompensed them, that they may come to you from every side for your whoredoms. Wherefore, O harlot, hear the word of Jehovah. I will judge you with the judgments of adulteresses, and of the shedders of blood (xvi. 2, and following verses);

[4] who cannot see that by "whoredoms" here are signified falsifications of truth and adulterations of good? And who can understand a syllable of the passage unless he knows that "whoredom" has such a signification; also unless he knows what is meant by "the sons of Egypt," by "the sons of Asshur," and by "Chaldea," with whom Jerusalem is said to have "committed whoredom?" That she did not do this with those

peoples themselves is manifest. It must therefore be told what these things signify in the internal sense. By "Jerusalem" is meant the church perverted; her "garments" here denote truths which are perverted; consequently the falsities which are acknowledged are "the high places of various colors;" "the sons of Egypt" denote memory-knowledges; "the sons of Asshur," reasonings; "Chaldea," the profanation of truth (that "garments" denote truths, see n. 1073, 2576, 4545, 4763, 5248, 5319, 5954, 6914, 6918; that "high places" denote worship, and "the high places of various colors," here, the worship of falsity, n. 796); "vessels of adornment of gold and of silver" denote the knowledges of good and truth (that "vessels" denote knowledges, see n. 3068, 3079; that "gold" denotes good, n. 113, 1551, 1552, 5658, 6914, 6917; and "silver," the truth of good, n. 1551, 2048, 2954, 5658); "images of a male" signify appearances and likenesses of truth (n. 2046); "the sons and daughters whom they bare" denote the truths and goods which they have perverted. (That "sons" denote truths, see n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373; and that "daughters" denote goods, n. 489, 2362, 3024; that "the sons of Egypt" denote the memory knowledges through which is perversion, n. 1164, 1165, 1186, 1462, 2588, 4749, 4964, 4966, 5700, 5702, 6004, 6015, 6125, 6651, 6679, 6683, 6692, 6750, 7296, 7779, 7926; that "Asshur" denotes the reasoning through which by means of memory-knowledges the truths of faith are perverted, and the goods thereof adulterated, see n. 119, 1186; and that "multiplying whoredom even to the land of Chaldea" denotes even to the profanation of truth; also that "Chaldea" denotes the profanation of truth, n. 1368); from this it is plain why she is called "a woman an adulteress," and also "a harlot." [5] In like manner we read of Babylon in the *Apocalypse*:

There came one of the angels that had the seven vials, and spoke with me, saying to me, Come, I will show you the judgment of the great harlot that sits upon many waters; with whom the kings of the earth have committed whoredom, and the inhabitants of the earth were made drunken with the wine of her whoredom. It was Babylon the great, the mother of the harlots and of the abominations of the earth (Rev. xvii. 1, 2, 5; xiv. 8; xviii. 3).

That "Babylon" denotes those who pervert the truths and goods of the church for the sake of self-dominion and of self-gain, and this even to profanation, is evident from the signification of "Babel" (n. 1182, 1283, 1295, 1304, 1306-1308, 1321, 1322, 1326, 1327). Hence it is that Babylon is called "a harlot" and "the mother of harlots." They who know nothing of the internal sense will believe that the kings of the earth who committed whoredom with her signified kings upon the earth, or kingdoms. Yet they do not signify kings, or kingdoms, but the truths of faith of the church, to "commit whoredom" with which denotes to pervert them. (That "kings" denote the truths of faith, see n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 6148; and that "the earth" denotes the church, n. 566, 662, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577, 8011, 8732.) "The inhabitants of the earth made drunk with the wine of whoredom" denotes that they who were within the church were brought into errors and ravings through the falsities of evil; for to be "made drunken" denotes to be led into errors through false reasonings and wrong interpretations of the Word (n. 1072). "Wine" denotes falsity from evil (n. 6377); consequently "the wine of whoredom" denotes falsity from the perversion of truth. That "earth" denotes the church has just been shown; she is said to "sit upon many waters," because upon falsities, for in the genuine sense "waters" denote truths, and in the opposite sense, falsities (n. 729, 790, 8137, 8138, 8568). [6] That "to commit adultery and whoredom" denotes to pervert the

goods and the truths of the church, is plainly evident also from another passage in Ezekiel:

Two women, the daughters of one mother, committed whoredom in Egypt; they committed whoredom in their youth. Oholah is Samaria, and Oholibah is Jerusalem. Oholah committed whoredom under Me; and she doted on her lovers, on the Assyrians her neighbors, clothed in blue, governors and leaders, all of them desirable young men, horsemen riding on horses. She bestowed her whoredoms upon them, the choice of all the sons of Asshur. Yet she forsook not her whoredoms from Egypt; for they lay with her in her youth. Oholibah was more corrupt in her love than she, and in her whoredoms above the whoredoms of her sister. She doted on the sons of Asshur. She added to her whoredoms, when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion, and she loved them at the look of her eyes. The sons of Babel also came to her to the copulation of loves; they defiled her with their whoredom. Yet she multiplied her whoredoms, while she remembered the days of her youth, wherein she had committed whoredom in the land of Egypt. She doted on them more than their courtesans (xxiii. 2 and following verses).

In this passage also no one can fail to see that by “whoredoms” are meant spiritual whoredoms, that is, perversions of the good, and falsifications of the truth, which are of the church; also that the things here contained in the internal sense are not manifest unless it is known what is signified by “the sons of Egypt,” by “the Assyrians” or “the sons of Asshur,” by “Chaldea,” and by “Babel;” for it is clear that these nations are not meant, but such things as are of falsity; because the inhabitants of Samaria and Jerusalem did not commit whoredom with them. But what is signified by “Egypt,” “Asshur,” “Chaldea,” and “Babylon” can be seen shown just above. [7] From the following passages also it is evident that “whoredoms” and “adulteries” in the internal sense denote falsifications and perversions of good and truth, thus adulterations of these; as in Hosea:

Strive with your mother, strive, because she is not My wife, and I am not her husband; that she may remove her whoredoms from her faces, and her adulteries from between her breasts. I will not have mercy on her sons; because they are sons of whoredoms. For their mother has committed whoredom, saying, I will go after my lovers, that give me my bread and my water, my wool and my flax, my oil and my drinks. But I will lay waste her vine and her fig-tree, whereof she has said, These are my harlot-hire that my lovers have given me (ii. 2, 4, 5, 12);

by “mother” in the internal sense is here meant the church (n. 289, 2691, 2717, 4257, 5581, 8897); in like manner by “wife” (n. 252, 253, 409, 749, 770), who is said “not to be a wife,” because in truths perverted, that is, in falsities; by “sons” are meant the truths of the church, here falsities, because they are called “sons of whoredoms” (n. 489, 491, 533, 2623, 2803, 2813, 3373, 3704, 4257). What is meant by “bread,” what by “water,” what by “wool and flax,” also by “oil and drink,” and likewise by “vine and fig-tree,” has been shown in their places; namely, that they are the goods of love and of charity, also the

goods and truths of faith interior and exterior; but in the opposite sense evils and falsities; for goods become evils, and truths become falsities, when they are perverted. (What is meant by "bread," see n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4217, 4735, 4976, 5915, 6118, 6409; also what by "waters," n. 739, 790, 8137, 8138, 8568; what by "flax," n. 7601; and what by "oil," n. 886, 3728, 4582; what by "drink," n. 3069, 3168, 3772, 8562; what by "vine," n. 1069, 5113, 6376; and what by "fig-tree," n. 4231, 5113.) "Harlot-hire" denotes the falsity of doctrine which they vaunt as truth. [8] In the same:

My people asks wood, and their staff answers to it, because the spirit of whoredom has led them astray, and they have committed whoredom from under their god. They sacrifice upon the tops of the mountains, and burn incense upon the hills, therefore your daughters commit whoredom, and your daughters-in-law commit adultery. If you, Israel, commit whoredom, let not Judah become guilty. Shall I not visit upon your daughters, because they commit whoredom, and upon your daughters-in-law, because they commit adultery? for they divide with whores, and they sacrifice with prostitutes (iv. 12-15);

"to commit whoredom from under their god" denotes to pervert truth, for by "god" in the internal sense is signified truth, and in the opposite sense, falsity (n. 2586, 2769, 2807, 2822, 4295, 4402, 4544, 7010, 7268, 7873, 8301, 8867); "mountains and hills" denotes loves, here the loves of self and of the world (n. 795, 796, 1691, 2722, 6435); "the wood of which counsel is asked" denotes the good of the delight of some cupidity (n. 643); "the staff which answers" denotes imaginary power from one's own intellectual (n. 4013, 4015, 4876, 4936, 7011, 7026). As "gods" in the genuine sense signify truths, and in the opposite sense falsities, therefore falsifying truths and adulterating goods is signified by,

They have gone a whoring after strange gods, as after Baal, after Molech, after idols (Ezek. vi. 9; Lev. xx. 5; and elsewhere).

