

"Thou shalt not take the name of Jehovah thy God  
in vain."

We read: "Thou shalt not take the name of Jehovah thy God in vain. That this signifies profanation and blasphemings of the true and good of faith, is evident from the signification of the name of God, as being all in the complex by which the Lord is worshiped, thus all the true and good of faith; and from the signification of taking in vain, as being to profane and blaspheme. By taking the name of God in vain is properly to turn the true into evil, that is to believe that it is true, and nevertheless to live in evil; and it also is to turn good into falsity, that is, to live holily, and yet not to believe. Both are profanations, for believing is of the understanding, and living is of the will; and therefore those who believe otherwise than they live, the thought and will are divided." (A.C. 8882).

In the Arcane Coelestia the first command. "I am Jehovah Thy God. Thou shalt have no other gods before My faces"; and the second commandment, "Thou shalt not take the name of Jehovah thy God in vain", are placed together in the same paragraph. These two commandments are most closely conjoined and cannot be separated. Unless the first commandment is received with the will or with the understanding, the second commandment cannot be seen as to its essential significance.

The first commandment, as we have repeatedly stated, is to acknowledge and believe that the Lord as to His Divine Human reigns universally in all and every single thing of the good and the true, that He liberates man from hell that is from his proprium; that trues must not be thought of from elsewhere than from the Lord, thus not from proprial intelligence. When the great importance of this command is realized and understood; if it is seen that this commandment is the most important thing in man's life; then there is for the first time the danger of breaking the second commandment, that is of profaning and blaspheming of the true and good of faith. The reason why man cannot profane and blaspheme the true and good of faith, before the first commandment is realized as to its great importance, is because prior to the internal acceptance of the first commandment man is not in the true and good of faith, and therefore cannot profane or blaspheme it. Previously he indeed knew the trues of faith; but with him, they were not of faith, but of the memory, and of thought thence.

When man has however accepted the first commandment as the most important thing of his life, then immediately there arises the danger of the most grievous of all sins, namely that the things of the spirit may be profaned.



This profanation and blasphemy consists in receiving the things of the first commandment either with the understanding, and not with the will, or of receiving them with the will and not with the understanding. That is of receiving the true of the first commandment in the understanding, and of turning it into evil, by remains in the old will, thus in the old life. Or of receiving it in the will, and thence wishing immediately to lead a holy life, while the old understanding remains and there is therefore no living belief in the understanding.

These are not abstract matters that only lightly touch man's life. They are the most essential of all things, for it is only by obeying the second commandment that one is preserved from the wont of all the hells, - the hell of the profaners; of which the Lord said: "It shall not be forgiven him, neither in this age, nor in that which is to come." (Matt 12:32) Let us therefore give all our mind to the understanding of this commandment.

The first danger, namely that of receiving the spirit of the Ten Commandments eagerly with the understanding, and yet not receiving them in the will thus not in the essential life is more obvious.

The second danger, namely of receiving the spirit of the Ten Commandments in the will and thus of leading a holy life, while not receiving them with the understanding is less obvious, for such a one appears to receive them with the understanding, but it is the old understanding. Every one who enters into the interiors of the Word is faced with one or the other of these two great dangers.

All may be divided into two classes; on one side those who are in the one danger and on the other side those who are in the other danger and there are also those who alternate between the two. This might be illustrated in various ways, but the simplest way to illustrate it is in the difference between man and woman for in general, men are particularly in the first danger and women in the second; for with men the understanding tends to dominate, while with woman the will tends to dominate.

That there is the danger with men of receiving the trues of faith in the understanding and not in the will, and thus in the life, is quite obvious; that women tend to receive the interiors of the Word in their will and thus in their life and not in their understanding, that is they are not willing to receive a new understanding may be less obvious.



Curiously a man who has entered into the interior trues of faith directs his mind to the things of the will thus to the things of life, and is apt to look for his salvation there. Although his essential struggle should be in the things of his understanding; that is in the overcoming the pride of his own intelligence, for this is the center of his life. A man is not so averse to changing his life as he is to changing his understanding; for his understanding is his masculine pride; and to give up his old understanding is to give up his life. Having once given up his old understanding, he must indeed give up the things of his old will, thus he must change his life; but the giving up the old understanding, that is, the pride of his intelligence, is in a way with him the most bitter struggle.

On the other hand a woman can in appearance more readily give up the things of her understanding, for she has not such a pride in the things of her understanding, provided she does not have to give up the things of her will, that is, of her loves; a woman in appearance is willing to give up the things of her understanding, but, if the old loves the old will remains, this is only an appearance, for the will still rules hiddenly in the understanding.

If a man has been willing to give up the pride of his own intelligence, and thus to receive the true of faith in the reformed understanding, he comes into a kind of obedience to the first commandment; which introduces him into spiritual life, but if this is not followed by a giving up of the old will, thus of coming into a new life, then the trues of faith which he has received become profaned. The word profaned, as to its roots, means before and thus outside of the temple. When the holy things of the temple are taken outside into the world they become profaned. When the trues of faith, are taken into the life of the old will, thus into a life in which the Lord's Divine Human does not reign they become profaned.

