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HEAVEN AND HELL

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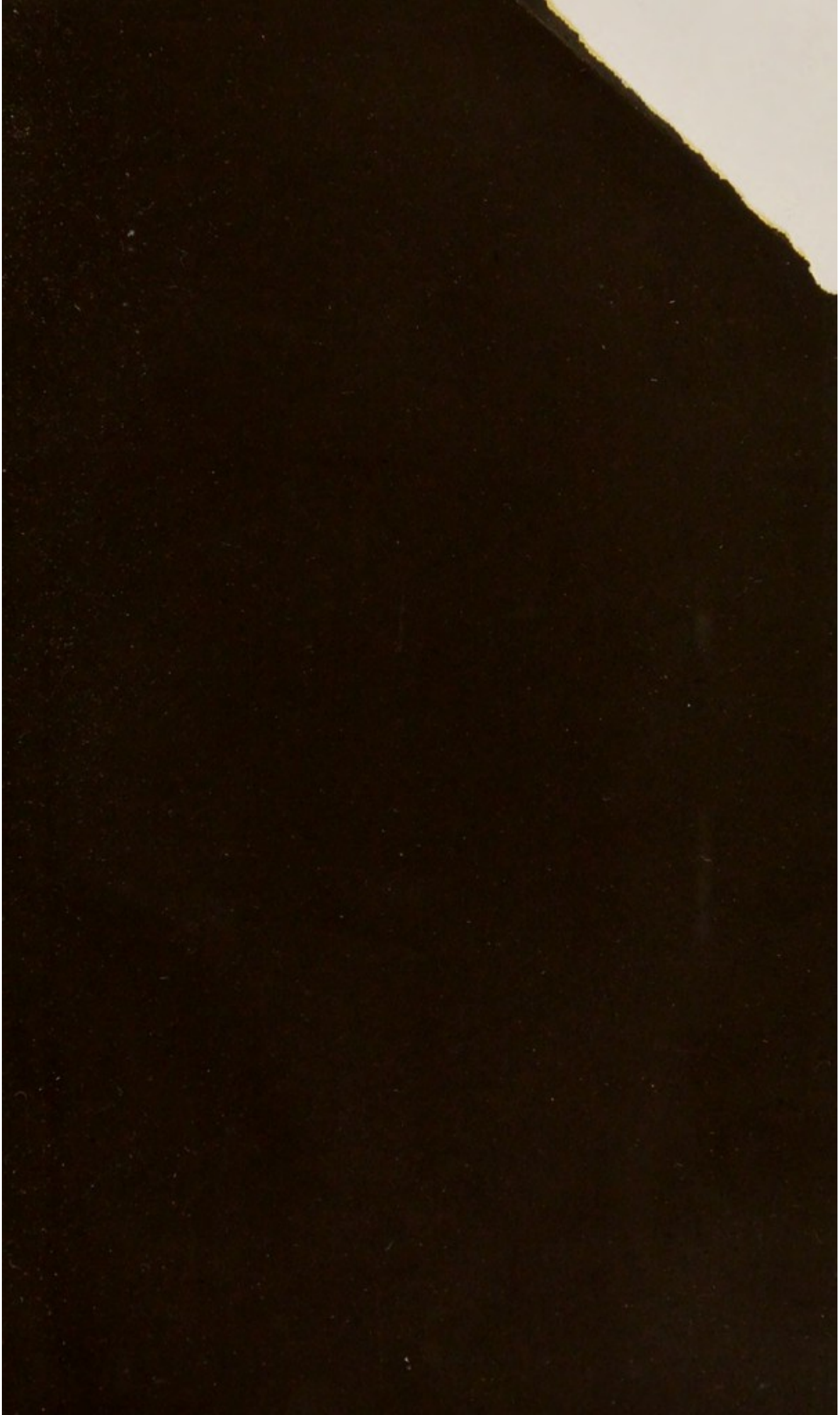

HEAVEN AND HELL;

ALSO,

The Intermediate State,

OR WORLD OF SPIRITS;

A RELATION OF THINGS HEARD AND SEEN.

BY

EMANUEL SWEDENBORG.

BEING A TRANSLATION OF HIS WORK ENTITLED
"DE CŒLO et ejus Mirabilibus, et de INFERNO, ex Auditis et Visis.
Londini, 1758."

THE SWEDENBORG SOCIETY, BRITISH AND FOREIGN,
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manifestations, the sacred records give us but little intelligence; but this much we may collect from them, that in the line of Seth, as contradistinguished from that of Cain, there was a church of devout worshippers then on earth, in which Enoch was highly favoured of God, and a man of renown, whose prophetic writings continued in the church down to the times of the apostles, as appears from the Epistle of Jude. In this line of Seth (from what is mentioned of Enoch and Noah) we may conclude that the Church of God, before the general apostacy brought on the flood, was instructed and conducted by particular revelation from heaven; and that an intercourse between angels and the holy men of those early days (called the Sons of God) was no unfrequent thing.

On the call of Abraham heaven was again opened to man in the way of divine communications externally, and he was taught of God the things that be of God, by the ministry of angels; so that what we now call extraordinary dispensations were then the ordinary way of conveying divine knowledge:* and from these more immediate discoveries of himself to the patriarchs we apprehend it was, that God stiled himself the God of Abraham, the God of Isaac, and the God of Jacob.

Nor was the delivery of the law, as a stated directory to the Israelites for duty and worship, intended to supersede particular revelations from heaven, or communications with angels; nay, the promise of an angel to "go before them in the way" (Exod. iii., 20) was immediately annexed to it, and the prophetic dispensation under the law appears as a supplement of superior excellency to the law itself, by expounding and illustrating the typical parts of it, in reference to that ministration of righteousness by Jesus Christ, which should far exceed it in glory. Thus the law and the prophets made together, as it were, but one dispensation; and all serious Jews looked upon divine manifestations, by prophecy and vision, as such standing tokens of God's favor towards them, that any occasional cessation of them was considered as a mark of the divine displeasure: thus the Psalmist; "We see not our tokens, there is not one prophet more," Psal. lxxiv., 10: and hence it was that the seers or true visionaries were held in such honour by the godly of that church. Thus, "The Word of the Lord was precious in those days; there was no open vision," 1 Sam. iii., 1: "her prophets find no vision from the Lord," Isa. iii., 2. And it is observable, that from the time of Malachi to a little before the advent of Christ, during which period prophecy and vision ceased in the Jewish church (at least in persons of a public character), was the most horrid degeneracy of that people from all things sacred and

* See *Bromley on Extraordinary Dispensations*, at the end of his *Way to the Sabbath of Rest*. A book which I much recommend to the reader.

moral; intestine divisions, bribery, and libertinism diffused their poison through church and state; the very temple was often polluted with the blood of hostile factions; and the high priesthood bought and sold, nay, the nomination to it submitted to heathen princes, who conferred the same on the highest bidder: thus fulfilling the truth of Solomon's words, Prov. xxix., 18: "Where there is no vision, the people perish;" meaning thereby, that where there is a cessation of all divine communications, the sense of religion decays, and all things tend to ruin.

When the time was fully come, as foretold by the prophets, for the Sun of Righteousness to arise with healing in his wings; for God to manifest himself in the flesh to destroy the works of the Devil, and to supply what was lacking in all preceding dispensations; then the heavens were again opened, and celestial communications renewed with men; an angel foretold the birth of him who should be the harbinger to this Prince of Peace; the same heavenly messenger was sent to the highly-favoured Virgin with a salutation on her miraculous conception of him; and a host of angels proclaimed the joyful news of his gracious advent; angels ministered unto him during his abode on earth, and announced his resurrection from the dead. But when all was finished relating to our adorable Redeemer's ministry, sufferings, and life in the flesh, and that the dispensation of the Holy Ghost took place according to this promise, were all extraordinary dispensations then to cease? By no means; for this very public solemnity on the day of Pentecost was attended with a gracious promise of their continuance in the church to future generations, as declared to all present by Peter, who, on quoting the prophecy of Joel ii., 28, 29, concerning the same vouchsafements, applies them to the times of the Gospel dispensation; "For the promise is to you and to your children, and to them that are afar off," Acts ii., 39. And they certainly continued with the apostles, as more particularly appears from the visions of angels by Peter, Paul, Philip, and John the Divine, plainly evincing that they were not superseded by the giving of the Holy Ghost.

Such as are no friends to the belief of extraordinary gifts and communications, have laboured all they could to confine them to the times of the apostles; but in so contradicting the current testimony of the church history, they shew much prejudice, and little modesty. The apostolical fathers, Barnabas, Clement, and Hermas, (whose writings were reverenced as of canonical authority for four hundred years, and were read, together with the other Canonical Scriptures, in many of the churches,) confirm the truth of prophecy, divine visions, and miraculous gifts continuing in the church after the apostolical age, both by their testimony and experience; and to pass over

many other venerable names (among whom Tertullian and Origen are witnesses of eminence to the same truth afterwards) Eusebius, Cyprian and Lactantius, still lower down, declare that extraordinary divine manifestations were not uncommon in their days: Cyprian is very express on this subject, praising God on that behalf, with respect to himself, to divers of the clergy, and many of the people, using these words: "The discipline of God over us never ceases by night and by day to correct and reprove; for not only by visions of the night, but also by day, even the innocent age of children among us is filled with the Holy Spirit, and they see, and hear, and speak in ecstacy such things as the Lord vouchsafes to admonish and instruct us by," Epist. xvi.: and it was the settled belief of the early fathers of the church, that these divine communications, for direction, edification, and comfort, would never wholly cease therein.

That extraordinary gifts became more rare in the church about the middle of the third century is allowed by Cyprian himself, and such other, both contemporary and subsequent writers, as at the same time testified to the reality of them; and they account for it from the encouragement given to the pernicious doctrines of Epicurus, and other materialists at that time, which disposed many to turn every thing supernatural and spiritual into mockery and contempt. In the next century, when the profession of Christianity became established by Constantine as the religion of the empire, and millions adopted it from its being the religion of the court, the fashion of the times, or the road to temporal emoluments, then Christianity appeared indeed more gorgeous in her apparel, but became less glorious within; was more splendid in form, but less vigorous in power; and so what the church gained in superficies, she lost in depth. She suffered her faith to be corrupted by the impure mixtures of heathenish philosophy, whilst the honours, riches, and pleasures of the world insinuated themselves into her affections, stole away her graces, and so robbed her of her best treasure, insomuch that many have made it a doubt, whether in the times here spoken of, Paganism was more Christianized, or Christianity more Paganized.

In this condition of things, no wonder that we hear so little of divine visions and extraordinary spiritual gifts in those days: for however outward men are apt to glory in the pompous appearance of a visible church, yet the true spiritual church may be considered at that time, and indeed ever since, as in her wilderness state, withdrawn from the multitude to keep herself unspotted from the world, and to preserve a holy intercourse with her beloved, in a life and conversation becoming the Gospel of Christ; nor were her heavenly vouchsafements less than before, but only less proper to be divulged, as less

likely to be received, or to be received only with derision, as were the dreams of Joseph by his brethren. We always mean to except under this distinction many excellent persons mixed with carnal professors in common life, yet walking in all good conscience, fearing God, and working righteousness. Nor is any thing here said with a design to suggest, as though the establishment of Christianity in the Roman empire were without its great beneficial effects; for it was a means appointed by Providence for spreading the knowledge of the truth over a great part of the known world, whereby great numbers under very defective and corrupt administrations of it were converted from the error of their ways, and by passing through the outward forms and ordinances to the inward power, became burning and shining lights in the church: besides, Divine Truth is of a diffusive nature, like the precious ointment upon the head of Aaron, that fell down to the skirts of his garments. Thus the Christian religion, in the weakest administrations of it, was not without good influence on the nations that received it, by civilizing their manners, improving their systems of morality, repressing their enormous vices, and regulating their polity by more wholesome laws and institutes.

To trace the Christian religion in the various revolutions of its progress, from its first civil establishment down to the present times, would be the province of an historian; we shall therefore pass over all the intervening periods of it, to consider the subject before us in the way both of scriptural and rational enquiries in relation to ourselves. And here it must be owned, that the belief of all extraordinary or supernatural dispensations is at a very low ebb with us, and that from several assignable causes, two or three of which shall here be noticed.

And first, from an undue exaltation of man's natural rational faculties and powers, as the sufficient test of revealed truths; and this gross error has prevailed more among men of human learning for this past century, than perhaps ever before; to which it is owing, that almost every thing in religion has been run into question and controversy, and that a general disbelief of all things supernatural has in a great measure banished faith, and introduced Sadducism amongst us, to the denying of all spiritual visions and apparition of angels as things incredible.

Secondly, This doubting and unbelief in things of a spiritual nature has spread to a greater extent among all classes, from an excessive attachment to worldly interest, and the love of money in the trading nations of Christendom, through the vast increase of commerce and navigation in the last two centuries; whereby the affections and pursuits of such great numbers have been so engaged on the side of filthy lucre, as to turn an employment, in itself innocent and useful, into the occasion of sin. Hence a sordid avarice, and making haste to be rich by frauds,

extortion, and injustice, which lays an invincible obstacle in the way of faith; since we are told, that every one that would name the name of Christ, as his Saviour, must first depart from iniquity.

Another great hinderance to the belief of all communications with the world of spirits, is a life of pleasure, which the apostle calls a state of death (1 Tim. v. 6), as it chains down the mind to the object of the senses, and things of outward observation, and totally indisposes it for the consideration of things inward and spiritual: and this is not only the case of the voluptuous and libertine part of mankind, but of those also, who, from an indulged levity and dissipation of mind, abandon themselves to vain pastimes and amusements, are carried away with every wind of fashion and folly, or, like the Athenians, spend their time in nothing else, but either to tell or to hear some new thing. Should an apostle reveal any thing concerning heaven or hell to persons thus indisposed to receive his report, is it not to be expected that they would reply in derision, like the philosophers or Athenians before mentioned, at the preaching of St. Paul? "What will this babbler say?" Nor can it be expected that the contents of the following volume should meet with a more favourable reception from such. All things relating to the other world, and the condition of departed souls, are of a most interesting nature, and call for great seriousness and awful attention; and they that bring not with them minds so prepared for the consideration of these subjects, however they may boast of their reason, they are not as yet qualified for judges in these matters. And this leads to an observation or two on the subject of reason.

There is nothing more talked of and pretended to than reason, and yet nothing in which people of every rank and age are less agreed in; that which generally passes for reason being of a vague, uncertain nature, varying according to the tempers, inclinations, and circumstances of men. Thus it happens, that the reason of one of thirty years of age is seldom the reason of the same person at fifty; the reason of the majority is not the reason of the minority; nay, in every profession, art, and science, men reason differently, and often oppositely, except where reason has least place, as in mathematics, geometry, and arithmetic. And yet there is a right reason in all things, where men are qualified to find it out; but these are few, and we see by far the greater part perpetually wrangling, disputing, and contradicting one another in relation to right and wrong in most things; and the main cause of it is the want of simplicity, and a right disposition of the will and affections, which are absolutely necessary, in order to a right judgment: but whilst men dignify their passions, humors, and false interests with the venerable name of reason, it remains in them no other than the operations of their present state of mind on the errors, prejudices, and wrong prin-

ciples they have before imbibed, and which they are resolved to maintain with the most words, and such arguments as they are masters of; and hence it is, that we have so many critics, politicians, and divines, which are utter strangers to the truth of the matters they take in hand.