[9] From all this it can now be seen what is meant by "adulteries" and "whoredoms" in the following passages:

Come here, you sons of the sorceress, the seed of the adulterer, and she has committed whoredom; against whom do you delight yourselves? against whom make you wide the mouth, and thrust out the tongue? are you not born of transgression, a seed of a lie, who have been hated among gods under every green tree? (Isa. lvii. 3-5).

It shall come to pass at the end of seventy years, Jehovah will visit Tyre, that it may return to its harlot-hire, and commit whoredom with all the kingdoms of the earth upon the faces of the world (Isa. xxiii. 17).

And a man put away his wife, and she went from him, and was another man's; she committed whoredom with many companions. You have profaned the land with your whoredoms and with your wickedness. Have you seen what backsliding Israel has done? She goes away upon every high mountain, and under every green tree, and you commit whoredom

there. Moreover her treacherous sister Judah went away, and she also committed whoredom, insomuch that she has profaned the land by the voice of her whoredom; she has committed debauchery with stone and with wood (Jer. iii. 1, 2, 6, 8, 9).

This is your lot, because you have forgotten Me, and trusted in a lie; your adulteries, and your neighings, the wickedness of your whoredom, on the hills in the field I have seen your abominations. Woe to you, O Jerusalem (Jer. xiii. 25, 27).

Against the prophets. The land is full of adulterers; for because of the curse the land mourns; the pastures of the wilderness have dried up, because both prophet and priest practice hypocrisy. In the prophets of Jerusalem also I have seen a horrible stubbornness, in committing adultery and walking in a lie; they have strengthened the hands of the evil; they speak a vision of their heart, not out of the mouth of Jehovah (Jer. xxiii. 9-11, 14, 16).

They have wrought folly in Israel, and have committed debauchery with the wives of their companions, and have spoken a word in My name falsely, which I commanded them not (Jer. xxix. 23).

[10] From these passages it is very manifest that “to commit adultery,” and “to debauch,” denote to explain and pervert the truths of the Word from one’s own heart, that is, from one’s own, in such a manner as the loves of self and of the world persuade one to do; consequently it is to speak lies, that is, falsities, as is openly said. Again:

Do not be glad, O Israel, because you have committed whoredom from under your God, you have loved harlot-hire upon all the cornflowers (Hos. ix. 1).

Jehovah spoke to Hosea, Go, take to yourself a woman of whoredoms and children of whoredoms; because in whoring the land commits whoredom from behind Jehovah (Hos. i. 2).

Woe to the city of bloods! Because of the multitude of the whoredoms of the well-favored harlot, the mistress of sorceries, that sells nations through her whoredoms, and families through her sorceries (Nahum iii. 1, 4).

Your sons shall be feeders in the wilderness forty years, and they shall bear your whoredoms forty years; according to the number of the days in which you spied out the land, for every day a year, shall you bear your iniquities (Num. xiv. 33, 34).

[11] Inasmuch as falsifications of truth and adulterations of good corresponded to whoredoms on the earth, therefore the penalty of death was for adulterers (Lev. xx. 10); and the daughter of a man who was a priest, if she profaned herself by committing whoredom, was to be burnt with fire (Lev. xxi. 9); also no daughter in Israel was to be exposed to whoredom (Lev. xix. 19). In like manner a bastard was not to come into the

congregation of Jehovah, not even his tenth generation (Deut. xxiii. 2); and the hire of a harlot was not to be brought into the house of Jehovah, because it is an abomination (Deut. xxiii. 18). [12] From these passages it can now be fully seen what is signified by "committing adultery," namely, that in the external sense it is to commit adulteries; in the internal representative sense it is to worship idols and other gods by means of such things as are of the church, consequently idolatry external and internal; but in the internal spiritual sense are signified adulterations of good and perversions of truth. From all this it is plainly evident whence it is that adulteries are in themselves so wicked, and are called "abominations," namely, from the fact that they correspond to the marriage of falsity and evil, which is the infernal marriage; and on the other hand, why genuine marriages are holy, namely, from the fact that they correspond to the marriage of good and truth, which is the heavenly marriage. Nay, genuine married love descends from the marriage of good and truth, thus out of heaven, that is, through heaven from the Lord; whereas the love of adultery is from the marriage of falsity and evil, thus from hell, that is, from the devil.

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You Shall Not Commit Adultery.  
(Live Chastely with a Wife.<sup>3</sup>)  
(Mercy<sup>4</sup>)

The Sixth Commandment  
- from -  
*The Apocalypse Explained*

Emanuel Swedenborg

AE 981:2, 3. Thus far five commandments of the Decalogue have been explained. Now follows the explanation of the sixth commandment, "You shall not commit adultery." Who at this day can believe that the delight of adultery is hell with a person, and that the delight of marriage is heaven with him, consequently so far as the person is in the one delight so far he is not in the other, because so far as a person is in hell so far he is not in heaven? Who at this day can believe that the love of adultery is the fundamental love of all infernal and diabolical loves, and that the chaste love of marriage is the fundamental love of all heavenly and Divine loves; consequently so far as a person is in the love of adultery so far he is in every evil love, if not in act yet in endeavor; and on the other hand, so far as a person is in the chaste love of marriage so far he is in every good love, if not in act yet in endeavor? Who at this day can believe that he who is in the love of adultery believes nothing of the Word, thus nothing of the church, and even in his heart denies God; and on the other hand, that he who is in the chaste love of marriage is in charity and in faith, and in love to God; also that the chastity of marriage makes one with religion, and the lasciviousness of adultery makes one with naturalism? [3] All this at this day is unknown because the church is at its end, and is devastated as to truth and as to good; and when the church is such, the person of the church, by influx from hell, comes into the persuasion that adulteries are not detestable things and abominations, and thus comes into the belief that marriages and adulteries do not differ in their essence, but only as a matter of order, and yet the difference between them is like the difference between heaven and hell. That such is the difference between them will be seen in what follows. This, then, is why in the Word in its spiritual sense heaven and the church are meant by nuptials and marriages, and hell and the rejection of all things of the church are meant in the Word in its spiritual sense by adulteries and whoredoms.

AE 982:5. Since adultery is hell with a person and marriage is heaven with him, it follows that so far as the person loves adultery he removes himself from heaven; consequently adulteries close heaven and open hell, and this they do so far as they are believed to be allowable and are perceived to be more delightful than marriages. The

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<sup>3</sup> Emanuel Swedenborg, *True Christianity* 330 See footnote #1 for further information.

<sup>4</sup> Emanuel Swedenborg, *Secrets of Heaven* 8867

person, therefore, who confirms himself in adulteries and commits them from the favor and consent of his will, and turns away from marriage, closes heaven to himself, until finally he ceases to believe anything of the church or of the Word, and becomes a wholly sensual person, and after death an infernal spirit; for, as has been said above, adultery is hell, and thus an adulterer is a form of hell. And since adultery is hell it follows that unless a person abstains from adulteries and shuns them and turns away from them as infernal he shuts up heaven to himself, and does not receive the least influx therefrom. Afterwards he reasons that marriages and adulteries are alike, but that marriages must be maintained in kingdoms for the sake of order and on account of the education of offspring; also that adulteries are not criminal, since offspring are equally born from them; and they are not harmful to women, since they can endure them, and by them the procreation of the human race is promoted. He does not know that these and other like reasonings in favor of adulteries ascend from the Stygian waters of hell, and that the lustful and bestial nature of humankind which inheres in him from birth attracts them and sucks them in with delight, as a swine does excrement. That such reasonings, which at this day possess the minds of most people in the Christian world, are Stygian, will be seen in what follows.

AE 983:2-4. That marriage is heaven and that adultery is hell cannot be better seen than from considering their origin. The origin of true married love is the Lord's love for the church; and this is why the Lord is called in the Word the "Bridegroom" and the "Husband," and the church the "bride" and the "wife." It is from this marriage that the church is the church in general and in particular. The church in particular is a person in whom the church is. From this it is clear that the Lord's conjunction with a person of the church is the very origin of true married love; and how that conjunction can be the origin shall be told. The Lord's conjunction with a person of the church is a conjunction of good and truth; good is from the Lord, and truth is with a person, and from this is the conjunction that is called the heavenly marriage. From that marriage true married love exists between two partners that are in such conjunction with the Lord. From this it is now evident that true married love is from the Lord alone, and exists with those who are in the conjunction of good and truth from the Lord. As this conjunction is reciprocal it is said by the Lord that:

They are in Him, and He in them (John xiv. 20).

