

Additions
to
True Christian Religion

1770

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Translator's Note

The following papers, under the title of *Additions to True Christian Religion*, are taken from *Documents Concerning Swedenborg*, Vol. 2, Part 2, pp. 759–773. The original manuscript belonged to the library of Count Engestrom, but is now in the Royal Library of Stockholm. On the cover it bears the following inscription:

These papers, containing original drafts, were written by Assessor Swedenborg himself, and left by him in the ship, in which he made his last journey from Stockholm to Amsterdam. They were given to me by Hakan Paltson of Carlshamn.

And. Lanaerus

These documents appear to be first drafts of the following relations in *True Christian Religion*, nos. 16, 71, 76, 110, 112, 134, 136, 159, 335, 459, 504, 508, 695.

John Whitehead

Additions to
True Christian Religion

1

Additions to no. 695

[The subject treated of in the published part of this memorable relation is influx. Swedenborg states there, in an assembly of wise men in the spiritual world, that men at the present day know nothing of an influx from the spiritual into the natural world. Afterwards he called the attention of the angels to some of the wonders that are produced by this influx, and then continues in the unpublished manuscript as follows:]

1. Afterwards we discussed various other subjects, and I remarked in connection with hell, that none of all the things which are in heaven, are seen in hell; but that opposite things only appear there, because the affections of the love which prevails there, which are lusts of evil, are opposed to the affections of that love in which the angels of heaven are. In hell, therefore, there appear generally deserts, and in these, birds of night, dragons, owls, bats, and in addition, wolves, tigers, leopards, rats, and mice, and all kinds of poisonous serpents and crocodiles; and where there is an appearance of grass, it is found to consist of briars, thorns, thistles, and of some poisonous plants, which breathe a deadly odor into the air; and in another direction there are heaps of stones, and stagnant pools in which are croaking frogs. All these are likewise correspondences; but, as said above, they are correspondences of the affections of an evil love, and thus lusts. But these things are not created by God; nor are they created by him in the natural world, where similar things exist; for all things created by God are

good. On the earth they were created at the same time that hell was created; and this exists from men who, by averting themselves from God, became devils and satans. As these terrible things, however, wounded the ears, we turned our thoughts away from them, and directed them to those things which we had seen in heaven.

2. In respect to miracles I told them that all things which appear in the three kingdoms of nature are produced by an influx from the spiritual into the natural world, and, considered in themselves, are miracles, although, on account of their familiar aspect and their annual recurrence, they do not appear as such. I told them further that they should know that the miracles which are recorded in the Word likewise took place by an influx out of the prior into the posterior world, and that they were produced by an introduction of such things as are in the spiritual world into corresponding things in the natural world; for example, that the manna which every morning descended upon the camp of the children of Israel was produced by bread from heaven being introduced into the recipient vessels of nature; that in like manner bread and fishes were thus introduced into the baskets of the apostles, which they distributed to so many thousands of men; again, that wine out of heaven was instilled into the water in the pots at the wedding where the Lord was present; further, that the fig tree withered, because there was no longer any influx into it of spiritual nutriment, by which it was fed from the roots; and finally that such was the case with the other miracles, and that they were not produced, according to the insane notions of some of the learned in the present day, by causes summoned from all parts of nature. Miracles therefore are the effects of the Divine Omnipotence, and take place according to the influx of the spiritual into the natural world, with this difference only, that such things as actually exist in the spiritual world are actually introduced into such things in the natural world as correspond. And I finally concluded, that the cause of such things being done and being possible is due to the Divine omnipotence, which is meant by the finger of God, by which the Lord produced his miracles. After I had finished my explanation, the angels kissed me for what I told them, and said they would occasionally invite me to their assemblies. I thanked them, and promised to return, whenever the Lord would grant me permission to do so.

[3. On p. 4 of the manuscript we read:] All things of nature are like sheaths around spiritual things, and like tunics around muscular fibers. This is the cause of all the wonders and miracles in nature.