But reason has also its specific differences and measures, according to the nature of the subject to be investigated; thus ethics, physics, and metaphysics have each their respective principles, and consequently a distinct kind of reason, and he that is a good proficient in the knowledge of one, may be very deficient in another. Thus every part of knowledge has its standard, adequate and proper to itself; so natural things are known by natural reason, and spiritual things are discerned by a spiritual light; and this distinction is founded on the authority of Scripture, in which we are told, that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned," 1 Cor. ii. 14; that is, the animal or soulish [ψύχικος] man, with all his natural faculties and endowments, cannot of himself attain to the knowledge of spiritual things, they being too far above his reach, and therefore it must be given him from above, or he cannot have it: nay, so contrary are they to the propensities and apprehensions of his sensual fallen nature, that whilst he presumes on a fancied sufficiency in himself to comprehend these things, the deeper he plunges himself into the darkness of human ignorance concerning them, and the more accounts them foolishness; and thus God is said to make foolish the wisdom of this world, by leaving such to their wilful blindness, who choose darkness rather than light.

Nothing is here said to depreciate the external rational knowledge, even in its lowest sphere, when joined with the fear of God in men of humble minds; for this also is the gift of God, and is not only helpful to us in all the purposes of this life, but in due place and subordination subservient to the divine life; it is the abuse of this knowledge only that falls under our censure, as when natural knowledge and human learning are employed to unsettle men's minds with respect to the things of the other world, and to rob them of the precious hopes of a glorious immortality through the redemption that is in Christ Jesus. All such kind of sophistry, mistaken for reason, is no better than vain deceit, and science falsely so called, and all that exercise themselves therein are disturbers of the peace of mankind, as well as enemies to the church of God. Nor can we here forbear to pass a reproof on all those, who, whilst they profess a reverence for the Gospel revelation, patronize at the same time the infidelity of the Sadducees, as touching angels and spirits, and all extraordinary dispensations: for to deny all communication with the spiritual world, whether by vision, or any other means,

naturally leads to Atheism; and their pernicious reasonings in this way have had dreadful effects upon the present times, by weakening the sense of religion and conscience in the lower classes of the people. The belief of an intercourse with the other world, according to the truth of it, keeps alive and cherishes faith in the immortality of the soul in all ranks of people, and familiarizes the mind to its existence separate from the body; and it is not to be doubted, that such gracious vouchsafements were granted to the Jews under the law, and have been continued since to the church under the Gospel, in aid and assistance to men's faith in the written traditions of both dispensations: such being the goodness of the Lord in compassion to the weakness of our nature, and the dulness of our minds, which stand so much in need of fresh, awakening incitements to call off our attention from earthly to heavenly things. And therefore we cannot but lament, that any men of name in the church, though little deserving of it on this account, have gone so far beyond this line, as to assert, that all extraordinary gifts and supernatural dispensations have totally ceased since the third century; but we have no authority for this but their own, and therefore do upon much better ground assert, that extraordinary gifts and vouchsafements never did nor will cease in the church, till that which is perfect shall come, that is, till such extraordinary become ordinary dispensations, and angels shall converse with men as familiarly as they did with Adam before the fall: and in the meantime we confidently rely upon the divine promise, that the same Lord, who "gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ," will fulfil the same promise, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," Eph. iv. 11, 12, 13.

But it may be said here, that see-ers of visions are not mentioned along with prophets, &c., in the foregoing quotation from the apostle; and therefore, as the first are principally referred to in this preface, it will be here apposite to observe, that the name prophet in Scripture is not confined to the gift of prediction or foretelling things to come, but signifies one to whom any divine manifestation was made for the use of others; and as this was generally by vision, so we read that prophets in ancient times were usually called seers, that is, see-ers of visions; thus in 1 Sam. ix. 9, "Before time in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer; for he that is now called a prophet, was before time called a seer." And afterwards, in the same chapter, Samuel calls himself a seer. And in 2 Sam. xxiv. 11, we read, "that the word of the Lord came unto the prophet Gad, David's seer." Of such

honourable repute was the name seer, or visionary, in those times. When therefore the apostle gives it in charge to the church, not to despise prophesyings, we have no warrant to exclude visions from the general charge, especially as we are well informed from ecclesiastical history, that the custom of communicating to the church the visions of holy persons, particularly such as were of authority in the ministry, continued down at least to the days of Cyprian, the good bishop of Carthage, who speaks of manifestations by vision throughout his epistles, and also of his own; for he was a man of many visions, and among others had one concerning his own martyrdom, and the particular manner of it, which happened accordingly.

St. Paul (Heb. xii. 22) speaking of the superior excellence and blessedness of the new covenant, says, "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels," &c. By which words, we cannot suppose him to mean less, than that by Christ, the mediator of this better covenant, a more free intercourse with heaven, and a more intimate fellowship with saints and angels, is now opened for us, if we debar not ourselves of this blessed privilege. What then hinders our conversing with angels now, as the patriarchs and prophets did of old? what but our own fault and unfitness for such glorious company? Why do we not now see them descending and ascending between heaven and earth, as Jacob did on the typical ladder? Why, but for our own unbelief, our sottishness, our earthly-mindedness; from which deep sleep, as to the things of God, if we were truly awakened, we should see cause to own in the words of the same patriarch, when he awaked from the vision of the night: "Surely the Lord is in this place, and I knew it not," Gen. xxviii. 16. Heaven is as near to the heavenly, as the soul is to the body; for we are not separated from it by distance of place, but only by condition of state: thus when Elisha was surrounded in Dothan by the Syrians, his servant saw not the chariots and horsemen [the angelical host] that surrounded his master for defence, as Elisha did, till the Lord opened his eyes. Just so it is with us; unbelief and sin keep us from seeing the things that are about us and near to us, and also from giving credit to the reports of those who are in the experience of them.

The same apostle, who cautions against despising prophesyings, does also give us to understand, that angels were not to discontinue their visits to men in future times of the church, as where exhorting us not to "be forgetful to entertain strangers," he adds, "for thereby some have entertained angels unawares," Heb. xiii. 2. Now there would be no encouragement nor argument in the latter part of the verse, unless the same might happen to be the case with us also. But wherefore should we doubt, that those blessed friendly beings should take delight in

exercising their good will to men by many kind offices both visible and invisible, according to the good pleasure of our common Lord, as by preserving us in many dangers, protecting us against the assaults of evil men and evil spirits, and by counselling, warning, and helping us by various ways and means we know not of? We ought not so to doubt of this, as we are apt to do, nor wonder at it; "For are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. i. 14. We should rather wonder that good men, when they walk out to meditate in the field, as Isaac did, (Gen. xxiv. 63), should not often meet those celestial strangers to join them in sweet conversation on heavenly things, and be accompanied by them in their journies, as Tobias was. But whether manifested to us or not, sure it is, that we are more indebted to them for their kind assistance and ministrations than is generally believed, as evidently appears to have been the sense of our church, heretofore at least, as thus expressed in her collect for St. Michael and all angels: "O everlasting God, who hast ordained and constituted the service of angels and men in a wonderful order, mercifully grant, that as thy holy angels alway do thee service in heaven, so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord."

As to the argument offered by those, who maintain the total cessation of these and other extraordinary dispensations on the establishment of the Christian religion, or its protection by the civil powers; viz., that the extraordinary gifts of the Spirit, together with its settled ecclesiastical economy, are sufficient for salvation, and the welfare of the church, and therefore what is more is needless, and not to be expected; for if men now will not believe Moses and the prophets, Christ and his apostles, so neither would they be persuaded, though one should rise from the dead. Be it answered, first, that the opposers of extraordinary dispensations do here take for granted the very point in question, viz., that they are ceased, which it is impossible for them to prove; nay, we appeal for the reality of them to the authority of universal ecclesiastical history, as also to the records of every particular church and nation in Christendom, not to insist on the testimony given thereto in numberless books, tracts, and narratives, some or other of which have fallen in the way of every person of any reading and conversation: what credit is to be given to or withheld from them respectively, is another matter of enquiry; but that all should be invention and forgery, requires a higher degree of credulity than is sufficient for believing the greater part of them; and as to the reproachful epithets of monkish and legendary, so liberally bestowed on well attested narratives of this kind, by such as resolve to believe nothing but what they can see with their eyes, or touch with their hands, they are not to be regarded, where the grounds of

credibility and evidence are the points in question. Many of the Roman Catholic writers stand confessedly chargeable with an over credulity; and it is to be wished that many of the Protestant writers were less censurable than they are for incredulity; and the medium between both these extremes will be found the proper ground from whence to take the clearest view of these matters. Sure it is, that we are at this time very dangerously infected with doubting and unbelief, as to things supernatural; and that the general idea of reformation amongst us means rather a departure from certain popish errors and superstitions, than any advances in true faith and godliness.

Secondly, As to what is alleged for the sufficiency of the ordinary means of grace under a legal establishment of religion for faith and salvation, may we not ask such bold pronouncers, by what commission they take upon them to determine concerning sufficiency in this matter, and who gave authority to teach, that the Lord is become more sparing of his benefits and gifts to his church than in former times, nay, than He has promised to be towards it; or do they suppose, that what is called an establishment of religion by the civil powers, is equivalent to the extraordinary gifts bestowed on the primitive Christians? Wherefore should they go about to limit the loving kindness of the Lord by their own scanty measure of sufficiency, since it is his usual way to give not only for mere necessity, but also for delectation; his gracious attribute, not only to be good, but abundant in goodness in all his works both of nature and grace, where men render not themselves unqualified for the same: and He that giveth one talent, is as ready to bestow ten talents on a due improvement of the former; for so He giveth grace for grace.

Thirdly, The inference they draw against the usefulness of miraculous gifts, and other extraordinary dispensations, from those words of Abraham, in the parable of Dives and Lazarus, "If they hear not Moses and the prophets, neither will they be persuaded, if one should rise from the dead," is not at all conclusive in this case; as that saying appears to respect such only as have hardened themselves in unbelief, by departing from faith in the written Word, under the ordinary means of salvation; and not such as are weak in the faith, but not obdurate, as was the case with the disciples, who, though under our Lord's own teachings, yet, through the dulness of their apprehension, seemed to need some mighty work to make an impression on their feeble minds; and accordingly, when Jesus was on the way with them to raise Lazarus from the dead, He speaks of the ensuing miracle as useful for them among others, and takes satisfaction on their account, that He was not present with Lazarus in his sickness to heal him: "I am glad for your sakes that I was not there, to the intent that ye

may believe" (John xi. 15): that is, by seeing him raised from the dead. So then we are to make a wide distinction between an evil heart of unbelief, as where men, through an incorrigible attachment to sinful courses, or by taking pains to confirm themselves in infidelity, are proof against evidence sufficient for their conviction; and where they are in unbelief through present inattention, distraction of mind from worldly hinderances, dulness of apprehension and the like causes, but without any wilful opposition to the truth. In these last cases extraordinary means have often salutary effects, by calling off the mind from its wandering, by alarming and converting the sinner from the error of his ways. History supplies us with numberless instances of this kind; and, among others, I see no cause to doubt what is recorded of Bruno, founder of the Carthusian order, viz. that he was converted on the following occasion. As he attended the corpse of a certain ecclesiastic (who had been a followed preacher) to his grave, the deceased raised himself up from the funeral bier, and pronounced himself condemned by the just sentence of God; upon which he was interred without the solemnity of Christian burial, and the effect upon Bruno in particular was, that he became impressed with so piercing a sense of his own danger, that he retired from the world, and devoted himself, during the remainder of his life, to a religious retirement and vigorous discipline.

From what has been observed on the foregoing subject, we shall conclude, that the same Lord who in times past sent his prophets, wise men, and seers, and gave extraordinary tokens and warnings to awaken a careless world to a sense of its danger, has not wholly ceased in these last ages to manifest his power and goodness for the same end, in various instances, to co-operate as assisting means with the more general and stated provisions of his revealed will, for our incitement and benefit: and though some, through their unbelief and obduracy in sin, refuse to profit by any methods of his goodness, whether ordinary or extraordinary; yet many others may not be so far departed from the faith and fear of God, as to continue unreclaimable by his more particular and alarming visitations. Thus we read, that many were converted on seeing the miracles which Jesus did, whilst the Scribes, Pharisees, and rulers endeavoured to stifle their report, and remained wilful unbelievers to the end; and we well know what like opposition we have to expect from men of the same leaven to every thing that may here be advanced in favour of extraordinary manifestations: but were their names and number greater than they are, it would have no weight with us, being no strangers to their little length and breadth, and their want of depth, and ready to meet them in the field of argument, as well as prepared to answer every objection they have to offer; wishing them at the same

time more modesty for their own sakes, than to dictate to the church what is sufficient, and what is needless to the purposes of salvation, without scriptural authority. In the general division I am speaking of, there is a class of modest well-meaning men, who are no further concerned in the matter before us, than to justify the ways of God to man, upon a supposition that all things are left to one settled scheme of things and means, as not seeing any thing beyond it, who are established in the faith under the use of ordinary means, and have no invincible prejudice against the extraordinary, but only think them not granted in these ages of the church: and with such I have no controversy; but address myself only to those, who declare open war against all supernatural manifestations, whether they are in the profession of Christianity or not.

And here I must ask all such, to what purpose is this your opposition to the belief of any fresh discoveries of the other world? Is it not a subject of the highest importance to us to know, what and where we shall be to all eternity after a short passage over this bridge of time? Are there not different degrees of evidence in these matters; and supposing that your conviction were at all times so full in relation thereto, as to exclude all shadow of doubting, yet are there not infinite particulars and circumstances relating to the world of spirits, which may serve as an inexhaustible fund of fresh discoveries, many of which may have been revealed to others, though not to us, and for us to receive from them? How comes it then, that you are so void of all reasonable curiosity, as to prefer ignorance to information in these things, nay, to study objections to the belief of them? Were any prejudice allowable in this case, it should rather be for, than against them, especially where they have a tendency to promote faith, virtue, and godliness. If any knowledge is to be coveted, surely it is that of the laws, ways, and accommodations of that good country, which we hope to go to and live in for ever. Besides, such extraordinary manifestations are greatly conducive to the good of this world, by laying before us fresh motives and encouragements in our way through it, to strive lawfully for the high prize that is set before us in a better, and by rousing every power and faculty of the mind by fresh news from heaven. If we believe the Scriptures, we must allow of such an intercourse between heaven and earth in former times; and if it be less frequent now, it is owing to the infidelity and apostacy of the times, for God's goodness endureth the same for ever, and good spirits are equally desirous of holding communication with men now, as formerly; but then there must be a suitableness for it on the part of the latter, something of that innocence and simplicity of life, which in ancient times served for the basis of such fellowship.

But neither are instances of extraordinary dispensations so

very few now, as most are apt to imagine; for among the many estimable and excellent men and women in the Christian church now that hold fast sound doctrine, walking in the fear of God, and in all good conscience, there is a select company of the inner court worshippers, to whom the Lord revealeth his secrets, and maketh known the hidden things of his kingdom. Some of these are favoured with secret communications for their own sakes, or for the benefit only of some few others. They are generally persons of a retired life, little known of their brethren, and sometimes, like Joseph, persecuted by them; an instance of which kind has been well attested to me by a person of veracity, who knew the party, viz., a gentlewoman of fortune; who having declared at different times that she conversed with angels, her relations applied to a late chancellor for a statute of lunacy against her; and though she was allowed upon examination to be reasonable and of sound mind in all other things, yet, upon her confessing this article of her charge, she was ordered to a private madhouse, and her fortune committed to the management of her relations. May it not be asked here, if they who can favour such prosecutions, are not to be suspected of thinking that the seers of old were at times beside themselves? Can we be at a loss, then, how to account for our hearing so seldom of such extraordinary dispensations in these times of unbelief, when it is become so dangerous to own them, or at least when the recital is likely to meet with nothing better than mockery and derision?