[3] This conjunction or this marriage was thus established from creation. The man was created to be the understanding of truth, and the woman to be the affection of good; and thus the man to be truth, and the woman good. When the understanding of truth which is with the man makes one with the affection of good which is with the woman, there is a conjunction of the two minds into one. This conjunction is the spiritual marriage from which married love descends. For when two minds are so conjoined as to be one mind there is love between them; and when this love, which is the love of spiritual marriage, descends into the body it becomes the love of natural marriage. That this is so any one can clearly perceive if he will. A married pair who interiorly or as to their minds love each other mutually and reciprocally also love each other mutually and reciprocally as to their bodies. It is known that all love descends into the body from an affection of the mind, and that apart from such an origin no love exists. [4] Since then the origin of married love is the marriage of good and truth, which marriage in its essence is heaven, it is clear that the origin of the love of adultery is the marriage of evil

and falsity, which in its essence is hell. Heaven is a marriage because all who are in the heavens are in the marriage of good and truth; and hell is adultery because all who are in the hells are in the marriage of evil and falsity. From this it follows that marriage and adultery are as opposite as heaven and hell are.

AE 984:2, 3. Humankind was so created as to be spiritual and celestial love, and thus an image and likeness of God. Spiritual love, which is the love of truth, is the image of God; and celestial love, which is the love of good, is the likeness of God. All the angels in the third heaven are likenesses of God; and all the angels in the second heaven are images of God. A person can become the love which is an image or likeness of God only by a marriage of good and truth; for good and truth inmosty love one another, and ardently long to be united that they may be one; and for the reason that the Divine good and the Divine truth proceed from the Lord united, therefore they must be united in an angel of heaven and in a person of the church. This union is by no means possible except by the marriage of two minds into one, since, as has been said before, man was created to be the understanding of truth, and thus truth, and woman was created to be the affection of good, and thus good; therefore in them the conjunction of good and truth is possible. For married love which descends from that conjunction is the veriest means by which a person (*homo*) becomes the love that is the image or the likeness of God. For the two partners who are in married love from the Lord love one another mutually and reciprocally from the heart, thus from inmosts; and therefore although apparently two they are actually one, two as to their bodies, but one as to life. This may be compared to the eyes, which are two as organs but one as to the sight; also to the ears, which are two as organs but one as to hearing; so, too, the arms and the feet are two as members but one as to use, the arms one as to action, and the feet one as to walking. So with the other pairs with a person. All these have reference to good and truth, the organ or member on the right to good, and that on the left to truth. It is the same with a husband and wife between whom there is true married love; they are two as to their bodies but one as to life; consequently in heaven two partners are not called two angels but one. All this makes clear that through marriage a person becomes a form of love, and thus a form of heaven, which is the image and likeness of God. [3] A person is born into the love of evil and falsity, which love is the love of adultery; and this love cannot be converted and changed into spiritual love, which is the image of God, and still less into celestial love, which is the likeness of God, except by the marriage of good and truth from the Lord, and not fully except by the marriage of two minds and two bodies. From this it is clear why marriages are heavenly and adulteries infernal; for marriage is an image of heaven, and true married love is an image of the Lord, while adultery is an image of hell, and love of adultery is an image of the devil. Moreover, married love appears in the spiritual world in form like an angel, and the love of adultery in form like a devil. Reader, treasure this up within you, and after death, when you are living as a spirit-man, inquire whether this is true, and you will see.

AE 985:2-4. How profane and thus how much to be detested adulteries are can be seen from the holiness of marriage. All things in the human body, from the head to the heel of the foot, both interior and exterior, correspond to the heavens, and in consequence a person is a heaven in its least form, and also angels and spirits are in form perfectly human, for they are forms of heaven. All the members devoted to generation in both sexes, especially the womb, correspond to societies of the third or inmost heaven, and for the reason that true married love is derived from the Lord's love for the church, and

from the love of good and truth which is the love of the angels of the third heaven; therefore married love, which descends therefrom as the love of the heavens, is innocence, which is the very being (*esse*) of every good in the heavens. And for this reason embryos in the womb are in a state of peace, and after birth infants are in a state of innocence; so, too, is the mother in relation to them. [3] As this is the correspondence of the genital organs of both sexes, it is evident that from creation they are holy, and therefore they are devoted solely to chaste and pure married love, and are not to be profaned by the unchaste and impure love of adultery, by which a person converts the heaven with himself into hell; for as the love of marriage corresponds to the love of the highest heaven, which is love to the Lord from the Lord, so the love of adultery corresponds to the love of the lowest hell. The love of marriage is so holy and heavenly because it has its beginning in the inmosts of a person from the Lord Himself, and it descends according to order to the ultimates of the body, and thus fills the whole person with heavenly love and brings him into a form of the Divine love, which is the form of heaven, and is an image of the Lord, as has been said above. But the love of adultery has its beginning in the ultimates of a person from an impure lascivious fire there, and thus, contrary to order, penetrates towards the interiors, always into the things that are a person's own (*proprium*), which are nothing but evil, and brings these into a form of hell, which is an image of the devil. Therefore a person who loves adultery and turns away from marriage is in form a devil. [4] As the organs of generation in each sex correspond to the societies of the third heaven, and the love of a marriage pair corresponds to the love of good and truth, so those organs and that love correspond to the Word. The reason is that the Word is the Divine truth united to the Divine good proceeding from the Lord; and this is why the Lord is called "the Word," also why in every particular of the Word there is a marriage of good and truth, or a heavenly marriage. That there is such a correspondence is a secret not yet known in the world, but it has been made evident and proved to me by much experience. From this also it is clear how holy and heavenly marriages are in themselves, and how profane and diabolical adulteries are. And for this reason adulterers make no account of Divine truths and thus of the Word, and if they were to speak from the heart they would even blaspheme the holy things that are in the Word. This they do when they have become spirits after death, for every spirit is compelled to speak from the heart that his interior thoughts may be revealed.

AE 986:2. As all the delights that a person has in the natural world are turned into correspondences in the spiritual world, so are the delights of the love of marriage and the delights of the love of adultery. The love of marriage is represented in the spiritual world as a virgin, whose beauty is such as to inspire the beholder with the charms of life; while the love of adultery is represented in the spiritual world by an old woman, whose deformity is such as to inspire in the beholder a coldness and death to every charm of life. Therefore in the heavens the angels are beautiful according to the quality of married love with them, and in the hells the spirits are deformed according to the quality of the love of adultery with them. In a word, the angels of heaven have life in their faces, in the movements of their body, and in their speech, according to their married love, while the spirits of hell have death in their faces according to their love of adultery. In the spiritual world the delights of married love are represented to the sense by odors from fruits and flowers of various kinds, while the delights of the love of adultery are there represented to the sense by the stench from excrements and putridities of various kinds. Moreover, the delights of the love of adultery are actually

turned into such things, since all things pertaining to adultery are spiritual filth. Therefore from the brothels in the hells stenches pour forth that excite vomiting.

- AE 988:5-6. How holy in themselves, that is, from creation, marriages are can be seen from the fact that they are seminaries of the human race; and as the angelic heaven is from the human race they are also the seminaries of heaven; consequently by marriages not only the earths but also the heavens are filled with inhabitants; and as the end of the entire creation is the human race, and thus heaven, where the Divine Itself may dwell as in its own and as it were in itself, and as the procreation of mankind according to Divine order is accomplished through marriages, it is clear how holy marriages are in themselves, that is, from creation, and thus how holy they should be esteemed. It is true that the earth might be filled with inhabitants by fornications and adulteries as well as by marriages, but not heaven; and for the reason that hell is from adulteries but heaven from marriages. Hell is from adulteries because adultery is from the marriage of evil and falsity, from which hell in the whole complex is called adultery; while heaven is from marriages because marriage is from the marriage of good and truth, from which heaven in its whole complex is called a marriage, as has been shown above in its proper article. That is called adultery where its love reigns, which is called the love of adultery, whether it be within matrimony or out of it, and that is called marriage where its love reigns, which is called married love. Whether the earth might be filled with inhabitants by fornications and adulteries as well as by marriages will be further considered in the following article. [6] When procreations of the human race are effected by marriages in which the holy love of good and truth from the Lord reigns, then it is on earth as it is in the heavens, and the Lord's kingdom on earth corresponds to the Lord's kingdom in the heavens. For the heavens consist of societies arranged according to all the varieties of celestial and spiritual affections, from which arrangement the form of heaven springs, and this pre-eminently surpasses all other forms in the universe. There would be a like form on the earth if the procreations there were effected by marriages in which true married love reigned; for then, however many families might descend in succession from one head of a family, there would spring forth as many images of the societies of heaven in a like variety. Families would then be like fruit-bearing trees of various kinds, forming as many different gardens, each containing its own kind of fruit, and these gardens taken together would present the form of a heavenly paradise. This is said in the way of comparison, because "trees" signify people of the church, "gardens" intelligence, "fruits" goods of life, and "paradise" heaven. I have been told from heaven that with the most ancient people, from whom the first church on this globe was established, which was called by ancient writers the golden age, there was such a correspondence between families on the earth and societies in the heavens, because love to the Lord, mutual love, innocence, peace, wisdom, and chastity in marriage then reigned; and it was also told me from heaven that they were then inwardly horrified at adulteries, as at the abominable things of hell.