2

Addition to no. 338

[The subject of the memorable relation to which the following addition is made in the manuscript is respecting “connate ideas,” which were discussed by a number of spirits, and regarding which they were enlightened by an angelic spirit, who, according to Swedenborg’s original draft, made the following additional statement:]

Afterwards the angelic spirit spoke to them, “I will propound to you an additional problem, which you may consider and solve, viz., Is man an animal, that is, a living being, like the beasts, or can he become such an animal? In many things the two act alike, but altogether from a different origin. Man is formed from thought, but a beast from no thought; whence I conclude that man is not an animal, unless you call him a rational animal, while a beast is a brute animal, into which no rationality can ever be infused; I maintain therefore that man is not a brute animal, like the beasts.” The same difference, he said, exists between these two as between a precious and a common stone, and a precious and a common metal, neither of which can be changed into the other. Further, the same distinction is between them as between the fruits of a superior and an inferior tree, and between the fungi or mushrooms growing out of damp ground, some of which are useful and others useless. Again, he said, the difference is as between oil and water, which cannot be mixed. After saying this he went away, and I returned home. I again watched the atmosphere overhead, where before there had been so many delusive phenomena, but I saw nothing, except some stripes and some shining places; which indicated that

the spirits no longer reasoned on connate ideas as before; but simply inquired whether or not there were any connate ideas.

3

Order

1. Love introduces order immediately into the understanding, and by mediate things into the whole of the mind.

2. Man from his heaven rules his world, but under the Lord's auspices.

3. Man is successively introduced into order from his infancy, by means of his parents, companions, masters; he reacts and acts from himself, and thus imbues himself with order, and finally becomes order in the same proportion as he receives it and imbues himself with it.

4. Order is thus induced upon his state and the form of his life; and the laws of order are truths and statutes.

5. In proportion as man receives love, in the same proportion he makes for himself order, according to which, as said above, love introduces and forms order in him.

6. Man can get himself into a state of order in proportion as he gets himself into a state of love; thus he has the capability of becoming a genuine man; yet he has also the capability of becoming like the beasts of every kind.

7. True order is connected with decorum, beauty, elegance, perfection.

8. Man cannot become order from himself, except first mediately through other men, and afterwards immediately from the Lord; nor is it possible for man to introduce himself into order, and to form order in himself from himself; nor, finally, is it possible for the Lord to do so, unless man acts at the same time from himself.

9. Man cannot become a beast, but he can become as a beast.

10. The productions of love are called affections, and these constitute man's state; and its determinations through the understanding are called truths. These form man; and in proportion as the latter are produced from the former, man becomes order.

4

The order of influx

1. As man instructs his understanding, he prepares it for the reception of light, and hence for wisdom from heaven.

2. As man does the goods of charity, he prepares the will for the reception of the heat of heaven, or of love.

3. Like one who cuts a diamond, he makes preparation for the splendor of light to be diffused from himself.

4. As man makes himself an organ of influx, heaven flows into him, and thus that which is from the Lord out of heaven.

5. As man makes himself spiritual from the Lord, so the Lord made himself Divine from the Father.

6. The order of influx is this, that man should live according to the laws of order, and in proportion as he does so, he becomes a

recipient; wherefore the Lord says, "If anyone hears and keeps my commandments, he loves me, and I will love him and make my abode with him."

7. Each love knows its own love, and they unite reciprocally, or mutually and alternately.

8. The Lord conjoins himself to man, as man conjoins himself to the Lord; not otherwise. And man conjoins himself to the Lord, as the Lord conjoins himself to man. The Lord perpetually conjoins himself.

5

Reciprocal conjunction

Every active principle, for the sake of conjunction, imparts from its own activity to a passive receiver, whence there results a reactive principle, and thereby conjunction.

1. The Lord alone is the active principle, man being passive; and in proportion as man receives of the active principle from the Lord, he reacts, and conjunction results thence.

2. Man's mind is the only active principle in the body, and in proportion as the body receives it, a simultaneous conjunction is effected.

3. Every muscle receives the active principle, and hence results action.

4. The heat of the sun is the only active principle in a tree, and it causes the tree to grow warm; and this warmth reciprocally conjoins itself, and action results hence. It is well known that every heated piece of wood sends forth warmth from itself; but when it is not heated, it cannot give out warmth.