But whatever cautionary reserves may be justifiable, nay, prudent, where the manifestation appears to respect only the party to whom it is made, or for private use to some few others, according as discretion may direct; yet, where it is evidently given for public notoriety and use, as in the case of this author; more especially if by express command; here the person is to be considered as standing in the prophetic character, and therefore is not to consult with flesh and blood in this matter, nor to regulate his measures by human prudence; but to deliver his message boldly, and leave the event to God, lest he suffer for his disobedience, as Jonah did, and be obliged to deliver it at last. But it may be asked here, if it be not reasonable to expect that every such message from heaven should have the attestation of a miracle to evince the truth of it; to which it might suffice to answer, in the words of Job (xxxiii. 13), that "the Lord giveth not an account of his matters." This however is certain, that wherever He sends a message, He also gives power sufficient with it to convince, or to condemn the rejection of it. Our Lord, in the days of his flesh, wrought miracles, sometimes to convince the understanding, sometimes to take away all excuse from the hardened and impenitent, and sometimes He refrained from doing them, to prevent the greater condemnation of un-

believers; thus He is said not to have done many mighty works in Galilee, because of their unbelief.

But the foregoing query may be further urged into an objection of such apparent strength, as may be thought deserving of a more particular answer. Thus it may be asked, If any particular revelation for public use and benefit, either in the way of instruction, direction, or warning, rests only on the credit and authority of the revealer, are we not liable to much deception in the matter; and though the messenger may be a true one, yet might not our receiving him as such give encouragement to pretenders and impostors to assume the like character in order to deceive, and to come with, "Thus saith the Lord," in their mouths, when the Lord hath not spoken it? In this case, what rule have we to go by, and how shall we tread firm on such slippery ground? To this it is replied, that as in old times there were false as well as true prophets and seers, so nothing hinders but there may be like counterfeits now o' days; for in this mixed world of good and evil, where men stand in their liberty of speaking and acting, no infallible provision against hypocrisy and imposture can take effect, but the enemy will sow his tares in the same field where the good husbandman has sowed his wheat, and Satan will at all times transform himself into an angel of light. Every thing has its contrary here, where good and evil are set one against the other; but then help and means are provided for our direction and safety; if offences are many, so also are our defences; if errors are manifold, there are diversities of gifts to detect and refute them; and if the father of lies and his emissaries are busy to deceive us, the good Spirit of God is ever ready to lead us into all truth: so that we have not only light in the Scriptures, but through supplication and prayer may also have light within us from above for the discerning of spirits, and for our security against all the powers of darkness. We are not therefore to reject truth and error indiscriminately in whatever forms they may appear, because the latter may wear a like garb with the former; but try the spirits, and hold fast to that which is good, herein imitating the fishers mentioned in the Gospel (representative of the wise in Christ's kingdom), who, "when they had filled their net with fish of every kind, gathered the good into vessels, and cast the bad away," Matt. xiii. 48; nay, the most illiterate Christian walking humbly in the fear of God, and working righteousness according to his best knowledge, never was nor will be suffered to fall into any fatal delusion; simplicity and uprightness of heart place him under the protection of the Almighty, and he is in the essence of truth, though without the formal ideas of it; for "all the paths of the Lord are mercy and truth to such as keep his covenant and his testimonies" (Psal. xxv. 10); mistake he may, but cannot dangerously err, for his very errors are

innocent, and love sanctifies all he thinks, says, and does. Thus the pure in heart see God in all things, and from all things reap benefit without hazard of loss; whilst the perverse and ungodly "change even the truth of God into a lie" (Rom. i. 25), by turning that which was designed for their good into the occasion of their sin. But to resume the subject: If it were allowed to be a justifiable cause for the rejecting every extraordinary dispensation that comes supported by credible evidence, because some may falsely pretend to the same, the objection would be of equal force on the side of numbers against listening to their established pastors and teachers, because some among them are ignorant, some unsound in doctrine, and some handle the Word of God deceitfully; and though this must be allowed to be a pitiable case where it happens, yet the salvation of the conscientious worshipper does by no means lie upon any such hazard, for ordinary and extraordinary means are all one with the Lord, and rather than any sincerely pious and seeking soul should perish for lack of knowledge, He would send, if need were, an angel from heaven to be its teacher; but all such have an unerring guide, even the good Spirit of God, and "them that are meek shall he guide in judgment, and such as are gentle, them shall He learn his way," Psal. xxv. 8.

Lastly, It is to be observed under this article, that all who professedly oppose every kind of communication with the world of spirits, do not only deny the authority of the sacred records, but also set aside that evidence which is given to the truth of this matter, by the concurrent testimony of every age and nation; so that matter of fact is against them, and proves all their pretensions to reason and philosophy to be vain, whilst they go about to invalidate all authority, except that of their own senses, and I may add, even to render that doubtful likewise; nay, I have heard one of this sceptical class declare, that he would not believe the testimony of his own senses in such a case. It is well known, that the heathens believed themselves to be under the care of their gods through the ministry of genii or tutelary spirits, and held the existence both of good demons, and of evil or caco-demons; for dark as their dispensation was, they had shadows of truth among them sufficient to keep alive their belief of the soul's immortality, and they have transmitted down to us in their histories many instances of supernatural visions and apparitions, and of warnings by dreams; so that many of our modern unbelievers have less of faith in things of the other world than the very Gentiles, several of whom have declared themselves indebted to good and visible agents for the wisdom of their laws, for many valuable discoveries in physic, for warnings, predictions, and extraordinary deliverances.* To give only one saying of Cicero, among many, to the same purpose: "I know not," says

* Cicero de Divinatione.

he, "any one nation, polite, or barbarous, which does not hold, that some persons have the gift of foretelling future events."*

But I chiefly confine myself here to celestial visions, answerable to the following work, and which are by no means to be considered on the level with apparitions, whether of ghosts departed, or of spirits of any other order, these last being of a far inferior kind to the first; and yet it will not be going far out of my way to speak a few words of the latter. There is a climax in God's works of nature, or a scale ascending from the lowest to the highest of them, till they terminate in the great adorable Original, who is the Alpha and Omega of the universe. From these gradations, discovered or discoverable in the natural world, we may from analogy (which is our best rule here to go by) conclude, that the like progression takes place in the spiritual worlds, and that there is not that wide chasm between one and the other that is generally supposed, but that the most refined part of the material meets the grossest part of the immaterial system of beings, visible thus ending where invisible begins; and consequently, that there are spirits very near us, though not discernible by us, except when according to certain unknown laws of their existence, or the particular will of the Lord, they become manifested to us, either visibly or audibly; and highly credible it is, that all nature is peopled with them in its several regions of the air and earth, and its subterraneous dwellings, according to their different classes, subordinations, and allotments. Milton finely expresses himself on this subject as follows:

> "Think not, though men were none,
> That heaven would want spectators, God want praise:
> Millions of spiritual creatures walk the earth
> Unseen, both when we wake, and when we sleep," &c.

Now to argue against their existence from their being inconspicuous, is an absurd conclusion for men who pretend to philosophy, especially when all know what a new world of animalcula, invisible before, has been discovered to us by the improved microscope: and who will say, that the natural eye of man is incapable of such further assistance, as may enable us to discern the subtle vehicles of certain spirits, whether consisting of air or ether; certain it is, that either by condensation, or some other way, they can make themselves visible, and converse with us, as man with man; and so innumerable are the instances hereof, as also of their discoveries, warnings, predictions, &c., that I may venture to affirm, with an appeal to the public for the truth of it, that there are few ancient families in any county of Great Britain, that are not possessed of records or traditions of the same in their own houses, however the prevailing Sadducism of

* Cicero de Divinatione, lib. i.

these times may have sunk the credit of them, as well as in a great measure cut off communications of this kind.

These spirits are of both sorts, like men on earth, good and bad; as to the latter, they are the agents of Satan, to promote the interests of his kingdom, and, like their chief, "go to and fro in the earth, walking up and down in it," (Job i. 7,) seeking whom they may deceive and destroy. These are enemies to good men, and the willing associates of men of evil dispositions, over whom they have great power through the consent of their will, but none otherwise, practising upon their minds and understanding "with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved," 2 Thess. ii. 10. This power of enticing, prompting, and instigating such as become their willing captives to all kinds of evil; and the heinous sin of the latter, in freely surrendering themselves into their hands to be practised upon, stands confessed even in the form of proceeding in our courts of judicature in the case of atrocious delinquents, it being part in the charge of indictment, that they did such and such things at the instigationof the devil, inferring it as the aggravation of their crime, that they could choose the service of so bad a master.

To continue insensible of our danger from evil spirits, whether from ignorance, inattention, or the disbelief of them, is one of the sorest evils that can befall us, and is in the church at this day a misery to be lamented with tears of blood, as it leads to a fatal carelessness, exposes us to their subtle devices, and gives them an advantage over us every way. Nor are they an enemy lightly to be accounted of, being watchful, diligent, and full of stratagems for our ruin; and they have moreover a hold on the corrupt part of our nature, and well know how to use it, being furnished with traps of all sorts to catch the unwary, and with baits adapted to every vicious appetite and inclination; having a great part of the honours and riches of this world at their disposal, through the power and influence of those that are subject to them: and therefore it behoves us to be well furnished for this part of our spiritual warfare, and to put on the whole armour of God, seeing those we have to do with are not to be subdued with carnal weapons; for here, as the apostle tells us, "we wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," Eph. vi. 12. But we come now to speak of better spirits, and more to satisfaction.

If there be legions of spirits about and near us to deceive, tempt, and annoy us, can we doubt of there being as many appointed to serve, help, and defend us, according to their several classes and offices in this our world? The conclusion is natural from parity of reason, and the law of opposites, according to which the Great Governor of the world has contrasted

evil with a counterbalance of good; consequently, such beneficent beings there doubtless always have been, and are, in readiness to succour the fallen human race by their friendly ministrations, and to fill up the distance in the scale of created beings between men and angels. The darkness of the heathen world most certainly did not separate them from the care of that good God, who is loving to every man, and whose mercy is over all his works; and though their condition might not admit of communion with angels, but in rare instances, yet the good offices of these kindly affectioned ministers in their respective provinces, might, in a sort, be angelical to them answerably to their dispensation, and serve as the lowest step in Jacob's ladder for their communication with the heavenly world: and by what is handed down to us by authors of credit concerning communications of this kind to eminent persons in the ancient heathen world, as Socrates and others, whether by checks and warnings, impulses, dreams, voices or visions, we are not at liberty to doubt of an intercourse between good spirits, and the well disposed heathens of all ranks, as a dispensation not so unfrequent as many suppose; seeing that the instances of this kind amongst ourselves, that come to public knowledge bear no proportion in number to those that are concealed from us. This, however, we are assured of upon the best authority, that "many shall come from the east and from the west [in the gentile world] and sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven; and that many of the children of the kingdom [professors of the truth] shall be cast out," Matt. viii. 11, 12.

Though we now stand in a far higher dispensation than the heathens, and are called to an innumerable company of angels, and to the fellowship of the Holy Ghost, yet we are not therefore to suppose, that all intercourse with good spirits of an inferior order is now ceased amongst us; as many, who have not yet attained to the glorious privileges of the Gospel, and the immediate guardianship of angels, may nevertheless stand indebted, under God, to the ministry of such good spirits for many important services, both in their spiritual and temporal affairs; nay, they may be to all of us in the natural world what the good angels are in that which is purely spiritual, and by their great knowledge in the laws and powers of this mundane system, and by various impressions on our animal spirits and faculties, may contribute much to our relief, comfort, and preservation in many difficulties, distresses, and dangers; and perhaps few that take a serious review of the most remarkable occurrences of their past lives, will not be led to ascribe much of assistance to the instrumentality of such invisible friends; nay, who can say that they are not constituted subordinate agents on various occasions in conducting the scheme both of

general and particular providences? There is nothing in this supposition that offers violence to reason or religion; and sure it is, that we have abundant credible testimonies to wonderful discoveries made by them of a very interesting nature both to individuals, and also to society, as of concealed writings and treasure, of murders, conspiracies, and other matters leading to the administration of justice, both distributive and punitive,* as is well known of all conversant with men and books; so that to give the lie to all such relations as credited by the learned, the wise, the good of all classes, must appear nothing less than impudence joined with infidelity.

It has been made a common objection to the credibility of many apparitions, that they have been either silent or not delivered any thing worthy of such extraordinary visits: and consequently, that such visions were no other than the effect of imagination and fancy, as not answering to any use or purpose. To which be it answered, that the use of such visits may be very important, though nothing should pass in the way of conversation between the parties during the interview; as, first, by convincing the spectator of the reality of such beings as spirits, and so removing doubts concerning a future state, as by preparing him for the return of such visits to further purpose. Secondly, by affecting the conscience with a tender sense of duty, or with remorse for past offences, and impressing the mind with awful thoughts of its own existence in a separate state. Thirdly, by giving us to know that we are the objects of regard to beings in the other world, and visible to them when we think not of it, which may serve as a means to restrain us from indecent and offensive liberties in our most retired hours, when the more weighty consideration of the Divine Omnipresence may not be attended to, and so lose its proper effect upon us.

But here we are called off from answering more objections on this subject, to observe, that this laboured opposition to the the belief of all intercourse betwixt us and the other world, too often proceeds both from a practical and a speculative kind of atheism, and consequently the disbelief of a future state. Hence proceeds that countenance given to some late writers in favour of infidelity, as also that dreadful apostacy amongst so many in these last days, of exalting I know not what natural religion, in order to lessen the authority of Divine Revelation; whereas it may truly be affirmed, that all such resistance to or departure from the faith under the light of the gospel, however it may be covered or coloured with the name of natural religion, is nothing better than atheism. O wretched men, here spoken of, what are you doing? What but the greatest possible injury to

* See in particular, *Miscellanies*, by J. Aubrey, Esq., F.R.S.

your own souls? What but robbing yourselves of every comfort that reason and religion can supply to make this life a blessing? And all for the miserable, mad hope, that when you die, you shall be of no more account than a dead dog in a ditch. If there be any folly, it is yours; if any insanity in the world, you are possessed of it: for if there be a God, you make him your enemy through your unbelief; if a heaven, what lot have you to hope for in such inheritance? If a hell, how will you escape it? And here also let it be asked, what is your character and estimation in society, if true members of society you can be called, who have no pledge to give of your obedience and fidelity to government, as acknowledging no sanctity in an oath, which is inseparably connected with the belief of a future state? Thus void of faith, void of conscience, void of honour, (for what is honour without conscience) what have you left for a support to the slenderest virtue, what have you to engage the smallest confidence from man? Can any firm bond of compact or friendship find place in that heart, which has no interest in *hereafter* to care for, and wherein every motive and measure must take its rise and direction from the love of self, and the love of this world? In this case, it is more for our comfort to go by our hopes than our fears; and therefore one would be willing to believe, from tenderness to human nature, and also from charity, that the number of those who are in this horrible degree of infidelity is but small; but however that may be, it will be proper to observe here, that to the many general causes of infidelity, some of which have been briefly touched on before, as the undue exaltation of natural reason, a life of pleasure, and confirmed habits of vice, we may add the spirit of controversy and dispute long ago introduced into the church by the artificial logic of Aristotle, and encouraged and kept up in the schools as a necessary part of education in theology, to the engendering perplexity and doubting on every subject, and keeping back the mind from fixing in any settled principles of religion. The several churches of Christendom have confessedly been long infected with this poison of fierce contention and debate, to the banishing of sweet peace and brotherly love, whilst a pretended zeal for truth has served for a cloak to that "wrath of man, which worketh not the righteousness of God." But such carnal weapons ill befit the Christian warfare; all such kind of striving for victory among ourselves gives advantage to the enemies of our holy faith, and causes the Philistines to rejoice. The best way of healing differences is by composedness and gentleness of mind, and the truth of the gospel of peace is most suitably offered, and most readily received by humble men, and such as are of a meek and quiet spirit. It is obvious to remark in this place, that deism, sadducism, and atheism did never more abound among us than since the itch of controversy and

wrangling, on all occasions, has filled the world so full of false reasoning and perverse disputings; nay, the contagion has descended to private life, and turned much of our conversation into contradiction and a strife of words, and introduced a bold behaviour and an assuming talkativeness, offensive to all modest persons; insomuch that we are now in general fallen under that reprehension of the apostle applied to the contentious, who "come together, not for the better, but for the worse," 1 Cor. xi. 17.