AE 989:2, 3. That heaven is from marriages and hell from adulteries has been shown above. What this means shall now be told. The hereditary evils into which a person is born are not from Adam's having eaten of the tree of knowledge, but from the adulteration of good and the falsification of truth by parents, thus from the marriage of evil and falsity, from which the love of adultery exists. The ruling love of parents by

means of an offshoot is derived from them and transcribed into the offspring and becomes its nature. If the love of the parents is the love of adultery it is also the love of evil for falsity and of falsity for evil. From this source a person has all evil, and from evil he has hell. All this makes clear that it is from adulteries that a person has hell, unless he is reformed by the Lord by means of truths and a life according to them. And no one can be reformed unless he shuns adulteries as infernal and loves marriages as heavenly. In this and in no other way is hereditary evil broken and rendered milder in the offspring. [3] It is to be noted, however, that while from adulterous parents a person is born a hell, he is not born for hell but for heaven. For the Lord provides that no one shall be condemned to hell on account of hereditary evils, but only on account of the evils that the person has actually made his own by his life, as can be seen from the lot of infants after death, all of whom are adopted by the Lord, educated under His auspices in heaven, and saved. This makes clear that every person is born not for hell but for heaven, although from connate evils he is a hell. It is the same with every person born from adultery if he does not himself become an adulterer. Becoming an adulterer means living in the marriage of evil and falsity by thinking evils and falsities from a delight in them and by doing them from a love for them. Every person who does this becomes an adulterer. It is from Divine justice that no one is punished for the evils of his parents, but for his own; therefore the Lord provides that hereditary evils shall not return after death, but one's own evils, and it is for those that return that a person is then punished.

AE 990:2, 3. It has been said above that the difference between the love of marriage and the love of adultery is like that between heaven and hell. There is a like difference between the delights of these loves; for delights derive their all from the loves from which they spring. The delights of the love of adultery derive what they are from the delights of doing evil uses, thus of evil doing; and the delights of the love of marriage from the delights of doing good uses, thus of well-doing. Therefore such as the delight of the evil is in doing evil such is the delight of their love of adultery; because the love of adultery descends therefrom. That it descends from that scarcely any one can believe; and yet such is its origin. From this it is evident that the delight of adultery ascends from the lowest hell. But the delight of the love of marriage, since it is from the love of the conjunction of good and truth and from the love of doing good, is a heavenly delight; and it comes down from the inmost or third heaven, where love to the Lord from the Lord reigns. [3] From this it can be seen that the difference between these two delights is like that between heaven and hell. And yet, what is wonderful, it is believed that the delight of marriage and the delight of adultery are similar; nevertheless the difference between them is such as has now been described. But the difference can be discerned and felt only by one who is in the delight of married love. One who is in that delight very clearly feels that in the delight of marriage there is nothing impure or unchaste, thus nothing lascivious; and that in the delight of adultery there is nothing but what is impure, unchaste, and lascivious. He feels that unchastity comes up from beneath, and that chastity comes down from above. But one who is in the delight of adultery is incapable of feeling this, because he feels what is infernal as his heavenly. From all this it follows that the love of marriage, even in its ultimate act, is purity itself and chastity itself; and that the love of adultery in its acts is impurity itself and unchastity itself. Since the delights of these two loves are alike in outward appearance, although inwardly they are wholly unlike, because opposites, the Lord provides that the delights of adultery shall not ascend into heaven and that the delights of marriage

shall not descend into hell; and yet that there shall be some correspondence of heaven with procreation in adulteries, though none with the delight itself in them.

AE 991:2-7. It has been said that married love, which is natural, descends from the love of good and truth, which is spiritual; this spiritual therefore is in the natural love of marriage as a cause is in its effect. So from the marriage of good and truth there exists the love of bearing fruit, namely, good through truth and truth from good; and from that love the love of producing offspring descends, in which there is all delight and pleasure. On the contrary, the love of adultery, which is natural, exists from the love of evil and falsity, which is spiritual; consequently this spiritual is in the natural love of adultery as a cause is in its effect. So from the marriage of evil and falsity by love there exists the love of bearing fruit, namely, evil through falsity and falsity from evil; and from that love descends the love of producing offspring in adulteries, and in that love there is every delight and pleasure. [3] There is every delight and pleasure in the love of producing offspring, because all that is delightful, pleasurable, blessed and happy, in the whole heaven and in the whole world, has been from creation brought together in the effort and thus into the act of producing uses; and these joys increase in an ascending degree to eternity, according to the goodness and excellence of the uses. This makes evident why the pleasure of producing offspring, which surpasses every other pleasure, is so great. It surpasses every other because its use, which is the procreation of the human race, and thus of heaven, surpasses all other uses. [4] From this, too, comes the pleasure and delight of adultery; but as procreation through adulteries corresponds to the production of evil through falsity and of falsity from evil, that pleasure or delight decreases and becomes vile by degrees until it is changed at last into loathing and nausea. Because, as has been said above, the delight of the love of marriage is a heavenly delight, and the delight of adultery is an infernal delight, so the delight of adultery is from a certain impure fire, which as long as it lasts, counterfeits the delight of the love of good, but in itself it is the delight of the love of evil, which is in its essence the delight of hatred against good and truth. And because this is its origin there is no love between an adulterer and an adulteress except such as the love of hatred is, which is such that they can be in conjunction in externals but not in internals. For in the externals there is something fiery, but in the internals there is icy coldness; therefore after a short time the fire is extinguished and icy coldness succeeds, either with impotence or with aversion as from one filthy. [5] It has been granted me to see that love in its essence, and it was such that within it was deadly hatred, while without it appeared like a fire from burning dung and putrid and stinking matters. And as that fire with its delight burnt out, so by degrees the life of mutual discourse and intercourse expired, and hatred came forth, manifested first as contempt, afterwards as aversion, then as rejection, and finally as blasphemy and fighting. And what was wonderful, although they hated each other they could from time to time come together and for the time feel the delight of hatred as the delight of love; but this came from an itching of the flesh. [6] What the delight of hatred and thus of doing evil is with those who are in hell can neither be described nor believed. To do evil is the joy of their heart, and this they call their heaven. Their delight in doing evil derives its all from hatred and vindictiveness against good and truth; when, therefore, they are moved by a deadly and diabolical hatred they rage against heaven, especially against those who are from heaven and who worship the Lord; for they violently burn to slaughter them, and because they cannot destroy their bodies they will to destroy their souls. It is, therefore, the delight of hatred which, becoming a fire in the extremes and being injected into the

lusting flesh, becomes for the moment the delight of adultery--the soul in which the hatred lies concealed then withdrawing itself. It is for this reason that hell is called adultery, and also that adulterers are desperately unmerciful, savage and cruel. This, then, is the infernal marriage. [7] As adultery is fiery in the externals but cold in the internals, and as therefore the internal does not produce the external, as it does in marriages, but they mutually act against each other, so the person feels impotence if the woman desires the act, and still more if she importunes it; for the internal which is cold then comes into the effort and flows into what is fiery in the externals and extinguishes it, and so casts it off as unfit. Add to this that the lust of violating, which also enkindles that impure fire, then perishes.