5. From conjunction results equilibrium; and in this all action takes place.

6

Influx

The only thing that has hitherto been known concerning influx is this:

(1) The influx of light into the eye; (2) Of sound into the ear; (3) Of odor into the nose; (4) Of the body into the soul, and of the soul into the body; (5) Thus of nature into that which is natural; (6) Again of air into the sails of a windmill; (7) Of water into a water wheel; (8) Or of heat into bodies, whence men and beasts are vivified; (9) Of heat and light into trees, and into all the subjects of the mineral kingdom; (10) Of light into precious stones, whence result colors, and several other phenomena, which are taught by optics; (11) The influx of cold into various objects, whence arise modifications; (12) The influx of thought into speech; (13) Of the air into the lungs; (14) Of the blood from the heart into the arteries and veins; (15) Of wine into a glass; (16) Of beer into a jug; (17) Of the sun and stars into the lives of men; (18) The influx of heat from the fireplace into articles cooked.

The whole mind with all its sensation has remained chained to nature.

The influx of faith [it is supposed] purifies man from the head to the sole of the foot, and this is joined by an influx of all good from God.

Whence it follows, that no one knows anything concerning the influx of love out of the will into the perception of the understanding, and from the understanding into the thought, and hence into speech and action. [When this kind of influx is mentioned,] men laugh, and say, "These are surely figments of the

imagination; let these things enter by influx, if they choose; what use is there in knowing all this; will it be of any use?"

Such men are like an inhabitant of an island in the sea, who does not know that there is other inhabitable land in the globe.

He is also like a fish in a stream, which does not know that there is air above the water.

And, further, he is like a boar in a large forest, which does not know that outside the forest there are fields.

7

The thoughts of materialists respecting God

Those who are constantly in a material idea, like the learned who are in the mere rudiments of philosophy, and think that they are wise, if they acknowledge God, adore the mere phrase, that there is a God. But if they are told that God is man, and that the Lord and savior Jesus Christ is that man, they do not acknowledge it; because their thought respecting him is material, and not at the same time spiritual, wherefore they also separate his Divine Essence from his humanity, and declare that there is a mystical conjunction between them.

8

A memorable relation respecting a council in Constantinople

1. There was a synod in Constantinople, where the spiritual things of the church were discussed.

2. Those on the left were divided into four companies, all of which denied that spiritual things may be comprehended [by man].

3. The first of these companies declared that man becomes insane when he thinks on such things; the second, that he becomes like a beast; the third asserted, that man is like a stock; and the fourth, that he is, as it were, blind.

4. On the right were those who declared that man is not a man unless he is able naturally and rationally to think concerning spiritual things.

5. Among them also were four companies. The first declared that he who is in enlightenment thinks from God the Father; the second, that he thinks from the Holy Spirit; the third, that his thought is from the Triune God; and the fourth, that it is from the Lord who is the Word.

6. After they had finished their ratiocinations, they were encompassed by a column of cloud, which was dark on one side and bright on the other, and the brightness shone in various colors before . . . [?]

7. This brightness flowed vividly into the eyes of the first cohort on the right, and [a voice was heard] saying that they were in a fantasy; that they saw a star, and thought it was fixed, when yet it was unstable and evanescent; to the second it said that they saw fish flying in the air, and a hawk in the air devouring them; to the third, that they saw a cat in a cellar, and an owl in a corner, looking at each other; and to the fourth, that they saw the Word in light, encompassed with a shining brightness, and a rainbow over it.

8. They were not able to see one another, because the vision of their eyes was affected by the color which flowed in.

9. At last an angel came from the heaven of the Lord. He raised the cloud, so that they could see one another as in the natural light of day.

10. The companies [on the left] left the temple through their gate; and the companies on the right through theirs; and to the last of these companies the angel gave palms, and put laurels on their heads; but to the rest he did not give anything.

11. Those on the left had said that there was nothing spiritual in our theology, only in faith, in which nothing is seen; not in charity, not in the remission of sins, not in regeneration, nor in the use of the sacrament, as soon as thought enters into them. But again they said that all things of the church are spiritual, as soon as nothing is seen in them.

12. [They said further] that when attempting to reflect on the things of the church, we are like an eagle in the ether, and like a bird under an air pump.

13. They said, "What can you see in abstract things, and in such as are above the understanding?"

14. Sometimes I was almost persuaded that they were angels; when yet they were like putrid wood that shines on the outside.

15. In the world man is twofold; after death all become single. In the world man has a sensation of both [his internal and external]. This is changed after death.