After what has been replied to objections against the credibility of extraordinary manifestations, and also offered as concerning some causes of unbelief in this case, we are here led to declare not only our belief, but full assurance, that extraordinary communications, however now less frequent than formerly, are still continued to several particular members of the different churches, though not publicly revealed by them; and that they are not to be considered only as a particular privilege, but as making part of the state of certain persons (not all) of eminent purity and piety; and to be inwardly convinced of this ourselves, is to make some approach to their state; for however we may come short of them as to like vouchsafements, yet both in the ordinary and extraordinary gifts and graces of the Spirit, we are led not only to rejoice with them, but by mutual fellowship do participate with them in the blessing; for as in the natural body, so also in the mystical body of Christ, the inferior as well as the superior members jointly contribute to the nourishment and welfare of the whole, by a circulation of that which every one supplieth, so that the highest cannot say to the lowest, I have no need of thee. Thus the meekness, the patience and the humble condescension in some, may countervail the high illuminations and splendid ministrations of others, whilst a common sense of their mutual dependence and relation joins them all in the unity of the Spirit to the edifying of the church in love; and therefore, where any, whether in the stated office of the ministry, or others, go about to vilify or obstruct the success of any extraordinary way that has a manifest tendency to promote true godliness, they would do well to consider and stand in awe, lest they be found to oppose themselves to a work of God; for neither can they be sure that we are not now come to the near approach of that glorious state of the church spoken of in so many places by the prophets; when the Lord shall do great things for her in the latter days by a revival of his work in righteousness and peace, shall pour out his Spirit upon all flesh, restore the old paths of heavenly communications, and make his Sion a praise in the earth. However unpromising the times are, yet, praised be God! we can draw comfort from the promises of better days, even under the "present falling away, and the revelation of the man of sin foretold" (2 Thess. ii. 3), to

precede the day of the Lord's coming in the power of his Spirit, to sanctify and cleanse his church, and to purify unto himself a peculiar people zealous of good works; trusting in hope that this time is near at hand, *i.e.* that he that shall come, will come, and will not tarry. And though there has been for a season a withholding, in a measure, from Sion the ordinary consolations of the Spirit, in the way of a judgment work [under grace] for self-condemnation, humiliation, and subsequent glorification, yet we are assured that such judgment is sent forth unto victory over the remainder of indwelling sin: for there is a judgment unto righteousness, as well as a judgment unto condemnation; and accordingly in the former sense it is said, that "Zion shall be redeemed with judgment, and her converts with righteousness" (Isaiah i. 27); so that her tribulation is for purification, and exaltation; as it is said in another place, "For a small moment have I forsaken thee, but with great mercies will I gather thee, saith the Lord, thy Redeemer" (Isaiah liv. 7); and as to the restitution of her gifts, graces, and extraordinary dispensations, signified by precious stones, under her figurative denomination of the Lord's house or temple, the prophet proceeds thus: "O thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with fair colours, and thy foundations with sapphires, and all thy borders with pleasant stones; and all thy children shall be taught of the Lord, and great shall be the peace of thy children; in righteousness shalt thou be established," Isaiah liv. 11, 13.

The above is but a small part of the glorious things that are spoken by the evangelical prophet, of the city of God, the spiritual church under the gospel dispensation in the latter days, when she shall have filled up the measure of her persecutions and sufferings, both from her open enemies, and also in the house of her friends. And we trust that the time draws very nigh for this glorious dispensation of the New Jerusalem to take place; and particularly, among other important considerations, from instances of extraordinary communications from above, by visions and otherways, to godly men and women of different churches within this last century, and who may be considered as the harbingers or forerunners of it. Nor did ever any extraordinary revolution come to pass in the church of God, without previous notices of it first given to some chosen vessels for a testimony to the times, to strengthen the weak in faith to comfort the afflicted, to alarm the careless and impenitent, or to answer other good purposes of the Divine Providence and goodness.

Instances of the kind above mentioned of both sexes are ready at hand to offer, and which were received in their day, according to the dignity of their character, by such as were qualified to profit by their message and ministry; but as is

usual in these cases, they were rejected by the greater part, and their names are here passed over, as it is one design of this preface to guard, as far as possible, against giving occasion for critical cavilling and dispute; it being sufficient for the main intent of it, to recommend and enforce, to the best of our power, the credibility and authority of the following treatise by the honourable and learned author, Emanuel Swedenborg, a native of Sweden, of eminence and distinction in his country, having had an honourable employment under the crown, and being of the first senatorial order of the kingdom; of respected estimation in the royal family during the late reigns; of extensive learning, as his voluminous writings demonstrate; and as to private life and character, irreproachable. Something more particular, as to his personal character, has been spoken in the preface to the *Theosophick Lucubration*, printed and sold by M. Lewis, in Paternoster Row; and Mr. Swedenborg's *Letter to a Friend*, giving a particular account of himself and family, annexed to that preface, is postfixed to this, the original of which is in my hands.

It must be owned, that the following treatise contains so many wonderful particulars relating to the worlds of spirits, warranted for truth by the ocular testimony of the writer, according to his solemn affirmation, as would appear impossible for man in this mortal body to come at the knowledge of, but for the like instances delivered down to us on the authority of the sacred records, and the promise therein made to the church of the continuance of such manifestations in it: and the visions of our author must appear to us the more extraordinary when we consider that they were of the most exalted nature, as not being exhibited objectively to the bodily organs or external senses; nor yet merely intellectual, by representations in the mind, but purely spiritual, whereby spiritual beings and things were actually seen and perceived by his spiritual senses, as one spirit beholds another, and answering to those expressions in Scripture, of "being in the Spirit," and of being "caught up by the Spirit;" as likewise to that rapt trance, or ectasy of the apostle, during which he says, "whether he was in the body, or out of the body, he could not tell," 2 Cor. xii. 2.

The same question that will be asked here has been briefly noticed already, viz. If a testimony to so extraordinary a dispensation does not require the extraordinary seal of miracles to render it credible? To which be it further answered, that many of the prophets worked no miracles, and yet were believed upon their own private testimony; and that we believe many things of the highest consequence in religion upon human authority, where the persons transmitting and delivering them appear properly qualified and circumstanced to give credibility to what they relate. But this argument has been considered in

the Preface to the *Theosophick Lucubration* before mentioned; and from the reasons adduced, and such as are ready to be further produced, if called for, we look upon our author's testimony as worthy of our acceptation in this matter, and venture to rely on his known integrity and piety, and his disinterested and indefatigable labours to instruct the world in the most important truths relating to salvation, at the expence of his fortune, and the sacrifice of all worldly enjoyments, during more than the last thirty years of his life. And if we further reflect, that the whole scope and tendency of his writings is to promote the love of God and of our neighbour; to inculcate the highest reverence to the Holy Scriptures; to urge the necessity of practical holiness, and to confirm our faith in the Divinity of our Lord and Saviour Jesus Christ: these considerations, I think, may be allowed of as sufficient credentials (as far as human testimony can go) of his extraordinary mission and character, and as convincing marks of his sincerity and truth; especially as we have to add, upon the credit of two worthy persons (one of them a learned physician, who attended him in his last sickness), that he confirmed the truth of all that he had published relating to his communications with the world of spirits, by his solemn testimony a very short time before he departed this life in London, A.D. 1772.

Reader, might it not seem a wonder, if a person of so extraordinary and apostolical a character should better escape the imputation of madness than the prophets of old? And accordingly some have given out, that he was beside himself, and in particular, that it was occasioned by a fever which he had about twenty years before his death. Now it is well known by all his acquaintance, that our author recovered of that fever after the manner of other men; that his extraordinary communications commenced many years before that time, and that his writings, both prior and subsequent to it, entirely harmonize and proceed upon the same principles with an exact correspondence; and that in the whole of his conversation, transactions, and conduct of life, he continued to the end of it the same uniform, excellent man. Now if to write many large volumes on the most important of all subjects with unvaried consistency, to reason accurately, and to give proofs of an astonishing memory all the way, and if hereto be joined propriety and dignity of character in all the relative duties of the Christian life; if all this can be reconciled with the true definition of madness, then there is an end of all distinction between sane and insane, between wisdom and folly. O fie upon those uncharitable prejudices, which have led so many in all ages to credit and propagate slanderous reports of the best of men, even whilst they have been employed in the heavenly work of turning many from darkness to light, and from the power of Satan unto God.

Were an angel from heaven to come and dwell incarnate amongst us, may we not suppose that his conversation, discoveries, and conduct of life, would in many things be so contrary to the errors and prejudices, the ways and fashions of this world, that many would say with one consent, that he is beside himself; and where any one of our brethren, through the divine favour, attains to any high degree of angelical illumination and communications, may he not expect the like treatment? I forget the name of the philosopher, whose precepts and lectures were so repugnant to the dissolute manners of the Athenians, they sent to Hippocrates to come and cure him of his madness; to which message that great physician returned this answer: that it was not the philosopher, but the Athenians that were mad. In like manner, the wise in every city and country are the smaller part, and therefore must be content to suffer the reproachful name that in truth belongs to the majority. This has been the case of all extraordinary messengers for good to mankind, and the world is not altered in this respect. But it may be said, that though it be thus with the ignorant and profane, yet men of education and learning will form a more righteous judgment of the matter, and be determined impartially according to the nature of the evidence; and it would be well if this were so; but in general it is far otherwise. Human learning, considered merely in itself, neither makes a man a believer, nor an unbeliever, but confirms him in truth or error, according to his prejudices, inclinations, or interest; at least it is commonly so: and therefore we find, that in all ages such among the learned as devoted themselves to support the credit and interest of their particular professions, were always the most violent persecutors of the truth; for though truth has its conveyance through the intellectual part in man, yet it never gains its effect, or operates as a principle, till it be received into the affection and will; and so man is said in Scripture to be of an understanding heart. So that knowledge is productive of the greatest good, or the greatest evil, according to the ground or disposition in which it resides; when joined with piety and humility, it adds both lustre and force to truth; when joined with the corrupt passions of our nature, it is the most violent persecutor of it: and this was the case with the Scribes and Pharisees, and doctors of the law; no greater enemies to Christ than they; the pride of reputation for learning, and the authority of public teachers, unfitted them for becoming learners at the feet of the lowly Jesus; and therefore to them were directed those words of our Lord: "How can ye believe, who receive honour one of another, and seek not the honour that cometh of God only," John v. 44. Giving us hereby to understand, that the dominion of any wrong passion over the mind, will prove a certain hindrance in our way to divine truth.

Great as our loss is by the fall, yet something of that corre-

spondent relation, which originally subsisted between the human soul and divine truth, is still remaining with us (through grace), otherwise we should no more be capable of receiving it when offered, than the brute beasts, which have no understanding; but then, that all may not be lost by wilful sin, and we rendered thereby incapable of conversion, we must be careful not to set up idols in our hearts, nor suffer any false interest to mislead us, as thereby the mind is tinctured with prejudice against the truth, and the understanding receives a wrong bias, and so we become like the false wise ones spoken of in Job v. 14, who "meet with darkness in the day-time, and grope in the noon day as in the night." This difference in the state of the heart and affections occasions the difference we see both in the unlearned and learned of equal natural and acquired abilities, that whilst some readily receive the truth in the light and love of it, others are always disputing, and always seeking, without ever coming to the knowledge of it.

As there is correspondency, or a mutual relation between rightly disposed minds and truth in the general, so likewise there is a particular correspondency or congruity between certain minds and certain truths in particular, producing an aptitude in the former to receive the latter as soon as offered, and that by a kind of intuition without reasoning; and hence it comes to pass, that such as have a remarkable fitness for this or that particular class of truths (which we usually term genius) are less qualified for any considerable proficiency in certain others. Thus the mathematician seldom excels in metaphysical knowledge; and he that may be very expert in systematical divinity, is oftentimes a stranger to mystical theology; one member thus supplying what another lacketh, whilst all may learn thereby to esteem and love one another, and praise the Lord for his diversity of gifts for the common benefit of his church. Let not then such as walk in the simplicity of a naked faith, without needing any other evidence; let not such, I say, censure in the following book what they do not understand, or cannot receive, as it may be of use to others, who are led more in the way of knowledge than themselves. We judge not them, nay, love them; wherefore, then, should they come short of us in charity? Are we not brethren, and travelling to the same good land? Why, then, should we fall out by the way? Even the Scribes could say, as touching Paul: "If a spirit or an angel hath spoken to him, let us not fight against God" (Acts xxiii. 9): and who can say that what this our author delivers to us, as from vision and revelation in the other world, is not the very truth?

Let it be observed here, in regard to the ensuing work, that though the narrative part of it should appear to the reader of doubtful authority, yet the doctrinal part, where confirmed by

plain Scriptures, certainly merits his serious attention, nay, many things therein, touching which the Scriptures are silent, carry weight and internal evidence along with them in the judgment of impartial minds; and though they claim not a place among the *Credenta* of religion, yet will often be found useful to illustrate them, as also to enrich the mind, to familiarize heavenly things to the thoughts, and to wean the affections from the toys and vanities of a miserable world lying in wickedness. It is allowed that our author does not in all places throughout his writings, follow the commonly received interpretations of the Scriptures; but so neither do all churches, nor all expositors in the same church. Though as to life and godliness, and consequently what pertains to salvation, the Scriptures are sufficiently plain, yet, with respect to many difficult and mysterious parts of them, they continue wrapped up in a venerable obscurity, to be opened according to the needs and states of the church to the end of the world; and we doubt not to affirm, that the highly illuminated Swedenborg has been instrumental in bringing hidden things to light, and in revealing the spiritual sense of the sacred records above any other person, since the church became possessed of that divine treasure. In the present dark night of general apostacy has this new star appeared in our northern hemisphere, to guide and comfort the bewildered traveller on his way to Bethlehem.