AE 992:2, 3. It has been said that the love of adultery is a fire enkindled from impurities that soon burns out and is turned into cold, and into an aversion corresponding to hatred. But the reverse is true of the love of marriage. This is a fire enkindled from the love of good and truth and from the delight in well-doing, thus from love to the Lord and from love towards the neighbor. This fire, which from its origin is heavenly, is full of innumerable delights, as many, in fact, as are the delights and blessednesses of heaven. It has been told me that the charms and pleasantnesses of that love which are manifested from time to time are so many and such that they cannot be numbered or described. Moreover, they are multiplied with continual increase to eternity. These delights have their origin in the fact that the married pair wish to be united into one as to their minds, and into such a union heaven breathes from the marriage of good and truth from the Lord in heaven. [3] I will here say something about the marriages of angels in heaven. They declare that they are in continual potency, that after the acts there is never any weariness, still less any sadness, but eagerness of life and cheerfulness of mind, that the married pair pass the night in each other's bosoms as if they were created into one, that effects are constantly open, that they are never lacking when they have desire, since without these their love would be like the channel of a fountain stopped up. The effect opens that channel and causes continuance and conjunction that they may become as one flesh; for the vital of the husband adds itself to the vital of the wife and binds together. They declare that the delights of the effects cannot be described in the expressions of any language in the natural world, nor be thought of in any except spiritual ideas, and that even these do not exhaust them. These things have been told me by the angels.

AE 993:2, 3. That true married love contains in itself so many ineffable delights that can neither be numbered nor described can be seen from the fact that this love is the fundamental love of all celestial and spiritual loves, since through that love a person becomes love; for from it each of the marriage pair loves the other as good loves truth and truth loves good, thus representative-ly as the Lord loves heaven and the church. Such love can exist only through a marriage in which the man is truth and the wife is good. When a person through marriage has become such love he is also in love to the Lord and in love towards the neighbor, and thus in the love of all good and in the love of all truth. For from a person as love there must proceed loves of every kind; therefore married love is the fundamental love of all the loves of heaven. And as it is the fundamental love of all the loves of heaven it is also the fundamental of all the delights and joys of heaven, since every delight and joy is of love. From this it follows that heavenly joys, in their order and in their degrees, have their origins and their causes from married love. [3] From the felicities of marriages a conclusion may be drawn

respecting the infelicities of adulteries, namely, that the love of adultery is the fundamental love of all infernal loves, which are in themselves not loves, but hatreds; consequently from the love of adultery hatreds of every kind gush forth, both against God and against the neighbor, and in general against every good and truth of heaven and the church; therefore to it all infelicities belong, for, as has been said before, from adulteries a person becomes a form of hell, and from the love of adulteries he becomes an image of the devil. That from the marriages in which there is true married love all delight and felicities increase even to the delights and felicities of the inmost heaven, and that all that is undelightful and unhappy in the marriages in which the love of adultery reigns increases in direfulness even to the lowest hell, can be seen in the work on *Heaven and Hell* (n. 386).

AE 995:2. True married love is from the Lord alone. It is from the Lord alone because it descends from the Lord's love for heaven and the church, and thus from the love of good and truth; for good is from the Lord, and truth is in heaven and the church; and from this it follows that true married love in its first essence is love to the Lord. And from this it is that no one can be in true married love and its pleasantnesses, delights, happiness, and joys, unless he acknowledges the Lord alone, that is, that the trinity is in Him. He who approaches the Father as a person by Himself, or the Holy Spirit as a person by Himself, and these not in the Lord, can have no married love. The genuine married is given especially in the third heaven, because the angels there are in love to the Lord, they acknowledge Him alone as God, and they do His commandments. To them doing the commandments is loving the Lord. To them the Lord's commandments are the truths in which they receive Him. There is conjunction of the Lord with them, and of them with the Lord; for they are in the Lord because they are in good, and the Lord is in them because they are in truths. This is the heavenly marriage, from which true married love descends.

AE 996:2. As true married love in its first essence is love to the Lord from the Lord it is also innocence. Innocence is loving the Lord as one's Father by doing His commandments and wishing to be led by Him and not by oneself, thus like an infant. As that love is innocence, it is the very being (*esse*) of all good; and therefore a person has so much of heaven in himself, or he is so much in heaven, as he is in married love, because he is so far in innocence. It is because true married love is innocence that the playfulness between a married pair is like the play of infants together; and this is so in the measure in which they love each other, as is evident in the case of all in the first days after the nuptials, when their love emulates true married love. The innocence of married love is meant in the Word by the "nakedness" at which Adam and his wife blushed not; and for the reason that there is nothing of lasciviousness, and thus nothing of shame, between a married pair, any more than between little children when they are naked together.

AE 997:4. Since married love in its first essence is love to the Lord from the Lord, and thus is innocence, married love is also peace, such as the angels in the heavens have. For as innocence is the very being (*esse*) of all good, so peace is the very being (*esse*) of all delight from good, consequently is the very being (*esse*) of all joy between the married pair. As then, all joy is of love, and married love is the fundamental love of all the loves of heaven, so peace itself has its seat chiefly in married love. Peace is happiness of heart and soul arising from the conjunction of the Lord with heaven and the church, as well

as from the conjunction of good and truth, when all conflict and combat of evil and falsity with good and truth has ceased, as may be seen above (n. 365). And as married love descends from such conjunction so all the delight of that love descends and derives its essence from heavenly peace. Moreover, this peace shines forth in the heavens as heavenly happiness from the faces of a marriage pair who are in that love, and who mutually regard each other from that love. But such heavenly happiness, which inmost affects the delights of loves, and is called peace, can be granted only to those who can be joined together inmost, that is, as to their very hearts.

AE 998:4. A person has such and so much of intelligence and wisdom as he has of married love. The reason is that married love descends from the love of good and truth as an effect does from its cause, or as the natural from its spiritual; and from the marriage of good and truth the angels of the three heavens have all their intelligence and wisdom; for intelligence and wisdom are nothing else than the reception of light and heat from the Lord as a sun, that is, the reception of Divine truth conjoined to Divine good, and of Divine good conjoined to Divine truth; thus it is the marriage of good and truth from the Lord. That it is so has been made clearly evident by angels in the heavens. When these are separated from their consorts they are indeed in intelligence, but not in wisdom; but when they are with their consorts they are also in wisdom; and what is wonderful, as they turn the face to their consort they are to the same extent in a state of wisdom; for the conjunction of truth and good is effected in the spiritual world by looking; and the wife there is good and the husband truth; therefore as truth turns itself to good so truth becomes living. By intelligence and wisdom ingenuity in reasoning about truths and goods is not meant, but the faculty of seeing and understanding truths and goods, and this faculty a person has from the Lord.

AE 999:2. From true married love there is power and protection against the hells, because it is against the evils and falsities that ascend from the hells, and for the reason that through married love a person has conjunction with the Lord, and the Lord alone has power over all the hells; also because through married love a person has heaven and the church; consequently as the Lord unceasingly protects heaven and the church from the evils and falsities that rise up from the hells, so He protects all who are in true married love because heaven and the church is with these and with no others. For heaven and the church are the marriage of good and truth, from which is married love, as has been said above. And this is why through married love a person has peace, which is inmost joy of heart from a complete safety from the hells and a protection from infestations of the evil and falsity therefrom.

AE 1000:4, 5. Those who are in true married love, after death, when they become angels, return to their early manhood and to youth, the males, however spent with age, becoming young men, and the wives, however spent with age, becoming young women. Each partner returns to the flower and joys of the age when married love begins to exalt the life with new delights, and to inspire playfulness for the sake of procreation. The person who while he lived in the world had shunned adulteries as sins, and who has been inaugurated by the Lord into married love, comes into this state first exteriorly and afterwards more and more interiorly to eternity. As such continue to grow young more interiorly it follows that true married love continually increases and enters into its charms and satisfactions, which have been provided for it from the creation of the world, and which are the charms and satisfactions of the inmost heaven,

arising from the love of the Lord for heaven and the church, and thus from the love of good for truth and truth for good, which loves are the source of every joy in the heavens. Man thus grows young in heaven because he then enters into the marriage of good and truth; and in good there is the conatus to love truth continually, and in truth there is the conatus to love good continually; and then the wife is good in form and the husband is truth in form. From that conatus a person puts off all the austerity, sadness, and dryness of old age, and puts on the liveliness, gladness, and freshness of youth, from which the conatus lives and becomes joy. [5] I have been told from heaven that such then have the life of love, which cannot otherwise be described than as the life of joy itself. That the person who lives in true married love in the world comes after death into the heavenly marriage, which is the marriage of good and truth springing from the marriage of the Lord with the church, is clearly evident from this, that from the marriages in the heavens, although the married pair have consociations there like those on the earth, children are not born, but instead of children goods and truths, and thus wisdom, as has been said above. And this is why births, nativities, and generations mean in the Word, in its spiritual sense, spiritual births, nativities, and generations, and sons and daughters mean the truths and goods of the church, and other like things are meant by daughters-in-law, mothers-in-law, and fathers-in-law. This also makes clear that marriages on the earth correspond to marriages in the heavens; and that after death a person comes into the correspondence, that is, comes from natural bodily marriage into spiritual heavenly marriage, which is heaven itself and the joy of heaven.