16. What pious and wise man would not like to know the fate of his life after death? Wherefore the general principles have been revealed, from which he may know it, if he choose.

17. The delight of all in hell is to injure the neighbor, and to blaspheme God; and this delight springs from their heart or their will. They are, however, restrained by punishments from acting according to their delights.

18. The delight of all in heaven consists in doing good to the neighbor, and in blessing God, and indeed from the heart or will, and at the same time by deed.

19. Man's interior is his spirit, the interior of that his will; the interior of the will is his love, and the interior of that his delight. The consociation of all is according to delights.

20. (N. B. That consociations are according to odors, will be shown in a special memorable relation.)

9

Concerning odors

1. [The odors in hell] are like those of the various wild beasts, of mice, cats, dogs, foxes, wolves, panthers, bears, tigers, or swine. Further, like the stench of the excrements of these beasts, and also of man; like the bad odor of stagnant waters, and marshes; like that of various dead bodies; like that of various putrid substances; like that of privies, urinals, and snakes; like the bad smell of dregs, and of vomit; like the smell of various he-goats. These they sniff in with their noses, and by their eyes are led to the places whence they emanate. When they scent the sphere of matrimony, they are affected with nausea, or become lustful.

2. In heaven are fragrances from herbs, from various trees, from apples, pears, oranges, olives, grapes. There is an odor as from their leaves; as from the various cereals; and the various kinds of wine and must. There is a perfume as from newly baked bread and cakes; as from various flowers; as from various useful trees in groves and forests; as from honey. There is an aroma as from frankincense, and various other ingredients. The sphere of infants, and of the angels, is changed into such perfumes in heaven.

3. Wild beasts on earth are consociated according to their odors; they know those of their own kind by their smell; likewise their enemies. From the odor they know their food. The bees fly directed by their sense of smell, likewise butterflies.

4. The infernals shun heavenly perfumes, and the inhabitants of heaven the stench of hell. On this account all domiciles in hell are closed. For this reason the children of Israel were commanded to carry their excrements outside of their camp, and to bury them there. When the dwellings in hell are opened they excite nausea and a desire to vomit; which has been several times experienced by myself. The stench of hell is sweet scented to their nostrils; and, on the contrary, the perfumes of heaven ill-scented. Sympathy and antipathy originate thence. Man is not affected by these in the body, because the Lord removes them, for the sake of consociation. External things also change these into perfumes, and by them internal things are enclosed and shut in.

5. The following odors are not displeasing, viz., those from lambs, sheep, calves; cattle, horses, mules; elephants, camels, stags; chickens, swans, doves, and other birds.

6. There is not a single object in the mineral kingdom which does not give out an odor, and, indeed, in the form of an impalpable powder, by which seeds are impregnated. In the vegetable kingdom also there is not a single object which does not emit an odor. This odor consists of particles of a fatty and saline nature, which are given out at the same time with the watery exhalations. In the animal kingdom also there is not a single object which does not breathe out an odor. Concerning this see above.

7. Odor or scent is nothing else than a sort of smoke, consisting of minutest substances separated from the various matters. This separation goes on continually, and the loss is made up by the addition of new particles. The particles which are thus cast off become the volatile aura (sphere) of their subject. This appears clearly from the magnet, and from the dogs used in hunting, which pursue hares, stags, and game of different kinds by their smell. Of Jehovah we read that he scented an odor of rest from sacrifices.

8. Those who [in the spiritual world] appear like satyrs scent prostitutes, that is, the smell of prostitutes; those who appear like foxes scent cunning and stratagems; those who are like leopards

smell those who are crafty; those who are like panthers scent murderers and assassins; revenge is delightful to them; and so forth.

9. Horses by their smell turn their heads towards those who are rational in truths; but their tails towards those who reason from fallacies. Those who are like dogs scent those who are luxurious, etc.

10. All those who are in hell turn their backs towards heaven, and cannot endure the least odor thence. If they feel the conjugal [sphere], they become infuriated, and if they do not turn themselves away, they fall into a swoon; likewise when they hear anything concerning the Lord. It is different with men in their externals, because there is a barrier between their externals and internals.

11. The odor of everyone is like an elementary sphere in which he freely draws breath; everyone pants after this, and as soon as he is in it, he is himself.