It is further to be remarked on our author's writings (of which the following treatise is little more than a twentieth part), that the representation he therein gives us of the heavenly kingdoms, sets before us that world of desires so objectively to the human intellect and reason, nay, even to our sensible apprehension, as to accommodate the description of it to the clear ideas of our minds, whether they be called innate, acquired, or (as he pronounces them) influxive from the spiritual world. He gives us to know, from autopsy, or his own view of it, that heaven is not so dull a place as some foolishly suppose it, who having no ideas of it, so neither desire to have any, and this through a superstitious fear in some of profaning the subject by any association of natural ideas: whereas nature, in the state of man's innocence, was constituted a fair representation of the first or lowest heaven, and will again bear the same resemblance in the millennial kingdom;* and though it be now sadly corrupted and deformed through the entrance and dominion of sin, yet as far as we can separate the evil from the good, so far it adumbrates to us celestial things; nay, even the art and ingenuity of man, as displayed in works of nature, is a ray of the divine skill manifested in the human mind. Thus Bezaleel and Aholiab are said to have wrought curious work, for the service

* See *Paradise Restored.*

of the sanctuary, by wisdom and understanding given them from the Lord, Exod. xxxvi. 1. If then we receive innocent satisfaction here from viewing beautiful houses and gardens, why should we be so averse from thinking that there are celestial mansions and paradises in the kingdom of our Father? Does music delight us?—why may we not hope to be entertained with more ravishing harmony from the vocal and instrumental melody of the angels in heaven? How cheering both to the mind and senses, and also helpful to pious meditations in good men, are the sweetly variegated scenes of nature in the prime of the year; and can we be unwilling to believe that corresponding heavenly scenes are provided for the delectation of departed happy souls in the land of bliss? Especially when we understand (as understand we may) that all that is truly pleasing, beautiful, and harmonious in nature, is by influx from the spiritual into the natural world; in which latter, archetypal glories are faintly represented to us by earthly images. It was a profane saying of a late well known jester and epicure, who was also a noted performer on the dramatic stage; that "as to heaven, he had no great longing for the place, as he could not see what great pleasure there could be in sitting ———* on a cloud, and singing of psalms." But had that impious man reflected, that heaven or hell must be the everlasting portion of every one in the other world; and had he been acquainted with our author's writings, he would not have treated the glories of the place with such ludicrous profaneness; but have thought, and spoken, and lived better than he did: nay, he might have wished his lot to be there, even from a principle of epicurism in a certain sense; for all spiritual beings must have spiritual senses, and if in heaven, those senses must be gratified with delights adapted thereto: but where any one is so grossly sensual, as to place the supreme felicity of a spirit in such gratifications as suit only with the corporeal part of our present degraded nature, may it not be said of such a one, that he has degraded it still lower, even to the level of an ass in his understanding, and to that of a swine by his affections? The work before us will help such a one to very different conceptions of the heavenly kingdom, even as to those particular beatitudes which are most nearly accommodated to the ideas of sense; and he may also therein learn, that all the relative duties, all the social virtues, and all the tender affections that give consistence and harmony to society, and do honour to humanity, find place and exercise in the utmost purity in those delectable abodes, where every thing that can delight the eye, or rejoice the heart, entertain the imagination, or exalt the understanding, conspire with innocence, love, joy, and peace,

* The expression here left out is so gross, and unbecoming the subject, that we forbear giving it to the reader.

to bless the spirits of just men made perfect, and to make glad the city of our God.

Such, dear reader, and so excellent are the things here offered for thy entertainment and instruction by this wonderful traveller. But if, after all, thou canst not read him as the enlightened seer, and the extraordinary messenger of important news from the other world, read him as the Christian divine and sage interpreter of the Scriptures; read him as the judicious moralist, and acute metaphysician; or read him as the profound philosopher; or if he cannot please in any of these characters, read him at least as the ingenious author of a divine romance: but if neither as such he can give content, I have only to add, Go thy way, and leave the book to those that know how to make a better use of it; and such, I trust, are not a few among the serious, being willing to hope, for the honour of our country, that if such a ludicrous representation of hell, as passes under the title of, *The Visions of Don Quevedo*, could make its way amongst us through no less than ten editions, there will not be wanting in the land a sufficient number of persons of sober reflection and contemplative minds, to give all due encouragement to a work so well calculated, as this is, to promote true wisdom and godliness, by credible testimony to the realities of the world of spirits, and to the respective states and conditions of departed souls.

As to the persons concerned in translating and conducting the publication of the following extraordinary work, I may venture to say, that they deserve well of the public, as far as the most disinterested pains and benevolent intentions can justify the expression; and though we are far from obtruding the contents of this book on any, as demanding an implicit faith therein, yet we cannot but zealously recommend them to the most serious attention of those who are qualified to receive them, as subjects of the greatest importance, high as heaven, and deep as hell, and comprehending all that is within us and without us; as a key that unlocks all worlds, and opens to us wonderful mysteries both in nature and grace; as displaying many hidden secrets of time and eternity, and acquainting us with the laws of the spiritual worlds; as leading us from heaven to heaven, and bringing us, as it were, into the company of angels, nay, into the presence chamber of the King of Saints, and Lord of Glory. In a word, whatever is most desirable to know, whatever most deserving of our affections, and whatever is most interesting in things pertaining to salvation; all this is the subject of the following volume.

We are not unprepared for the opposition that may be expected to any fresh discoveries of truth, especially, as has been observed before, where the credit or interest of any considerable profession or body of men is concerned. Established doctrines

and opinions are considered as sacred, and the sanction of custom gives them the firmness of a rock with most; as is known to have been the case in physic, astronomy, and natural philosophy, in which truth, though supported by the evidence of demonstration, has scarcely been able to make its way in a century. Besides, the pride of learning is strong on the side of established institutes, and for men to part with what they have been building up with much study and pains for a great part of their lives, is a mortifying consideration; they are startled at the thoughts of becoming thus poor, and some would be as willing to part with their skins, as with their acquisitions of this kind; and hence it is, that we read of so many martyrs to error and folly in all ages. These things considered, we are not to wonder that our author's publications have met with no better encouragement hitherto in his own country (as is usually the case with prophets), we being informed some time ago by a worthy merchant residing at Gottenburg, that but few of the clergy (as far as had come to his knowledge) had then received them; and that the Rev. Dr. Beyer, a learned man, and professor in divinity in that university, had suffered much persecution for adopting and propagating the truths contained in his writings, and was not suffered to print his explication and defence of them in Sweden. But to the honour of our constitution, we can as yet call the liberty of the press (and a liberty within the bounds of decency may it always be) as the privilege of Englishmen, and therefore may reasonably hope for better success to our author's writings in this land of freedom; not that we expect any encouragement on their behalf from our pharisees and bigots of any denomination, for they are the same every where; but our hopes are from men of unprejudiced minds, dead to self and the world, of a simplified understanding, and such as are friends to wisdom wherever they find her; in a word, whose spirit harmonizes with truth, and whose hearts are unison to heavenly things.

I cannot think of concluding this preface without speaking somewhat particularly to a point of doctrine, the knowledge of which is the more necessary to the reader for the right understanding of the author's writings, as in the vast variety of subjects and new discoveries that he presents to us, it has a principal connection with most of them; nay, is the true key in his hand that opens the secrets of the visible and invisible worlds, explains man to himself, and also reveals the spiritual sense of the Sacred Writings. The doctrine I am here speaking of is that of correspondency or correspondence, which are terms nearly of the same signification.

Correspondence or correspondency, in a philosophical sense, is a kind of analogy that one thing bears to another, or the manner in which one thing represents, images, or answers to another; and this doctrine, as it refers to things in heaven and

in earth according to their mutual relations, is given us in the following adage of the renowned Hermes Trismegistus—*Omnia quæ in cœlis, sunt in terris terrestri modo; omnia quæ in terris, sunt in cœlis cœlesti modo.*

This natural or material world, in which we live as to the body, proceeds derivatively (in a sense consistent with the Mosaic account of the creation) from the spiritual world, and subsists by continual influx from it; it is as a spiritual thing formed into a palpable and material thing, as an essence clothing itself with a form; or as a soul making to itself a body. Therefore this world, and all things in it, as far forth as they stand in the divine order, do correspond to heaven and heavenly things; but now (through the fall of man) standing in evil as well as good, the dark, evil, or hellish world has gained a form in outward nature. Hence it is, that so many evil men, evil beasts, and poisonous things, together with all the disorders in the natural world, bear its impressions and properties, and make this world a kind of torment-house to us. Man, considered in himself, is a little image of heaven or hell, and also of this outward world, which no other being is; and therefore he is the most wonderful of all God's creatures. At death he puts off his part in this material kingdom, and passes into one of the other two, being its servant to which he obeys or unites himself here by his will and affections; and therefore he is commanded to set his "affections on things above" (Col. iii. 2), as they constitute the band of union betwixt heaven or hell, and the soul of man. These three worlds are called Principles, as, first, the light or heavenly world; secondly, the dark or hellish world; and, thirdly, this natural or material world; and man's reasoning faculty stands in the centre of the three, and receives impressions from each, as it turns to one or other of them; then speculates on the materials it derives thence, and contends for or against right and truth, even as the affections are set, for these bias, lead, or bribe it; and therefore, if reason be not enlightened from above, under the conduct of good affections, it is a mere mercenary, ready to enlist on any side.

The human nature was so almost universally corrupted at the time of our Saviour's advent in the flesh, that unless Jesus Christ had come into the world when He did, to restore the heavenly principle of light and grace, or truth and goodness, through the medium of his humanity (all immediate communication between God and the soul being well nigh ceased) the human race must have perished, by falling irrecoverably into the evil principle, to the utter extinction of truth, and the loss of all free will to good; but by the entrance of this Divine Friend into the human nature, He opened the shut gate of communication betwixt heaven and earth, God and the soul, and so became our great Mediator and gracious Redeemer. But still we are at

liberty to receive or reject Him as our sanctification and complete redemption, for man can only be saved consistently with choice and free will.

Men had lost the true original language of nature (which expressed things according to their qualities and properties) before the flood, even so much of it as had remained among the posterity of Seth and Enoch for a considerable time; and this ignorance they fell into on their losing the knowledge of nature in its correspondence to divine and heavenly things; for nature in its proper order, as observed before, is the book of God and exhibits spiritual things in material forms. In the room, therefore, of this was substituted a language by letters and reading in books, to help him this way for attaining to divine knowledge, as rudiments leading thereto in our present state of ignorance, in which literature is mistaken by most for wisdom itself; however, to some the door was and still is open for immediate heavenly communications, but what through unbelief, earthly-mindedness, and other sad impediments, few at this time are qualified for so high a privilege.

The early ancients after the flood had some knowledge of correspondency derived down to them by tradition, though without any perception of it in themselves; and it remained longest among the Egyptians, of which their hieroglyphics or sacred sculptures were a principal part; but by degrees they became so far corrupted and blind, as to lose sight of the things represented, and to worship their representatives or images. Hence the original of their foolish idolatry of beasts, birds, fishes, and vegetables. Our enlightened author, had he lived longer, designed, as he told me, to give us the key to the ancient hieroglyphical learning, saying, at the same time, that none but himself could do it; but of this the world was not worthy.

The knowledge of correspondences is now almost entirely lost, especially in Europe, where even the name is little understood; and this is one main cause of the obscurity of the Scriptures of the Old Testament, which were chiefly written by the rules of this science; nay, man also, as an image of the spiritual and natural worlds, contains in himself the correspondences of both, of the former in his interior, and of the latter in his exterior or bodily part, and so is called the microcosm, or little world. Thus for example; all the organs of his senses, his features, bowels, and vessels, even to the minutest vein and nerve, correspond to something in the soul or spiritual part. On the other hand, the affections and passions of the mind represent themselves naturally in the face and features, so that the countenance would be the natural index to the mind, were men in a state of simplicity, without guile and dissimulation; and yet, as matters stand at present, so much still appears of the mind in the correspondent features of the face, as to serve

for a type, signature, or impression thereof. Thus love, hatred, hope, fear, joy, sorrow, assent, contempt, surprise, &c., do naturally, and often involuntarily, manifest themselves in the visage; in like manner the will, by the actions and motions of the body; the understanding expresses itself in the speech, and the affections in the sound or voice; and all these by influx from within, and correspondence from without: and as the features correspond to the affections, so does the eye to the intellect, the nose to the faculty of discerning, and the ears to attention and obedience; accordingly, we use the word *quick-sighted*, to signify a ready apprehension; and penetration, or discernment, is sometimes expressed by *smelling a thing out;* and *to hearken* in Scripture means *to obey*. Be it likewise observed, that the heart corresponds to sincerity of love; the loins, &c. to conjugal affection; the bowels to commiseration; the hands and fingers to operation, &c.; and so much of the language of nature still remains, as to express by these outward representatives the corresponding powers, passions, and affections of the soul, which influences and actuates these several members and parts, as every one experiences. And as the body, in its several parts and offices, corresponds to the soul and its operations, so does the soul, in its several faculties and powers, to the heavenly world in all things good, and to the hellish world in all things evil. Thus wisdom, love, purity, innocence, &c. have reference to the celestial kingdom, as being communications by influx from thence, and therefore it is that heaven bears a near analogy to man (as standing in his right order), and is called by our author, *The Grand Man*: for the human form is the most perfect of all, and accordingly, God assumed it in condescension to man, represents Himself to us by it, and manifests Himself in it, at times to the holy angels; so likewise the angelical societies, according to their distinguishing qualities and excellence, bear a particular relation to this or that part of the human form. Thus, as our author informs us, one society corresponds to, or is in, the province of the head, and they are such as excel in wisdom; another to the heart, being such as excel in love; and some to the arms, as being of superior strength, and so on. Thus, as the body corresponds to the soul, so the soul, in its true state and order, corresponds to heaven, and heaven to God, who is the only original fountain of goodness and truth, of all blessedness and perfection, from whom they descend, in their different kinds and degrees, through the heavenly and spiritual worlds down to this last and lowest form of creation, the earth in which we now dwell.

The earth likewise, in its different kingdoms, animal, vegetable, and mineral, corresponds to things in the spiritual world. Thus, not only the beasts of the field, and the birds of the air, according to their different properties, have a repre-

sentative meaning in Scripture, but also trees and plants of various kinds; so in particular, those of the aromatic kind, as also the olive, the vine, and the cedar, do figure divine gifts and graces, and other rare endowments in the human heart and mind; and in like manner, gold, silver, precious stones, and other particulars of rich furniture in the tabernacle and temple, are mentioned in Scripture with a corresponding reference to goodness, truth, purity of affection, holiness, &c., and so the wisest interpreters expound them, and this not by arbitrary significations, but as outward proper signs of things inward and spiritual. Thus all nature is a theatre of divine wonders, representative of the invisible world to such as are of a right understanding and discernment, as our author has exemplified in a thousand instances. It is hoped, that what has been here offered on the subject of correspondency, will be found useful to such as are in a disposition to give the following book an attentive perusal.

From the great variety of important subjects and discoveries to be met with in our author's writings, I cannot refrain from observing on one more, as deserving our particular regard, as also to prepare the reader for what he is to meet with in this volume, viz., the doctrine of the intermediate state of departed souls, called here, *The World of Spirits*, as being that in which they all meet after death (except a very few, who pass directly to heaven or hell) in order to their last preparation for final bliss or misery. This doctrine has long been received in the church, and revealed to many by their departed friends; but having been much disfigured and misrepresented, like some other truths, by erroneous additions and lucrative figments in the church of Rome, it was not admitted by our first reformers, who, instead of reforming the doctrine, totally rejected it under the opprobrious name of a Popish purgatory; however, it has been retained by most of the spiritual, otherwise called mystic, writers in all churches, and I have seen a judicious defence of it by the Hon. Archibald Campbell in our own; but the book, I believe, is scarce. Sure it is, that as far as our author's credit and authority extend, the truth of the doctrine will not be questioned, as he relates that he had frequent rapts or translations of spirit to that intermediate world, and had there seen and conversed with most, if not all, his departed friends and acquaintance, besides a great number of others, to the amount of very many thousands. In this intermediate world, which he calls a state of vastation, the good spirits are gradually purified from all the stains and defilements of sin which they had contracted in this naughty world, whilst the good principle predominating in them takes full possession of all their faculties and powers, confirms them in good habits, and renders them meet to be partakers of heavenly joys; on which they are translated to heaven. On the other

hand, the bad spirits are gradually divested of those superficial and apparent virtues, and all that adventitious, external good, which before had served as covers to the evil principle within, which now predominates without reserve or control, confirming them in their evil habits, and their repugnancy to all good; which being effected, they precipitate themselves into the infernal pit, to join company with such as are like themselves. Thus what is a state of purification to the good, is to bad spirits a state of separation of all extraneous good from that radical evil which constitutes the essence of their nature.