AE 1001. From married love angels have all their beauty; thus each angel has beauty in the measure of that love. For all angels are forms of their affections; for the reason that it is not permitted in heaven to counterfeit with the face things that do not belong to one's affection; consequently their faces are types of their minds. When, therefore, they have married love, love to the Lord, mutual love, love of good and love of truth, and love of wisdom, these loves in them give form to their faces, and show themselves like vital fires in their eyes; to which innocence and peace add themselves, which complete their beauty. Such are the forms of the inmost angelic heaven; and they are truly human forms.

AE 1002:2, 3. From what has been thus far presented what the good is that results from chastity in marriage can be inferred, consequently what the good works of chastity are that a person does who shuns adulteries as sins against God. The good works of chastity concern either the married pair themselves, or their offspring and posterity, or the heavenly societies. The good works of chastity that concern the married pair themselves are spiritual and celestial loves, intelligence and wisdom, innocence and peace, power and protection against the hells and against the evils and the falsities therefrom, and manifold joys and felicities to eternity. Those who live in chaste marriages, as before described, have all these. The good works of chastity that concern the offspring and posterity are that so many and so great evils do not become innate in families. For the ruling love of parents is transmitted into the offspring and sometimes to remote posterity, and becomes their hereditary nature. This is broken and softened with parents who shun adulteries as infernal and love marriages as heavenly. [3] The good works of chastity that concern the heavenly societies are that chaste marriages are the delights of heaven, that they are its seminaries, and that they are its supports. They supply delights to heaven by communications; they are seminaries to heaven by producing offspring; and they are supports to heaven by their power against the hells;

for at the presence of married love diabolical spirits become furious, insane, and mentally impotent, and cast themselves into the deep.

AE 1003:3. From the goods enumerated and described that result from chaste marriages it may be concluded what the evils are that result from adulteries; for such evils are the opposites of such goods; that is, in place of the spiritual and celestial loves that those have who live in chaste marriages, there are the infernal and diabolical loves that those have who are in adulteries. So in place of the intelligence and wisdom that those have who live chastely in marriages there are the insanities and follies that those have who are in adulteries; in place of the innocence and peace that those have who live in chaste marriages there are the deceit and no peace that those have who are in adulteries ; in place of the power and protection against the hells that those have who live chastely in marriages there are the very Asmodean demons and the hells that those have who live in adulteries; in place of the beauty that those have who live chastely in marriages there is the deformity that those have who live in adulteries, which is monstrous according to their quality. Their final lot is that from the extreme impotence to which they are at length reduced they become emptied of all the fire and light of life, and dwell alone in deserts as images of the slothfulness and weariness of their own life.

AE 1004:2-5. True married love cannot be given except between two, like the Lord's love towards heaven, which is one from Him and in Him, or towards the church, which like heaven is one from Him and in Him. All who are in the heavens and who are in the church must be one through mutual love from love to the Lord. An angel in heaven and a person in the church who does not thus make one with the rest is not of heaven nor of the church. Moreover, in the whole heaven and in the whole world there are two things to which all things have reference; these two are called good and truth, from which, when joined into one, all things in heaven and in the world have had existence and subsistence. When these are one, good is in truth and truth is in good, and truth is of good and good is of truth; thus one acknowledges the other as its mutual and reciprocal, or as an agent recognizes its re-agent, each in its turn. This universal marriage is the source of married love between husband and wife. The husband has been so created as to be the understand-ing of truth, and the wife so created as to be the will of good, and thus the husband to be truth and the wife good; thus that both may be truth and good in form, which form is a person, and the image of God. And because it is from creation that truth should be of good, and good of truth, thus mutually and reciprocally, therefore it is impossible for one truth to be united to two diverse goods, or the reverse; neither is it possible for one understanding to be united to two diverse wills, or the reverse; neither for one person who is spiritual to be united to two diverse churches; neither in like manner for one man to be inmosty united to two women. Inmost union is like that of soul and heart; the soul of the wife is the husband, and the heart of the husband is the wife. The husband communicates and conjoins his soul to the wife by actual love; it is in his seed; and the wife receives it in her heart, and from this the two become one, and then each and all things in the body of the one look to their mutual in the body of the other. This is genuine marriage, which is possible only between two. For it is from creation that all things of the husband, both of his mind and of his body, have their mutual in the mind and in the body of the wife; and thus the most particular things look mutually to each other and will to be united. From this looking and conatus married love exists. [3] All things in the body, which are called members, viscera, and organs, are nothing but natural corporeal forms corresponding

to the spiritual form of the mind; from this each and all things of the body so correspond to each and all things of the mind that whatever the mind wills and thinks the body at its command instantly brings forth into act. When, therefore, two minds act as one their two bodies are potentially so united that they are no more two but one flesh. To will to become one flesh is married love; and such as the willing is, such is that love. [4] It is allowed to confirm this by a wonderful thing in the heavens. There are married pairs there in such married love that the two can be one flesh, and are one whenever they wish, and they then appear as one person. I have seen and talked with such; and they said that they have one life, and are like the life of good in truth and the life of truth in good, and are like the pairs in a person, that is, like the two hemispheres of the brain enclosed in one membrane, the two ventricles of the heart within a common covering, likewise the two lobes of the lungs; these, although they are two, yet are one in regard to life and the activities of life, which are uses. They said that their life so conjoined is full of heaven, and is the very life of heaven with its infinite beatitudes, for the reason that heaven also is such from the marriage of the Lord with it, for all the angels of heaven are in the Lord and the Lord in them. [5] Furthermore, they said that it is impossible for them to think from any intention about an additional wife or woman, because this would be turning heaven into hell, consequently if an angel merely thinks of such a thing he falls from heaven. They added that natural spirits do not believe such conjunctions as theirs to be possible, for the reason that with those who are merely natural there is no marriage from a spiritual origin, which is of good and truth, but only a marriage from a natural origin; therefore there is no union of minds, but only a union of bodies from a lascivious disposition in the flesh; and this lust is from a universal law impressed upon and thus implanted in every thing animate and inanimate from creation. The law is that every thing in which there is force wills to produce its like and to multiply its kind to infinity and to eternity. All the posterity of Jacob, who were called the sons of Israel, were merely natural people, and thus their marriages were not spiritual, but carnal, so they were permitted on account of the hardness of their hearts to take several wives.

AE 1005:2, 3. That adultery is hell, and consequently an abomination, any one can perceive from the idea of the mixture of diverse seed in the womb of one woman, for in man's seed there lies hidden the inmost of his life, and thus the rudiment of a new life; and for this reason it is holy. To make this common with the inmosts and rudiments of others, as is done in adulteries, is profane. This is why adultery is hell, and why hell in general is called adultery. And as from such a mixture nothing but corruption, also from a spiritual origin, can exist, it follows that adultery is an abomination. [3] Consequently in the brothels that are in hell, foulnesses of every kind appear; and when light out of heaven is let into them, adulteresses are seen lying with adulterers, like swine in filth itself; and what is wonderful, like swine they are in their delights when they are in the midst of filth. But these brothels are kept closed, because when they are opened a stench is exhaled that excites vomiting. It is otherwise in chaste marriages. In these the life of the husband adds itself through the seed to the life of the wife; and from this there is inmost conjunction, by which they become not two, but one flesh. And according to conjunction by means of that married love increases, and with it every good of heaven.

AE 1006:2, 3. But it is to be known that adulteries are more and less infernal and abominable. The adulteries that spring from more grievous evils and their falsities are

more grievous, and those from the milder evils and their falsities are milder; for adulteries correspond to adulterations of good and consequent falsifications of truth; adulterations of good are in themselves evils, and falsifications of truth are in themselves falsities. According to correspondences with these the hells are arranged into genera and species. There are cadaverous hells for those whose delights were the violations of wives; there are excrementitious hells for those whose delights were the debauching of virgins; there are direful, slimy hells for those whose delights were varieties and changes of harlots; for others there are filthy hells. There are sodomitic hells for those who were in evils from a love of ruling over others from mere delight in ruling, and who were in no delight of use. [3] From those who have separated faith from good works both in doctrine and in life there exhale adulteries like that of a son with a mother or a mother-in-law; from those who have studied the Word only for the sake of glory, and not for the sake of spiritual uses, there exhale adulteries like that of a father with a daughter-in-law; from those who believe that sins are remitted by the Holy Supper, and not by repentance of life, there exhale adulteries like that of a brother with a sister; from those who altogether deny the Divine, there exhale heinous things with beasts; and so on. Such hells are for them because of the correspondence with the adulterations or defilements of good and truth.