12. The hell of robbers and pirates smells like the carcasses of cows and sheep; the hell of murderers and assassins like a human corpse; likewise the hell of the Sodomites. This stench is balmy, aromatic, and fragrant to them, and like a sweet feast in their breast; and like a noble spirit of wine in their heads. They inhale this stench with both nostrils and with open mouths, and it refreshes them after they have made their escape from some heavenly odor.

13. Once I saw an astute devil like a leopard ascending a high mountain where there were celestial angels, encompassed by a hedge of olive trees; after he had drawn in a full breath of that odor, he was seized with spasms, became stiffened in all his joints, writhed like a snake, and was cast down headlong. Afterwards he was lifted up by his associates, and taken into a den, and into his own odor, where he revived.

14. Again, I saw how a certain devil was scourged by his associates in hell because, without any reason, and, as he said, with a stuffed nose, he had approached such as were in a heavenly odor, and had brought back some of their perfume in his garments.

15. Odor in the Word signifies perception.

10

The being of God or of Jehovah

1. We read, "I am the First and the last, Alpha and Omega, the Beginning and the End, Who is, and Who was, and Who is to come." "In him we live and move." "From myself I have created all things." All things are from him, thence all things are in him, and all things must turn toward him, as the surface turns to that which is opposite to it. Those who turn themselves away, are indeed from God, but they are not in God; they are snatched away as it were from the surface; they gyrate in a circle, and are desirous of becoming gods.

2. The essence of God is love and wisdom, and through both of them are omnipotence and omnipresence. He is like the sun of this world, through which he created the natural universe, in which we are and live as to our body; the essence of which is heat and light; and by these two its power and its presence are caused.

3. God is the sun of the created universe; the heat that proceeds from him is love, and the light wisdom.

4. Immensity without space and eternity without time are especially his being.

Concerning redemption

1. The Lord sustained the passion of the cross as the greatest prophet, that he might bear the iniquity of the people. Like the prophets, concerning whom see *True Christian Religion*, n. 126.

2. All his suffering signified how the Jews had vilified and perverted the Word.

3. The passion of the cross, also, was the last temptation, by which he glorified his human.

4. Redemption did not consist in that passion, but in the subjugation of the hells, and the orderly arrangement of everything there and in heaven.

5. (Redemption will be treated of in its own memorable relation hereafter.)

Concerning the Lord

1. In Christ man is God, and God man.

2. The Father himself is one.

3. He who has seen the son has seen the Father; he is in the Father, and the Father in him.

4. "All mine are thine, and thine are mine"; thus all the divinity of the Father is in the son, and all the humanity of the son is in the Father.

5. From which it follows that in the Lord God and savior, God is man, and man is God. Consequently that God the Father assumed the humanity, and thus that the Lord God is the savior, and also the Father.

6. That the Father is the savior, appears from Isaiah:

Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Jehovah, art our Father, our Redeemer; thy name is from everlasting.

And again in Isaiah:

Unto us a child is born, unto us a son is given; and his name is God, Hero, Father of Eternity.

And in the Lord's prayer we read:

Father in heaven, hallowed be thy name, thy kingdom come.

That is:

God and Father, hallowed be thy human, and thus let thy kingdom come.

7. That the human is meant by the name of the Father appears from these words of the Lord, "Father, glorify thy name," that is, thy human, and thus, and not otherwise, thy kingdom shall come.

8. By a name in heaven nothing else is meant than the quality of anyone; wherefore all are named there according to their quality, quite differently from what is done in the natural world. And the quality of God the Father is in his human; otherwise no one would know the quality of divinity, because it is infinite.

9. That this is so appears from these words of the Lord, "All that the Father giveth me, shall come to me," and "from henceforth ye know the Father, and have seen him."

10. Every man can say the same thing of his own soul and his own body, "All thine shall come to me; all mine are thine, all thine are mine; we are one; he who sees me, sees thee," and so forth. If man as to his body is called father, he is the father also as to his soul.

11. For in the Lord, God and man, or the divine and the human nature, are as one person, as the soul and the body are one man, according to the doctrine which from the Athanasian Creed has been received throughout the whole of Christendom.

12. It thence appears why the Lord said of himself in his human:

I am in the Father, and the Father in me. The words that I speak unto you I speak not of myself, but the Father that dwelleth in me, he doeth the works.