With a woman when she hears the interior trues of faith, after a mild struggle, she is apt to accept them in appearance, and then wished immediately to change the life, that is to come into a holy life; yet such a life, such a wishing to bring things immediately into life is of the old will, for the true order is that the rational must be regenerated first, and thence the natural. In order that the rational may be regenerated first it must be separated from the natural and all its affections in which it has been immersed; and such separation and such regeneration takes time, and must be done in an orderly way without haste. It is only when the rational has been separated from the natural, and can look down upon it, as being of a discreetly lower degree, that the true nature of the natural can be seen, and can thence be regenerated from the regenerated rational. With this process the woman is apt to be impatient;



she asks for life, that is for natural life immediately while if such life were given immediately it would be a holy life without any genuine belief, for the genuine belief is of the regenerated rational. Such a holy life is therefore profane.

In continuation of number 8882 with which this sermon commenced we read:

"But as the will continually flows into the understanding, for the understanding is the form of the will, that is, the will manifests itself there in light; therefore it is that when a man believes in one way and lives in another, the true and evil, or the good and falsity, are conjoined thus those things that are of heaven with man are conjoined with those which are of hell.

It may here be noted that with both men and women "the will continually flows into the understanding, for the understanding is the form of the will." But that with the man the old will has its primary seat in the pride of his own intelligence, while the primary seat of the will of the woman is in her natural and personal affections. Therefore the primary struggle of the man must be to give up the old will which resides in the pride of his own intelligence, and he must not let the external things of life divert him from this primary struggle until it has been won.

On the other hand the seat of the old will of the woman is in natural and personal things, and the primary struggle of the woman is to give up this will in order that she may be brought under the order of the rational of the Church. Nor must the woman let her mind be diverted from the primary struggle with her own will in the natural and personal things of her life, and the bringing of these into submission, by striving to come into an independent seeing of what is true.

If a man has overcome the pride of his own intelligence, thus the primary pride of his life, he can come into a wisdom of life down into the natural. But if he centers his mind on the things of natural life, before he has overcome the pride of his own intelligence, and has thus commenced the regeneration of the rational mind, he comes into only an apparent order of life which is essentially a foolish order of life.

When a woman overcomes the old will in relation to her natural and personal loves, and has brought these into submission to the rational of the Church she comes into a marvellous perception of the true; but if she has not first given up her will, and brought it into submission, she still may have the appearance of what seems like perceptions of the true, but interiorly it is all foolishness, interiorly seen it is nothing but excuses for not giving up her old will in relation to the things of her natural and personal life.



The first great danger is that a man should enter into the function of a woman and be primarily concerned with natural things and that a woman should enter into the function of a man and primarily concern herself with rational things. It is true that the end of a man must be the good of life, but it must be the end which a regenerated rational looks to; and it is also true that a woman should look as an end to the affection and perception of the true, but this must be the result of a regenerated natural. A man who looks to the good of life apart from the regeneration of the rational is not truly a man. And a woman who looks to the true, apart from the regeneration of the natural is not truly a woman.

It is also true that if a man having become rational does not look to the wisdom of life, and a life thence, ceases to be a man and loses his rational. And a woman having been regenerated as to her natural affections, if she does not desire the perception of the true, ceases to be a woman. The whole question is one of order, that is, as to what comes first, for if what should come first comes second, and vice versa, nothing but confusion can result.

In general it may be observed that there are two kinds of disorders with men and two kinds with women.

The first class of disorder on the part of men, is with those who look directly to natural life, and who are unwilling to recognize the necessity that the rational must be regenerated first, before there can be a regeneration of the natural. The second class of men are those who look to the regeneration of the rational, but do not enter seriously into an actual change of life. Such may make much of the doctrine of life and charity, and even develop it, but there is no actual change of life.

The first class of women are those who would enter into the judgement of the true which properly belongs to man, such appear intellectual, although the intellectual things with them in reality have their origin in their will. The second class are those who are concerned with the things of life, and a perception of the things of life and are not concerned with theoretical things, and are not willing to submit themselves to the rational of the Church.

Sometimes the men and the women alternate between these opposite states or are in a mixture of them.

The genuine state of the Church is when the man of the Church from the love of becoming wise, and thus from the love of a genuine life, shuns the things of his own intelligence, and permits his rational to be regenerated



by the genuine trues of faith out of the Word, and from this, looks to life according to the trues of faith. And where the woman shuns the things of her own will, with its affection, and loves in order to live the trues of the Church in the natural life and thence come into the perception of the true. Then the First two Commandments are kept and the Church commences its instauration. The Lord has given the Commandments; He also gives the power and means of keeping them. Let us therefore believe that the Lord as to His Divine Human can reign in all and each single thing of the good and true with us; that He can liberate us from the proprium, thus from the power of hell, so that we think the true from no where else than from Him; thus not from our proprial intelligence; that we, from His love, can receive the good of love and the true of faith. Let us believe that we can receive these things with both the will and understanding united, and can thus shun the profaning and blaspheming of the true and good of faith which He gives us. If we believe and do these things then the first two Commandments of the Decalogue are kept.

AMEN