AE 1007. In brief, from every conjunction of evil and falsity in the spiritual world a sphere of adultery flows forth, but only from those who are in falsities as to doctrine and in evils as to life; but not from those who are in falsities as to doctrine yet are in goods as to life, for with these there is no conjunction of evil and falsity, but only with the former. That sphere flows forth particularly from priests who have taught falsely and lived wickedly; for these have adulterated and falsified the Word. Even though these were not adulterers in the world, adultery is excited by them; but it is an adultery called sacerdotal adultery, which is distinguishable from other adulteries. All this makes clear that the origin of adulteries is the love and consequent conjunction of evil and falsity.

AE 1008:2. Adulteries are less abhorrent with Christians than with the Gentiles, and even with some barbarous nations, for the reason that at present in the Christian world there is no marriage of good and truth, but a marriage of evil and falsity. For the religion and doctrine of faith separated from good works is a religion and doctrine of truth separated from good; and truth separated from good is not truth, but interiorly regarded is falsity; and good separated from truth is not good, but interiorly regarded is evil. Consequently in the Christian religion there is the doctrine of falsity and evil, from which origin a desire and favor for adultery from hell flow in; and this is why adulteries are believed in the Christian world to be allowable, and are practiced without shame. For, as has been said above, the conjunction of evil and falsity is spiritual adultery, from which according to correspondence natural adultery exists. For this reason "adulteries and whoredoms" signify in the Word adulterations of good and falsifications of truth; and for this reason Babylon is called in the *Apocalypse* a "harlot," and Jerusalem is so called in the Word of the Old Testament; and the Jewish nation was called by the Lord "an adulterous nation," and "from their father the devil." (But on this see above from the Word, n. 141.)

AE 1009:2. He that abstains from adulteries from any other motive than because they are sins and are against God is still an adulterer; as for instance when any one abstains

from them from fear of the civil law and its penalties, from fear of the loss of reputation and thus of honor, from fear of resulting diseases, from fear of upbraidings at home from his wife and consequent intranquility of life, from fear of chastisement by the servants of the injured husband, from poverty, or from avarice; from infirmity arising from abuse or from age or impotence or disease; in fact, when one abstains because of any natural or moral law, and does not at the same time abstain because of the Divine law, he is still interiorly unchaste and an adulterer, since he nonetheless believes that adulteries are not sins, and therefore in his spirit, declares them allowable, and thus he commits them in spirit, although not in the body; consequently after death when he becomes a spirit he speaks openly in favor of them, and commits them without shame. It has been granted me in the spiritual world to see maidens who regarded whoredoms as heinous because they are contrary to the Divine law, and also maidens who did not regard them as heinous and yet abstained from them because the resulting bad name would turn away suitors. These latter I saw encompassed with a dusky cloud in their descent to those below, while the former I saw encompassed with a shining light in their ascent to those above.

AE 1010:4. Thus far adulteries have been considered; and now it shall be told what adultery is. Adulteries are all the whoredoms that destroy married love. Whoredom of a husband with the wife of another or with any woman, whether a widow or a virgin or a harlot, is adultery when done from loathing or aversion to marriage; likewise the whoredom of a wife with a married man, or with a single man when done for a like reason. Again, the whoredoms of any unmarried man with the wife of another, and of any unmarried woman with the husband of another, are adulteries, because they destroy married love by turning their minds away from marriage to adultery. The delights of varieties although with harlots are the delights of adultery, for the delight of variety destroys the delight of marriage. So, too, the delight of the defloration of virgins without the end of marriage is also the delight of adultery; for those who are in that delight afterwards desire marriage only for the sake of defloration, and when that is accomplished they loathe marriage. In a word, all whoredom that destroys the marital relationship and extinguishes its love is adultery or pertains to adultery; while that which does not destroy the marital relationship and does not extinguish its love is fornication springing from a certain instinct of nature towards marriage, which for various reasons cannot yet be entered into.

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You Shall Not Commit Adultery.  
(Live Chastely with a Wife.<sup>5</sup>)  
(Mercy<sup>6</sup>)

The Sixth Commandment  
- from -

*The Doctrine of Life for the New Jerusalem  
from the Ten Commandments*

Emanuel Swedenborg

*In proportion as any one shuns adulteries of every kind  
as sins, in the same proportion  
he loves chastity.*

Life 74. To “commit adultery,” as mentioned in the sixth (or as it is usually called, the seventh) commandment, means, in the natural sense, not only to commit whoredom, but also to do obscene things, to speak lascivious things, and to think about filthy things. But in the spiritual sense to “commit adultery” means to adulterate the goods of the Word, and to falsify its truths. In the highest sense to “commit adultery” means to deny the divinity of the Lord, and to profane the Word. These are the “adulteries of every kind.” The natural person is able to know from rational light that to “commit adultery” includes in its meaning the doing of things obscene, the speaking of things lascivious, and the thinking of things that are filthy; but he does not know that to commit adultery means also to adulterate the goods of the Word and to falsify its truths, and still less that it means to deny the divinity of the Lord and to profane the Word. Consequently neither does he know that adultery is so great an evil that it may be called diabolism itself, for he who is in natural adultery is also in spiritual adultery, and the converse. That this is so will be shown in a separate little work entitled *De Conjugio*.<sup>7</sup> But those who from their faith and their life do not regard adulteries as sins, are in adulteries of every kind at once.

Life 75. That in proportion as any one shuns adultery, in the same proportion he loves marriage; or what is the same, in proportion as any one shuns the lasciviousness of adultery, in the same proportion he loves the chastity of marriage, is because the lasciviousness of adultery and the chastity of marriage are two opposite things, and

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<sup>5</sup> Emanuel Swedenborg, *True Christianity* 330 See footnote #1 for further information.

<sup>6</sup> Emanuel Swedenborg, *Secrets of Heaven* 8867

<sup>7</sup> This projected little work was afterwards expanded by Swedenborg into a large one, and was published by him in Amsterdam in the year 1768, under the (translated) title: *The Delights of Wisdom concerning Married Love; after which follow the Pleasures of Insanity concerning Scortatory Love*. The original MS outline for the *De Conjugio* is now preserved in the library of the Royal Academy of Sciences in Stockholm. It was published in the original Latin at Tubingen by Dr. Jo. Fr. Im. Tafel in the year 1860. [Tr.]

therefore in proportion as any one is not in the one, he is in the other. It is precisely as has been said above at n. 70.

Life 76. No one can know the nature of the chastity of marriage except the person who shuns as a sin the lasciviousness of adultery. For a person may know that in which he is, but cannot know that in which he is not. If from description or from thinking about it a person knows something in which he is not, he nevertheless knows of it merely as of something in the dark, and there remains some doubt about it, so that no one sees anything in the light and free from doubt until he is actually in it. This last therefore is to know, whereas the other is both to know and not to know. The truth is that the lasciviousness of adultery and the chastity of marriage stand toward each other exactly as do hell and heaven, and that the lasciviousness of adultery makes hell in a person, and the chastity of marriage makes heaven. But the chastity of marriage exists solely with the person who shuns as sin the lasciviousness of adultery. (See below, n. 111.)

Life 77. From all this we can conclude and see, in no dubious manner, whether a person is a Christian or not, and even whether a person has any religion or not. If from his faith and from his life a person does not regard adulteries as sins, then he is not a Christian, and neither has he any religion. And on the other hand, if a person shuns adulteries as sins, and especially if on that account he feels aversion for them, and still more especially if on that account he abhors them, then he has religion, and if he is in the Christian Church he is a Christian. (But more about these matters in the little work entitled *De Conjugio*, and in the meantime see what has been said on this subject in the work on *Heaven and Hell*, n. 366-386.)

Life 78. That to “commit adultery” means also to do obscene things, to speak lascivious things, and to think about filthy things, is evident from the Lord’s words in Matthew:

You have heard that it was said to them of old time, You shall not commit adultery; but I say to you that whosoever looks on the woman of another to lust after her has committed adultery with her already in his heart (v. 27, 28).

Life 79. That to “commit adultery” in the spiritual sense means to adulterate the good of the Word and to falsify its truth, is evident from the following passages:

Babylon has made all the nations drink of the wine of her fornication (Rev. xiv. 8).

The angel said, I will show you the judgment of the great harlot that sits upon many waters, with whom the kings of the earth have committed fornication (Rev. xvii. 1, 2).