Now this doctrine appears consonant, first, to reason, as it accords with the tenor of the divine administration in the government of this world, in which all things proceed to their limit or completion in a regular and gradual process. Secondly, it is consonant to religion, as it vindicates the divine attributes from all imputation of undue severity, by laying man's destruction at the proper door, and as the inevitable consequence of his own free choice. Thirdly, this doctrine yields consolation to the humble pious Christian as the time of his departure draws nigh. Few such, upon a strict examination of themselves, are so well satisfied with their state, as to find nothing lacking, but that they are already fully qualified for the society of the holy angels; whereas the belief that an intermediate state is appointed, wherein every thing that now hindereth shall be removed out of the way, and their souls purified from every pollution and spot contracted by their union with this fleshly nature, through the prevailing power and energy of the divine principle within them, and so bringing them into the state of just men made perfect, they can take comfort from this consideration, and meet their change with a holy confidence.

If this be so, and that the same intermediate state, which purifies the good spirits, leaves the bad under the total dominion of evil by their own free choice, that so both may be possessed by their own proper principle respectively, and go to their own proper place; how say some, that the devils will be essentially transformed into angels of light, at a certain time appointed by the Father? We desire here to oppose with the greatest tenderness, a doctrine which we heretofore judged favourably of, and modestly to offer the reasons of our present dissent, wishing rather that we could agree with some excellent men on the other side of the question; but human wishes are no rule of the divine proceedings, and even charity must be directed by the principle of truth, and the established laws and nature of things. We find ourselves in a sort called upon to offer a few observations on this subject, at a time when there is much reason to believe, that many have revived this doctrine more to quiet their fears, and so lull themselves into a false peace, than from any conviction of their understanding; whereas they may be supplied with

a much surer remedy against those fears in the comfortable promises to the truly penitent delivered in the Gospel of our most compassionate Saviour, whose last declaration to his disciples before his ascension was, "that repentance and remission of sins should be preached in his name among all nations," Luke xxiv. 47.

It is evident that the plainest Scriptures (and such we are to go by) are against the doctrine before mentioned; and that the same force of words that is therein used to express the eternal happiness of those that are saved, is also made use of to express the eternity of their state who are lost. But the advocates for that side of the question rest their plea and stress of their argument on the foot of divine mercy; and God forbid that we should go about to straiten that mercy towards others (though even devils) to which the very best of us stand indebted, both for all they have and all they have to hope for; and did the matter of the question turn merely upon mercy, in like manner as a gaol delivery depends on the arbitrary clemency of an earthly prince, I doubt not, that either one single soul would not go to hell, or if any, that a host of angels would be sent thither with a message of mercy; nay, if necessary to their salvation, that even Jesus Christ himself would condescend so far, as to visit those unhappy prisoners with a free offer of peace and reconciliation for their redemption. But here it must be observed, that mercy misunderstood and misapplied, is no other than man's own false idea of mercy. God's mercy in regard to man respects him as a creature that He has endowed with freedom of will, and whose happiness or misery depends on the right or wrong direction of his choice and affections, by which he becomes capable or incapable of the divine mercy. Now to compel such a creature is to undo him, to unmake him what he is; and therefore mercy, with regard to him, is to provide for him such means and motives as may influence his understanding, will, and affections to what is good as his free choice. Now through the mercy of God, every thing is done in this life (which is man's only state of probation) in order to this end, though man knoweth it not; how then are we to expect that any means of this kind should be more effectual in the other world, wherein all things are represented to us as unchangeable, where the tree lieth as it falls for heaven or hell, and where all things increase in good or evil to eternity in their respective kingdoms? Praised be the name of the Lord, for his mercy endureth for ever! And as it is infinite, so it extends to all possible cases; but to make us good, that we may be qualified for happiness *against our will*, is no possible case, seeing that to be good, is to *will* good with desire and affection, which the self-hardened and impenitent are averse to, and therefore render themselves unreceptive of mercy. Now the very idea of diabolism carries in it repugnancy and hatred to God

and goodness, and consequently the greatest contrariety to the possibility of conversion. Were it otherwise, and that the most malignant spirit in hell could sincerely say, "Lord, I am weary and ashamed of this evil nature, and sorry for the sins that have brought me into it; O help and deliver me through thy mercy from it, that I may be converted, and become thy servant!" In this case, he would instantly cease to be a devil, and become an object of the divine mercy; but repentance, prayer, and the desire of good, is all from the grace of God, and dwelleth not in those who are the willing servants of sin, and therefore only free from, not to, righteousness. Rom. vi. 20.

It is supposed by some, that length of suffering will at last subdue the reluctance of the will, melt the heart into tenderness, and turn the worst of evil spirits to repentance and supplication for pardoning mercy, and qualify them for it; but this, as just now observed, is the sole effect of that grace which they are not admissive of and not the effect of suffering, which has no such power belonging to it; but has its different effects relative to the different states of those who are the subjects of its operations. Thus we see, that as the same fire which melts the wax, hardens the clay, so the sharpest sufferings have contrary effects on different persons. They who have any remnant of grace in their inmost soul (however unrighteous they have been outwardly) any spark of the divine life still remaining in their interior, are softened and meliorated by them, and become obedient to the heavenly voice, crying within them, Why will ye die? Turn unto the Lord, that iniquity may not be your ruin: whilst the obdurate and impenitent say in their hearts with Pharaoh, Who is the Lord, that we should obey him? And turn that punishment, which should be for their amendment, into the occasion of their blasphemy and despair. Could length of suffering produce the effect before mentioned, we might naturally suppose that some change for the better would, in the course of thousands of years, have taken place in him who is called in Scripture, "That old Serpent, which is the Devil and Satan," Apoc. xx. 2; and yet, as he had the presumption to tempt our Saviour in the wilderness, and still continues to practise his wicked devices, in order to work our ruin; so of him it is foretold, that after being bound a thousand years, during Christ's millennial reign on earth, and being loosed from his prison, he will again go out to deceive the nations (Apoc. xx. 7, 8); so little of likelihood, if any possibility, there is, that they who have confirmed themselves in enmity and hatred to all goodness, should become capable of repentance to salvation. I desire not to strain any argument beyond its proper strength against an hypothesis, which I find myself more ready to receive, upon any satisfactory grounds, than to reject; but let truth be ever held sacred and inviolable, whether it be according or contrary to our natural

inclinations and wishes; nor let that be called a want of charity, where charity is not concerned, or would suffer perversion and abuse; for charity, which, in its proper signification, is love, cannot extend to that which is essentially evil; otherwise we must condemn that solemn appeal of the man after God's own heart: "Do not I hate them, O Lord, that hate thee?" Psalm cxxxix. 21. And it was charged upon Jehoshaphat for sin (though otherwise a good king), that he had joined himself in confederacy with the wicked Ahaziah, as in those words of Jehu: "Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord," 2 Chron. xix. 2. Whence we are to learn a caution how we bring dishonour upon this divine grace of charity, by misapplying it to false and unworthy objects, to the lessening of our zeal and affections for the honour of God, and the things that be of God.

We are encouraged to hope, that many things which have been offered in the course of this preface will be found properly introductory to the following volume, and shall now conclude it with two or three short remarks to the serious reader, as no other is capable of reaping any benefit from our author's writings; nor to others have we any thing to say, unless it be to caution them against treating with derision or scurrility such matters as they may be more nearly concerned in than they at present suppose. Even the very dreams of good men, in relation to things of the other world, have at times something divine in them, and are not lightly to be regarded; but where such communicate to us important instructions and discoveries as by commission, and from their own experience, and that with deliberation, consistency, and clearness, they demand our attention and reverence. And here it is to be observed, that what this author has published to the world concerning the states of departed souls respectively, the laws of the invisible worlds, and a thousand particular circumstances belonging thereto, appear to be such as could never enter into the heart of man to conceive, unless they had been given to him from above; and yet carry something of an internal evidence along with them, as soon as they are received by a serious mind; for, after all, it is more the right temper and disposition of the mind, than its sagacity, that gives us to see these things in their proper light. It is every wise man's care to guard against a stubborn incredulity on the one hand, as well as against any delusion that an over hasty belief might expose him to on the other; and in this age of doubting and disputing all things of a spiritual nature, our greater danger is confessedly from the former side, and therefore it behoves us to give the more heed, that we lean not to the error of the times. Besides, the weight and importance of the subjects here treated of adds to the credibility of the message, as coinciding with our confidence in the promises of the Lord, that He

will reveal His secrets to His servants, and not forsake His church in the time of her extremity; but send his extraordinary messengers and ministers endued with light and power from on high to alarm the careless, to call back the wanderers, to confirm the wavering, and to comfort the spirit of the humble and contrite ones with glad tidings from the heavenly Canaan, the lot of their inheritance; and this in order to make ready a people prepared for the Lord against His second advent in spirit to build up the walls of the New Jerusalem: and when should such messengers be more expected, or when more entitled to a better welcome, than in this our time of desolations, when faith and charity have so far failed amongst us, and when darkness is on the face of the deep, darkness in the church, and darkness in the state, darkness in the minds of good men, and darkness on all the dispensations of providence, so as to give emphatical application of those words of the Psalmist to our present condition: "It is time, O Lord, that thou have mercy upon Zion, yea, the time is come," Psalm cii. 13. But who are they that most reject the testimony of those special messengers, and those faithful witnesses to the Truth, which the Father of Lights has sent from time to time for the edification of his church, and the confirmation of the faith of many in it? Who but such as are ever calling out for more evidence for believing, and pleading the want of it in justification of their unbelief, whilst at the same time they labour all they can to invalidate the evidence of all human testimony, which is the ordinary medium through which divine truth is conveyed to us?

And now, dear reader, I bid you farewell, sincerely wishing that you may be of the number of those who take the Holy Scriptures for their guide, as their authentic outward rule of faith and life, and in an honest and good heart receive the Word of God, and keep it: and may the Spirit of Wisdom give us a right judgment in all things pertaining to salvation, that so we may be preserved from error through an over hasty credulity on the one hand, and an obstinate incredulity on the other; neither rejecting the testimony of men fearing God, and of good report, as to what great things the Lord hath done for them, and to be communicated by them for the benefit of their brethren; nor suffering ourselves to be imposed on by the cunning craftiness of such as lie in wait to deceive: and as it is more profitable for us to have the heart established in grace, and to glorify God in our lives, than to be gifted with visions and particular revelations (through danger of being exalted above measure thereby), so let us not be high-minded, but fear; nor, because others have been so favoured, expect or desire the same ourselves, but walk humbly and contentedly in the way of God's ordinary dispensations, lest presumption or a vain curiosity should expose us to the danger of delusion from our spiritual

enemy: and as to those that cannot receive many of the things delivered in the following book, and also as to those that do receive them, let them not judge one another, but follow the rule of moderation laid down by the apostle (Rom. xiv.), every one abiding by that of which he is persuaded in his own mind, in a candid forbearance towards others. In men of Christian spirit, charity easily beareth all such things, believeth all things for good, and hopeth all things for the best: and as we are all brethren on a journey to the same heavenly country, so let us hold on our way together in peace, and that love which is more than knowledge; and may the God of peace and love be with us!

AN

ANSWER TO A LETTER FROM A FRIEND.

BY THE AUTHOR.

I TAKE pleasure in the friendship you express for me in your letter, and return you thanks for the same; but as to the praises therein, I consider them as belonging to the truths contained in my writings, and so refer them to the Lord our Saviour, as his due, who is in himself the Fountain of all truth. It is the concluding part of your letter that chiefly engages my attention, where you say as follows: "As after your departure from England disputes may arise on the subject of your writings, and so give occasion to defend their author against such false reports and aspersions, as they who are no friends to truth may invent to the prejudice of his character, may it not be of use, in order to refute any calumnies of that kind, that you leave behind you some short account of yourself, as concerning, for example, your degrees in the university, the offices, you have borne, your family and connections, the honours which I am told have been conferred upon you, and such other particulars as may serve to the vindication of your character, if attacked; that so, any ill-grounded prejudices may be obviated or removed? For where the honour and interest of truth are concerned, it certainly behoves us to employ all lawful means in its defence and support." After reflecting on the foregoing passage, I was induced to comply with your friendly advice, by briefly communicating the following circumstances of my life.

I was born at Stockholm, in the year of our Lord 1688, January 29. My father's name was Jesper Swedberg, who was Bishop of Westrogothia, and of celebrated character in his time. He was also a member of the Society for the Propagation of the

Gospel, formed on the model of that in England, and appointed President of the Swedish churches in Pensylvania and London by King Charles XII. In the year 1710 I began my travels, first into England, and afterwards into Holland, France, and Germany, and returned home in 1714. In the year 1716, and afterwards I frequently conversed with Charles XII., King of Sweden, who was pleased to bestow on me a large share of his favour, and in that year appointed me to the office of Assessor in the Metallic College, in which office I continued from that time till the year 1747, when I quitted the office, but still retain the salary annexed to it as an appointment for life. The reason of my withdrawing from the business of that employment was, that I might be more at liberty to apply myself to that new function to which the Lord had called me. About this time a place of higher dignity in the state was offered me, which I declined to accept, lest it should prove a snare to me. In 1719 I was ennobled by Queen Ulrica Eleonora, and named *Swedenborg;* from which time I have taken my seat with the nobles of the equestrian order in the triennial assemblies of the states. I am a fellow, by invitation, of the Royal Academy of Sciences at Stockholm, but have never desired to be of any other community, as I belong to the Society of Angels, in which things spiritual and heavenly are the only subjects of discourse and entertainment; whereas in our literary societies the attention is wholly taken up with things relating to the body and this world. In the year 1734 I published the *Regnum Minerals* at Leipsic, in three volumes, folio; and in 1738 I took a journey into Italy, and stayed a year at Venice and Rome.

With respect to my family connections: I had four sisters; one of them was married to Erick Benzelius, afterwards promoted to the Archbishopric of Upsal; and thus I became related to the two succeeding Archbishops of that See, both named Benzelius, and younger brothers of the former. Another of my sisters was married to Lars Benzelstierna, who was promoted to a provincial government, but these are both dead; however, two Bishops, who are related to me, are still living; one of them is named Filenius, Bishop of Ostrogothia, who now officiates as President of the ecclesiastical Order in the General Assembly at Stockholm, in the room of the Archbishop, who is infirm; he married the daughter of my sister; the other, who is named Benzelstierna, Bishop of Westermannia and Dalecarlia, is the son of my second sister; not to mention others of my family who are dignified. I converse freely, and am in friendship with all the Bishops of my country, which are ten in number, and also with the sixteen Senators, and the rest of the Grandees, who love and honour me, as knowing that I am in fellowship with angels. The King and Queen themselves, as also the three Princes, their sons, shew me all kind countenance; and I was

once invited to eat with the King and Queen at their table (an honour granted only to the peers of the realm), and likewise since with the hereditary prince. All in my own country wish for my return home; so far am I from the least danger of persecution there, as you seem to apprehend, and are also so kindly solicitous to provide against; and should any thing of that kind befall me elsewhere, it will give me no concern.

Whatever of worldly honour and advantage may appear to be in the things before mentioned, I hold them as matters of low estimation, when compared to the honour of that sacred office to which the Lord himself hath called me, who was graciously pleased to manifest himself to me, his unworthy servant, in a personal appearance in the year 1745; to open in me a sight of the spiritual world, and to enable me to converse with spirits and angels; and this privilege has been continued to me to this day. From that time I began to print and publish various unknown *Arcana,* that have been either seen by me, or revealed to me, concerning heaven and hell; the state of men after death; the true worship of God; the spiritual sense of the Scriptures; and many other important truths tending to salvation and true wisdom: and that mankind might receive benefit from these communications, was the only motive which has induced me at different times to leave my home to visit other countries. As to this world's wealth, I have sufficient, and more I neither seek nor wish for.

Your letter has drawn the mention of these things from me, in case, as you say, they may be a means to prevent or remove any false judgment or wrong prejudices with regard to my personal circumstances. Farewell; and I heartily wish you prosperity, both in things spiritual and temporal; of which I make no doubt, if so be you go on to pray to our Lord, and to set him always before you.