Babylon has made all the nations drink of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her (Rev. xviii. 3).

God has judged the great harlot who did corrupt the earth with her fornication (Rev. xix. 2).

“Whoredom” is predicated of Babylon, because “Babylon” means those who arrogate to themselves the Lord’s Divine sovereign power, and profane the Word by adulterating and falsifying it; and for this reason Babylon is called:

The mother of the whoredoms and of the abominations of the earth (Rev. xvii. 5).

[2] The same is signified by “whoredom” in the prophets, as in Jeremiah:

In the prophets of Jerusalem I have seen a horrible obstinacy in committing adultery and walking in lying (xxiii. 14).

And in Ezekiel:

Two women, the daughters of one mother, committed whoredom in Egypt; they committed whoredom in their youth; the one committed whoredom when she was Mine, and doted on her lovers the Assyrians her neighbors; she bestowed her whoredoms upon them, yet she forsook not her whoredoms in Egypt; the other corrupted her love more than she, and her whoredoms were more than the whoredoms of her sister; she added to her whoredoms, she loved the Chaldeans, the sons of Babel came to her to the bed of loves, and defiled her with their whoredom (xxiii. 2-17).

These things are said of the Israelite and the Jewish Church, here called the “daughters of one mother.” Their “whoredoms” mean adulterations and falsifications of the Word, and as in the Word “Egypt” signifies memory-knowledge, “Assyria” reasoning, “Chaldea” the profanation of truth, and “Babel” the profanation of good, it is said that they “committed whoredom” with them. [3] The same is said of “Jerusalem,” by which is signified the church in respect to doctrine:

You trusted in your beauty, and committed whoredom because of your renown, so that you poured out your whoredoms on every one that passed by; you have committed whoredom with the sons of Egypt your neighbors, great of flesh, and have multiplied your whoredom; you have committed whoredom with the sons of Asshur; and when you were not satisfied with those with whom you did commit whoredom, you have multiplied your whoredoms to the land of traffic, to Chaldea. An adulterous woman that receives strangers instead of her husband! All give hire to their harlots, but you have given hire to all your lovers that they may come to you on every side in your whoredoms. Wherefore, O harlot, hear the word of Jehovah (Ezek. xvi. 15, 26, 28, 29, 32, 33, 35).

That “Jerusalem” means the church may be seen in the Doctrine of the Lord (n. 62, 63).

(The like is signified by “whoredoms” in Isa. xxiii. 17, 18; lvii. 3; Jer. iii. 2, 6, 8, 9; v. 1, 7; xiii. 27; xxix. 23; Micah i. 7; Nahum iii 4; Hos. iv. 10, 11; Lev. xx. 5; Num. xiv. 33; xv. 39; and elsewhere.)

For the same reason the Lord called the Jewish nation

An adulterous generation (Matt. xii. 39; xvi. 4; Mark viii. 38).

You Shall Not Commit Adultery.  
(Live Chastely with a Wife.<sup>8</sup>)  
(Mercy<sup>9</sup>)

The Sixth Commandment  
- from -  
*True Christianity*

Emanuel Swedenborg

*You are not to commit adultery.*

TC 313. In its *earthly meaning*, this commandment covers not only committing adultery but also wanting to do and doing things that are obscene, and also having wanton thoughts and expressing them. As the Lord's words make clear, craving to commit adultery is committing adultery:

You have heard that it was said by the ancients, "You are not to commit adultery." But I say to you that if a man looks at someone else's wife in such a way that he craves her, he has already committed adultery with her in his heart. (Matthew 5:27, 28)

The reason is that craving becomes a virtual deed when it is in the will. An attraction enters only our intellect, but an intention enters our will; and an intention based on a craving is a deed.

On these topics, see many things in the work *Marriage Love and Promiscuous Love*, published in Amsterdam, 1768. There are treatments there on the opposite of marriage love, §§423–443; on promiscuity, §§444[b]–460; on different kinds and degrees of adultery, §§478–499; on obsession with defloration, §§501–505; on the craving for variety, §§506–510; on the craving for rape, §§511, 512; on obsession with seducing the innocent, §§513, 514; and on accountability for the love of infidelity and the love of marriage, §§523–531. All the above are covered by this commandment in its earthly meaning.

TC 314. In the *spiritual meaning*, "committing adultery" refers to contaminating the good things taught by the Word and falsifying its truths. The fact that committing adultery refers to these things has not yet been known, because the Word's spiritual meaning has been hidden until now. In the following passages it is obvious, however, that "committing adultery," "being adulterous," and "being promiscuous" have no other meaning in the Word:

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<sup>8</sup> Emanuel Swedenborg, *True Christianity* 330 See footnote #1 for further information.

<sup>9</sup> Emanuel Swedenborg, *Secrets of Heaven* 8867

Run here and there through the streets of Jerusalem and see if you can find a man who *makes judgment and seeks truth*. When I fed them to the full, *they became promiscuous*. (Jeremiah 5:1, 7)

Among the prophets of Jerusalem I have seen horrendous stubbornness, *committing adultery and walking in a lie*. (Jeremiah 23:14)

They have acted foolishly in Israel. They have *been promiscuous, and have spoken my Word falsely*. (Jeremiah 29:23)

They were *promiscuous* because they had abandoned Jehovah. (Hosea 4:10)

I will cut off the soul that looks off in the direction of sorcerers and soothsayers *to be promiscuous with them*. (Leviticus 20:6)

They are not to make a covenant with the inhabitants of the land; this is to prevent them from *being promiscuous with other gods*. (Exodus 34:15)

Because Babylon contaminates and falsifies the Word more than the rest do, it is called *the great whore*, and the following things are said of it in the Book of Revelation:

Babylon has made all the nations drink the wine of the wrath of her promiscuity. (Revelation 14:8)

The angel said, "I will show you the judgment of the great whore with whom the kings of the earth were promiscuous." (Revelation 17:1, 2)

He judged the great whore who had corrupted the earth with her promiscuity. (Revelation 19:2)

Because the Jewish nation had falsified the Word, the Lord called it "an adulterous generation" (Matthew 12:39; 16:4; Mark 8:38) and "the seed of an adulterer" (Isaiah 57:3). There are also many other passages where adultery and promiscuity mean contamination and falsification of the Word; for example, Jeremiah 3:6, 8; 13:27; Ezekiel 16:15, 16, 26, 28, 29, 32, 33; 23:2, 3, 5, 7, 11, 14, 16, 17; Hosea 5:3; 6:10; Nahum 3:1, 3, 4.

TC 315. In the *heavenly meaning*, "committing adultery" refers to denying the Word's holiness and desecrating the Word. This meaning follows from the spiritual meaning, which is contaminating the good things in the Word and falsifying its truths. People who in their heart laugh at everything having to do with the church and religion are people who deny the Word's holiness and desecrate the Word—in the Christian world every aspect of the church and religion comes from the Word.

TC 316. People can seem chaste not only to others but even to themselves and yet be completely unchaste. There are various causes that produce this effect. People do not know that a sexual craving in their will is a deed, and it cannot be removed except by the Lord after they have practiced repentance. Abstaining from doing something does

not make us chaste. What makes us chaste is abstaining from *wanting* to do something that we could in fact do, because doing it would be sinful.

For example, if a man abstains from adultery and promiscuity solely out of fear of civil law and its penalties; or out of fear that he will lose his reputation and respect; or out of fear of sexually transmitted disease; or out of fear of being harassed by his wife and having no peace at home; or out of a fear that the other woman's husband and relatives will avenge themselves on him, or that their servants will whip him; or out of miserliness; or out of lack of ability caused by disease, misuse, old age, or some other cause of impotence—in fact, if he abstains from adultery and promiscuity in obedience to any earthly or moral law but not at the same time to spiritual law, he nevertheless remains inwardly an adulterer and a promiscuous person. He still believes that adultery and promiscuity are not sins. In his spirit he does not make them unlawful before God. Therefore in his spirit he commits them, even if he does not commit them before the world in the flesh. As a result, when he becomes a spirit after death, he openly speaks in favor of such acts.

Adulterers could be compared to treaty breakers who violate agreements, or to the satyrs and priapuses of old who would wander in the woods and shout, "Where are virgins, brides, and wives to play with?" In fact, in the spiritual world, adulterers actually look like satyrs and priapuses. Adulterers could also be compared to goats that sniff for other goats, and dogs that run around in the streets looking and smelling for other dogs with which to have sex. And so on. When adulterers get married, their sexual potency could be compared to the blooming of tulips in spring—in a month tulips lose their blossoms and wither away.