EMAN. SWEDENBORG.

London, 1769.

ON

HEAVEN AND HELL.

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1. IN the Lord's discourse with His disciples concerning the consummation of the age, which is the last time of the church,[a] at the end of His predictions concerning its successive states as to love and faith,[b] He says, "*Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven with power and great glory; and He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.*" Matt. xxiv. 29, 30, 31. They who understand these words only according to the sense of the letter, have no other idea than that all these events will come to pass as they are literally described, at the final period which is called the last judgment; and therefore they imagine, not only that the sun and moon will be darkened, that the stars will fall from heaven, that the sign of the Lord will appear in heaven, that they shall see Him in the clouds, and angels with

From the ARCANA CŒLESTIA.

[a] The consummation of the age is the last time of the church, n. 4535, 10622.

[b] The Lord's predictions in Matt. chap. xxiv. xxv. concerning the consummation of the age, His advent, the successive vastation of the church, and the last judgment, are explained in the articles which precede several of the chapters of Genesis, namely, chap. xxvi. xl. See n. 3353 to 3355, 3486 to 3489, 3650 to 3655, 3751 to 3757, 3897 to 3901, 4056 to 4060, 4229 to 4231, 4332 to 4335, 4422 to 4424, 4635 to 4638, 4661 to 4664, 4807 to 4810, 4954 to 4959, 5063, to 5071.

Him, having trumpets, but also—according to predictions in other parts of Scripture—that the whole visible world will perish, and that afterwards a new heaven and a new earth will be created. This is the opinion which now prevails amongst the majority within the church; but they who entertain this opinion are not aware of the arcana which lie concealed in the minutest particulars of the Word; for in every part of it there is an internal sense, which treats, not of natural and worldly things, like those contained in the literal sense, but of spiritual and celestial things. This is the case not only as to the sense of several expressions taken together, but also as to every particular expression;[c] for the Word is written by pure correspondences,[d] in order that every particular expression may contain an internal sense. The quality of that sense is plainly shewn in what has been said concerning it in the ARCANA CŒLESTIA, a summary of which may be seen in the explication concerning the WHITE HORSE mentioned in the Apocalypse. The Lord's words in the passage above quoted are to be understood according to that sense. By *the sun,* which shall be darkened, is signified the Lord as to love;[e] by *the moon,* the Lord as to faith;[f] by *the stars,* the knowledges of good and truth, or of love and faith;[g] by *the sign of the Son of man in heaven,* the manifestation of Divine Truth; by *the tribes of the earth which shall mourn,* all things of truth and good, or of faith and love;[h] by *the coming of the Lord in the clouds of heaven with power and glory,* His presence in the Word, and revelation thence;[i] by *clouds,* the literal sense of the Word;[k] by *glory,* its internal sense;[l] and by *angels with a*

[c] In all, and each of, the things of the Word there is an internal or spiritual sense, n. 1143, 1984, 2135, 2333, 2395, 2495, 4442, 9048, 9063, 9086.

[d] The Word is written by pure correspondences, and hence all, and each of, the things therein signify spiritual things, n. 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 2900, 9086.

[e] *The sun,* in the Word, signifies the Lord as to love, and thence love to the Lord, n. 1529, 1837, 2441, 2495, 4060, 4696, (4996), 7083, 10809.

[f] *The moon,* in the Word, signifies the Lord as to faith, and thence faith in the Lord, n. 1529, 1530, 2495, 4060, 4696, 7083.

[g] *Stars,* in the Word, signify the knowledges of good and of truth, n. 2495, 2849, 4697.

[h] *Tribes* signify all truths and goods in the complex, and thus all things of faith and of love, n. 3858, 3926, 4060, 6335.

[i] *The coming of the Lord* is His presence in the Word, and revelation, n. 3900, 4060.

[k] *Clouds,* in the Word, signify the Word in the letter, or the sense of its letter, n. 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430. 10551, 10574.

[l] *Glory,* in the Word, signifies divine truth as it is in heaven, and

great sound of a trumpet, the revelations of heaven, from which comes Divine Truth.[m] Hence it is evident that the meaning of these words of the Lord is, that in the end of the church, when no love and, consequently, when no faith remains, the Lord will open the Word as to its internal sense, and reveal the arcana of heaven. The arcana which are revealed in the following pages, are concerning heaven and hell, and also concerning the life after death. The man of the church at this day has scarcely any knowledge concerning heaven and hell, or concerning his life after death, although they all stand plainly described in the Word; indeed, many who are born within the church deny these things, and say in their hearts, "Who has ever come thence to tell us?" Lest, therefore, such a negative principle, which prevails especially amongst those who have acquired much worldly wisdom, should also infect and corrupt the simple in heart, and the simple in faith, it has been permitted me for thirteen years to associate with angels, and to converse with them as one man with another; and to see the things which are in the heavens, as well as those which are in the hells; and to describe them from experience, in the hope that ignorance may be enlightened, and incredulity dissipated. Such an immediate revelation is now made, because this is what is meant by the coming of the Lord.

THAT THE LORD IS THE GOD OF HEAVEN.

2. It is necessary, first, to know who the God of heaven is, since all other things depend on this. In the universal heaven, no other God is acknowledged but the Lord alone. It is there said, as he himself taught that *He is one with the Father:* that *the Father is in Him, and He in the Father;* that *whosoever seeth Him seeth the Father;* and that *every thing which is holy proceedeth from Him,* John x. 30, 38; chap. xiv. 10, 11; chap. xvi. 13, 14, 15. I have frequently conversed with angels on this subject, and they have constantly said that in heaven they cannot distinguish the Divine into three, because they know and perceive that the Divine is One, and that it is One in the Lord. They say also that members of the church who come from the world entertaining an idea of three Divine persons,

as it is in the internal sense of the Word, n. 4809, (5292), 5922, 8267, 8427, 9429, 10574.

[m] *A trumpet* signifies divine truth in heaven, and revealed from heaven, n. 8815, 8823, 8915; the same is signified by *voice*, n. 6971, 9926.

cannot be admitted into heaven, because their thought wanders from one person to another; and that it is not allowable there to think of three and confess one,[n] because in heaven every one speaks from thought. Speech there is cogitative speech, or *thought speaking*, and therefore they who distinguish the Divine into three, and conceive a separate idea of each, and do not concentrate that idea into one in the Lord, cannot be received when they leave this world; for in heaven there is a communication of the thoughts of all, and therefore if any one should enter there thinking of three and confessing one, he would be immediately discovered and rejected. It is however to be noted, that all those who have not separated truth from good, or faith from love, are instructed, in the other life, and receive the heavenly idea concerning the Lord, namely, that He is the God of the universe; but it is otherwise with those who have separated faith from life, by not living according to the precepts of a true faith.

3. They within the church who denied the Lord, and acknowledged only the Father, and confirmed themselves in that faith, are out of heaven; and since no influx from heaven, where the Lord alone is worshipped, reaches them, they are deprived by degrees of the faculty of thinking what is true on any subject whatever, and at length they either become mutes, or talk foolishly, and wander in and out as they walk, hanging down and dangling their arms as if they were deprived of all strength in the joints. They who deny the Divine of the Lord, and acknowledge only his Human, like the Socinians, are also out of heaven. They are carried forwards a little towards the right, and let down into the deep, and are thus entirely separated from all others who come from the Christian world; but they who profess to believe in an invisible Divine, which they call the animating principle [*Ens*] of the universe, from which all things existed, and who reject faith in the Lord, are taught by experience that they really believe in no God; because an invisible Divine is like nature in its first principles, which is no object of faith and love, because it is no object of thought.[o] These have their lot amongst those who are called naturalists. It is otherwise with those who are born out of the church, and are called Gentiles, of whom more will be said in the following pages.

[n] Certain Christians in the other life were explored as to the idea they had concerning the one God, and it was discovered that they had an idea of three Gods, n. 2329, 5256, 10736, 10738, 10821. A Divine Trinity in the Lord is acknowledged in heaven, n. 14, 15, 1729, 2005, 5256, 9303.

[o] A Divine which is not perceptible by any idea, cannot be an object of faith, n. 4733, 5110, (5633), 6982, 6996, 7004, 7211, (9267), 9359, 9972, 10067.

4. All infants, of whom a third part of heaven consists, are initiated into the acknowledgment and faith that the Lord is their Father, and, afterwards, that He is the Lord of all, and therefore the God of heaven and earth. That infants grow up in the heavens, and are perfected by knowledges, even to angelic intelligence and wisdom, will be seen in what follows.

5. That the Lord is the God of heaven, cannot be doubted by the church, for He Himself taught, that *all things of the Father are His*, Matt. xi. 27; John xvi. 15; chap. xvii. 2; and that *He hath all power in heaven and in earth*, Matt. xxviii. 16. He said *in heaven and in earth*, because He who rules heaven rules earth also, for the one depends upon the other.[p] *To rule heaven and earth*, signifies, to receive from Him all the good which is of love, and all the truth which is of faith, and thus all intelligence and wisdom, and thereby all happiness; in fine, eternal life. The Lord taught this also when he said, "*He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life.*" John iii. 36. Again: "*I am the Resurrection and the Life. He that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die.*" John xi. 25, 26. And, again: "*I am the way, the truth, and the life.*" John xiv. 6.

6. Certain spirits, during their life in the world, professed to believe in the Father, and had no idea of the Lord but as of another man. They did not believe, therefore, that he is the God of heaven, and were consequently permitted to wander about, and enquire wherever they pleased, whether there is any other heaven than the Lord's. They sought for several days, but found none. These were of that class of persons who make the happiness of heaven to consist in glory and dominion, and because they could not enjoy what they desired, and were told that heaven does not consist in such things, they were indignant, and wished to have a heaven in which they could domineer over others, and enjoy the glory of high station, as in the world.

THAT THE DIVINE OF THE LORD MAKES HEAVEN.

7. The angels taken collectively are called heaven, because they constitute heaven; but still it is the Divine proceeding

[p] The universal heaven is the Lord's, n. 2751, 7086, and He has all power in the heavens and on earth, n. 1607, 10089, 10827. Since the Lord rules heaven, He also rules all things which thence depend, and thus all things in the world, n. 2026, 2027, 4523, 4524. The Lord alone has the power of removing the hells, of withholding from evils, and of keeping in good, and thus of saving, n. 10019.

from the Lord, which flows-in with the angels, and is received by them, which makes heaven in general and in particular. The Divine proceeding from the Lord, is the good of love and the truth of faith; so far, therefore, as they receive what is good and true from the Lord, they are angels, and in the same proportion they are heaven.

8. Every one in the heavens knows, believes, and even perceives, that he wills and does nothing of good from himself, and that he thinks and believes nothing of truth from himself, but from the Divine alone, and therefore from the Lord; and that the good and truth which are from himself, are not good and truth, because there is no life in them from the Divine. The angels of the inmost heaven clearly perceive, and are sensible of, the influx; and they seem to themselves to be in heaven in proportion as they receive it, because they are so far in love and faith, in the light of intelligence and wisdom, and thence in heavenly joy. Since all these proceed from the Divine of the Lord, and the angels possess heaven in them, it is evident that the Divine of the Lord makes heaven, and not the angels from any thing properly their own.[q] Hence it is that heaven, in the Word, is called *the habitation of the Lord*, and His *throne;* and that its inhabitants are said to be *in the Lord:*[r] but how the Divine proceeds from the Lord, and fills heaven, will be shewn in what follows.

9. The angels, by virtue of their wisdom, go still farther, and say, not only that every thing good and true is from the Lord, but also the all of life; and they confirm this by the consideration that nothing can exist from itself, but from something prior to itself; consequently that all things exist from a First, which they call the very *Esse* of the life of all things; and that they subsist in like manner—because subsistence is perpetual existence—and that what is not continually kept in connexion with the First by intermediates, instantly perishes, and is altogether dissipated. They also say that there is only one Fountain of life, and that the life of man is a stream, which would instantly cease to flow, if it were not continually supplied from

[q] The angels of heaven acknowledge all good to be from the Lord, and none from themselves; and that the Lord dwells with them in what is His own, and not in their *proprium*, 9338, 10125, 10151, 10157. Therefore, by *angels* in the Word is meant something of the Lord, n. 1925, 2821, 3039, 4085, 8192, 10528; and therefore they are called *gods*, from reception of the Divine from the Lord, n. 4295, 4402, 7268, 7873, 8301, 8192. All good which is good, all truth which is truth, and consequently all peace, love, charity, and faith, are also from the Lord, n. 1614, 2016, 2751, 2882, 2883, 2891, 2892, 2904; and all wisdom and intelligence, 109, 112, 121, 124.

[r] They who are in heaven are said to be *in the Lord*, n. 3637, 3638.

that fountain; that from the Lord—the One Fountain of life—nothing proceeds but Divine Good and Divine Truth, and that these affect every one according to reception; thus that heaven is in them to those who receive them in faith and life, but that they who reject or suffocate the Divine Good and Truth turn them into hell, because they turn good into evil, the true into the false, and therefore life into death. That the all of life is from the Lord, they also confirm by the consideration, that all things in the universe have reference to good and truth,—the life of the will of man, which is the life of his love, to good, and the life of the understanding of man, which is the life of his faith, to truth,—and since every thing good and true comes from above, it follows that the all of life is also from above. Because the angels believe this, they refuse all thanks on account of the good which they do, and are indignant and withdraw themselves if any one one attributes good to them; and they wonder how any one can believe that he is wise from himself, and that he does good from himself. To do good for the sake of self, they call not good, because it is done from self; but to do good for the sake of good, this they call good from the Divine, and say that this good makes heaven, because this good is the Lord.*

10. Spirits who, during their abode in the world, confirmed themselves in the belief, that the good which they do, and the truth which they believe, are from themselves, or appropriated to them as their own, (in which belief are all those who place merit in their good actions, and arrogate righteousness to themselves,) are not received into heaven. The angels avoid them as foolish and as thieves; as foolish, because they continually look to themselves, and not to the Divine; and as thieves, because they rob the Lord of what is His. Such persons are opposed to the faith of heaven, which is that the Divine of the Lord received by the angels, makes heaven.

11. They who are in heaven and in the church, are in the Lord, and the Lord in them, as He Himself teaches where He says, "*Abide in Me, and I in you; as the branch cannot bear fruit of itself unless it abide in the vine, no more can ye except ye abide in Me. I am the vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing.*" John xv. 4, 5.

12. Hence it is evident that the Lord dwells in His Own with the angels of heaven, and therefore that the Lord is the All in All of heaven, since good from the Lord is the Lord with the angels, because what is from Him is Himself; and hence good from the Lord is heaven to the angels, and not any thing proper to themselves.

* Good from the Lord has the Lord within it, but not good from the proprium, n. 1802, 3951, 8480.

THAT THE DIVINE OF THE LORD IN HEAVEN IS LOVE TO HIM, AND CHARITY TOWARDS THE NEIGHBOUR.

13. The Divine proceeding from the Lord is called in heaven Divine Truth, and the reason will appear as we proceed. This Divine Truth flows into heaven from the Lord out of his Divine love, for Divine Love and Divine Truth thence derived, are, comparatively, like the fire of the sun, and the light proceeding from it; love being like the fire of the sun, and truth proceeding from it like its light. Fire also signifies love from correspondence, and light, truth proceeding from love.[t] Hence therefore the Divine Truth which proceeds from the Divine Love of the Lord, is, in its essence, Divine Good conjoined to Divine Truth; and because it is thus conjoined, it vivifies all things of heaven, as the heat of the sun conjoined with light, fructifies all things of the earth in spring and summer. It is otherwise when heat is not conjoined with light, and when light is therefore cold, for then all things are torpid and lifeless. The Divine Good, which is compared to heat, is the good of love with the angels; and from the Divine Truth, which is compared to light, they receive the good of love.

14. The Divine in Heaven, which makes heaven, is love, because love is spiritual conjunction. Love conjoins the angels with the Lord and with each other; and their reciprocal conjunction by love, makes them all appear in the Lord's sight as a one. Besides, love is the very *esse* of life with every one, and therefore life flows from love both with angels and men. That love is the origin of the inmost vital principle of man, must be obvious to every one who reflects; for he grows warm from its presence, cold from its absence, and from its privation he dies.[u] It is also worthy of especial notice, that the quality of every one's life is the same as the quality of his love.

15. There are two distinct loves in heaven—love to the Lord, and love towards the neighbour. Love to the Lord pervades the inmost or third heaven, and love towards the neighbour the second or middle heaven: each proceeds from the Lord, and each makes heaven. The distinction between these two loves and also the manner in which they are conjoined, appears in

[t] *Fire*, in the Word signifies love, either heavenly or infernal, n. 934, 4906, 5215. *Sacred* and *celestial fire* signify Divine love, and every affection which is of that love, n. 934, 6314, 6832, and *light* signifies truth proceeding from the good of love, for light in heaven is Divine truth, n. (3395), 3485, 3636, 3643, 3993, 4302, 4413, 4415, 9548, 9684.

[u] Love is the fire of life, and life itself is actually derived from love, n. 4906, 5071, 6032, 6314.

heaven as in clear light, but in the world obscurely. In heaven, to love the Lord does not mean to love Him as to His person, but to love the good which is from Him; and to love good is to will and to do good from love: in like manner to love the neighbour does not mean to love and associate with him as to his person, but to love truth which is from the Word; and to love truth is to will and to do it. Hence it is evident, that these two loves are distinct like good and truth, and that they are conjoined like good with truth;[x] but these things are hard to be understood by men who are ignorant of the nature of love and good, and of the true meaning of the term neighbour.[y]

16. I have sometimes conversed with angels on this subject, and they expressed their wonder that men of the church do not know, that to love the Lord and to love the neighbour is to love the good and the true, and to do them from the heart; when yet they might know that every one shews his love to another by willing and doing what he wills whom he loves, for this produces a return of love and mutual conjunction. To love another without doing his will produces no conjunction from reciprocal affection, and is, indeed, not to love. The church might also know, that the good which proceeds from the Lord is his likeness, because He is in it; and that they become likenesses of Him, and are conjoined to Him, who make good and truth the constituents of their life, by willing and doing them. To will is to love to do, and this the Lord teaches in the Word, where he says, "*He that hath My commandments and keepeth them, he it is that loveth Me, and I will love him, and make my abode with him,*" John xiv. 21: and again, "*If ye keep My commandments, ye shall abide in My love,*" John xv. 10.

17. All experience in heaven testifies that the Divine proceeding from the Lord, which affects the angels, and makes heaven, is love; for all there are forms of love and charity: their beauty is ineffable, and love beams forth from their countenances, their speech, and the minutest things of their life;[z] for from every angel and from every spirit also, proceed spiritual spheres of life which surround them, and by which the quality

[x] To love the Lord and the neighbour is to live according to the Lord's commandments, n. 10143, 10153, 10310, 10578, 10648.

[y] To love the neighbour is not to love the person, but to love that which appertains to him, and which constitutes him, thus truth and good, n. 5028, 10336. They who love the person, and not what appertains to another, and constitutes him, love alike what is evil and what is good, n. 3820. Charity consists in willing truths, and in being affected by truths for the sake of truths, n. 3876, 3877; and charity towards the neighbour is to do what is good, just, and right, in every work, and in every employment, n. 8120, 8121, 8122.

[z] The angels are forms of love and charity, n. 3804, 4735, 4797 4985, 5199, 5530, 9879, 10177.

of the affections of their love is sometimes known at a considerable distance. These spheres flow from the life of the affection, and thence of the thought, or from the life of the love and thence of the faith of every one. Those which go forth from the angels are so full of love, that they affect the inmost life of all with whom they are present. I have sometimes perceived them, and have been so affected myself.[a] That love is the principle from which angels derive their life, is also manifest, because every one in the other life turns himself according to his love. They who are in love to the Lord and their neighbour, turn themselves constantly towards the Lord; but they who are in the love of self, turn themselves constantly backwards from the Lord in every movement of the body; for, in the other life, spaces are according to the states of the interiors of those who dwell there, and also the quarters, which are not fixed there as they are in the world, but are determined according to the aspect [or direction] of the faces of the inhabitants. Nevertheless it is not to be understood that the angels turn themselves to the Lord, for the Lord turns them to Himself who love to do the things which are from Him;[b] but more will be said on this subject when we come to treat of the quarters in the other life.

18. The Divine of the Lord in the heavens is love, because love is the receptacle of all things in heaven, which are peace, intelligence, wisdom, and happiness; for love receives all things, even the most minute, which are in agreement with itself; it desires them, inquires after them, and readily imbibes them, because it is willing to be continually enriched and perfected.[c] Man is aware of this, for his love as it were inspects and draws from his memory all things which are in agreement with it, and collects and arranges them in itself, and under itself,—in itself, that they may be its own, and under itself that they may be subservient to it; but all other things which are not in agreement, it rejects and exterminates. That every faculty for receiving truths congenial to itself, and the desire of conjoining them to itself, are inherent in love, is manifest also from those who are taken up into heaven; for although they may have been

[a] A spiritual sphere, which is a sphere of life, flows forth and diffuses itself from every man, spirit, and angel, and encompasses him, n. 4464, 5179, 7454, 8630. This sphere flows from the life of the affections and thence of the thoughts, n. 2489, 4464, 6206.

[b] Spirits and angels turn themselves constantly to their loves, and they who are in the heavens turn constantly to the Lord, n. 10130, 10189, 10420, 10702. The quarters in the other life are according to the aspect of the face, and are thence determined, otherwise than in the world, n. 10130, 10189, 10420, 10702.

[c] In love there are innumerable things, for love takes to itself all things which are in agreement with itself, n. 2500, 2572, 3078, 3189, 6323, 7490, 7750.

simple in the world, they come into angelic wisdom, and into the happinesses of heaven, when amongst the angels; because they loved the good and the true for their own sake, and implanted them in their lives, and thus became capable of receiving heaven with all its ineffable perfections; but they who are in the love of self and the world, are not capable of receiving heavenly things; for they hold them in aversion, reject them, and flee away at their first touch and influx, and associate themselves with those in hell who are in loves similar to their own. Certain spirits, who doubted that such a faculty was inherent in heavenly love, and who desired to know the truth, were therefore let into a state of heavenly love,—their opposing principles being temporarily removed,—and were brought forward some distance where there was an angelic heaven, and thence they told me, that they perceived a more interior happiness than could be expressed in words, lamenting greatly that they must return to their former state. Others also were elevated into heaven, and in proportion to their more interior, or higher, elevation, they entered into intelligence and wisdom, so as to be enabled to perceive things which were incomprehensible to them before. Hence it is evident, that love proceeding from the Lord, is the receptacle of heaven and of all things in heaven.

19. That love to the Lord and neighbourly love comprehend in them all Divine truths, is evident from the Lord's own words concerning those two loves, "*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets,*" Matt. xxii. 37—40. The law and the prophets are the whole Word, and therefore all Divine truth.

THAT HEAVEN IS DISTINGUISHED INTO TWO KINGDOMS.

20. In heaven there are infinite varieties, no society nor any individual angel being exactly like another;[d] but the whole is distinguished in a general, in a specific, and in a particular man-

[d] Variety is infinite, and one thing is never the same as another, n. 7236, 9002. In the heavens there is infinite variety, n. 684, 690, 3744, 5598, 7236; and those varieties are varieties of good, n. 3744, 4005, 7236, 7833, 7836, 9002; and thus all the societies in the heavens, and every angel in a society, are distinct from each other, n. 690, 3241, 3519, 3804, 3986, 4067, 4149, 4263, 7236, 7833, 7836; but still all make a one by love from the Lord, n. 457, 3986.

ner. In general, it is distinguished into two kingdoms; specifically, into three heavens; and in particular, into innumerable societies. We shall treat of each in their order.

The general distinctions are called kingdoms, because heaven is called *the kingdom of God.*

21. Some angels receive the Divine proceeding from the Lord more, and others less, interiorly. They who receive it more interiorly are called celestial angels, and they who receive it less interiorly are called spiritual angels; and hence it is that heaven is distinguished into two kingdoms, the CELESTIAL KINGDOM and the SPITITUAL KINGDOM.[e]

22. The angels who constitute the celestial kingdom receive the Divine of the Lord more interiorly, and are therefore called interior, and also superior angels; and consequently the heavens which they constitute are called interior and superior heavens.[f] They are called superior and inferior, because things interior and exterior respectively are so called.[g]

23. The love in which they are who constitute the celestial kingdom, is called celestial love; and the love in which they are who constitute the spiritual kingdom, is called spiritual love. Celestial love is love to the Lord, and spiritual love is charity towards the neighbour. All good is of love, for what any one loves, is to him a good, therefore also the good of one kingdom is called celestial, and the good of the other spiritual. Hence it is evident that these two kingdoms are distinguished like the good of love to the Lord, and the good of charity towards the neighbour;[h] and since the good of love is interior good, and the love of the Lord is interior love, therefore the celestial angels are interior angels, and are called superior.

24. The celestial kingdom is also called the priestly kingdom of the Lord, and in the Word His *habitation;* and the spiritual kingdom is called His regal kingdom, and in the Word His *throne.* The Lord was called JESUS in the world from the Divine-celestial, and CHRIST from the Divine-spiritual.

25. The angels in the Lord's celestial kingdom greatly excel

[e] The universal heaven is distinguished into two kingdoms, the celestial kingdom and the spiritual kingdom, n. 3887, 4138. The angels of the celestial kingdom receive the Divine of the Lord in the will-part, and therefore more interiorly than the spiritual angels, who receive it in the intellectual part, n. 5113, 6367, 8521, 9936, 9995, 10124.

[f] The heavens which constitute the celestial kingdom are called superior, and those which constitute the spiritual kingdom are called inferior, n. 10068.

[g] Interior things are called superior, and superior things signify interior, n. 2148, 3084, 4599, 5146, 8325.

[h] The good of the celestial kingdom is the good of love to the Lord, and the good of the spiritual kingdom is the good of charity towards the neighbour, n. 3691, 6435, 9468, 9680, 9683, 9780.

the angels of His spiritual kingdom in wisdom and glory, because they receive the Divine of the Lord more interiorly; for they are in love to Him, and are therefore nearer and more closely conjoined to Him.[i] This is the character of the celestial angels, because they receive divine truths immediately in the life, and not, like the spiritual, in previous memory and thought; so that they have them inscribed on their hearts; they perceive them, and as it were see them in themselves, nor do they ever reason concerning them whether they are truths or not.[k] They are like those described in Jeremiah: "*I will put My law in their inward parts, and write it in their hearts. They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord. For they shall all know Me from the least unto the greatest,*" xxxi. 33, 34: and they are called in Isaiah, "*The taught of Jehovah,*" liv. 13. That they who are taught of Jehovah are they who are taught of the Lord, He Himself teaches in John, chap. vi. 45, 46.

26. It was observed that the celestial angels possess wisdom and glory above the rest, because they receive Divine truths immediately in the life; for as soon as they hear them they will and do them, instead of storing them up in the memory, and afterwards thinking whether they are truths or not. All who are of such a character know instantly, by influx from the Lord, whether the truth which they hear is truth; for the Lord flows-in into the will of man immediately, but He flows into his thought mediately through his will; or, what is the same thing, the Lord flows-in immediately into good, and mediately through good into truth;[l] for that is called good which is of the will and thence of action, but that is called truth which is of the memory and thence of thought. All truth indeed is turned into good, and implanted in the love, as soon as it enters the will; but so long as truth is in the memory and thence in the thought, it does not become good, nor does it live, nor is it appropriated to man; for man is man from will and thence from understanding, and not from understanding separate from will.[m]

[i] The celestial angels are immensely wiser than the spiritual angels, n. 2718, 9995. What is the distinction between the celestial angels and the spiritual angels, n. 2088, 2669, 2708, 2715, 3235, 3240, 4788, 7068, 8521, 9277, 10295.

[k] The celestial angels do not reason concerning the truths of faith, because they perceive them in themselves; but the spiritual angels reason concerning them *whether it is so or not so*, n. 202, 337, 597, 607, 784, 1121, 1348, (1398), 1919, 3246, 4448, 7680, 7877, 8780, 9277, 10786.

[l] The Lord's influx is into good, and by good into truth, and not *vice versa:* thus into the will, and by it into the understanding, and not *vice versa*, n. 5482, 5649, 6027, 8685, 8701, 10153.

[m] The will of man is the very *esse* of his life, and is the receptacle

27. Such being the distinction between the angels of the celestial kingdom and those of the spiritual kingdom, they do not dwell together, nor associate with each other; but there is communication between them by intermediate angelic societies, which are called celestial-spiritual, and through them the celestial kingdom flows into the spiritual.[n] Hence it is, that although heaven is divided into two kingdoms, they still make one, for the Lord always provides intermediate angels, by whom communication and conjunction are effected.

28. Since the angels of both kingdoms are treated of at large in the course of this work, it is needless to be more particular here.

THAT THERE ARE THREE HEAVENS.

29. THERE are three heavens, perfectly distinct from each other; the inmost or third, the middle or second, and the ultimate or first heaven. They follow in order, and are mutually related like the supreme part of man, which is called the head, his middle part, which is the body, and his lowest part, which is the feet; and like the upper, middle, and lowest stories of a house. The Divine which proceeds and descends from the Lord is in similar order; and hence, from the necessity of order, heaven is threefold.

30. The interiors of man, which are of his intellectual mind [*mens*], and of his natural mind [*animus*], are also in the same

of the good of love; and the understanding is the *existere* of life thence derived, and is the receptacle of the truth and good of faith, n. 3619, 5002, 9282: thus the life of the will is the principal life of man, and the life of the understanding proceeds from it, n. 585, 590, 3619, 7342, 8885, 9282, 10076, 10109, 10110. Those things become principles of life, and are appropriated to man, which are received by the will, n. 3161, 9386, 9393; for man is man by virtue of his will and thence of his understanding, n. 8911, 9069, 9071, 10076, 10109, 10110. Every one is loved and valued by others who possesses a sound will and understanding, and they are rejected and held in light estimation who understand well, but do not will accordingly, n. (8911), (10076). After death a man remains such as his will is, and his understanding thence derived; but the things of the understanding, which are not at the same time things of the will, vanish, because they are not *in* the man, n. 9069, 9071, 9282, 9386, 10153.

[n] There is communication and conjunction between the two kingdoms by means of angelic societies, which are called celestial-spiritual, n. 4047, 6435, 8787, 8802. Concerning the influx of the Lord through the celestial kingdom into the spiritual, n. 3969, 6366.

order, and consist of an inmost, a middle, and an ultimate; for at the creation of man, all things of Divine Order were collated into him, so that he was made Divine Order in form, and thence a heaven in miniature.[o] On this account man communicates with the heavens, as to his interiors, and becomes an angel after death, dwelling amongst those of the inmost, the middle, or the lowest heaven, according to his reception of Divine good and truth from the Lord, during his life in the world.

31. The Divine which flows-in from the Lord, and is received in the third or inmost heaven, is called celestial, and consequently the angels there are called celestial angels. The Divine which flows-in from the Lord, and is received in the second or middle heaven, is called spiritual, and hence the angels there are called spiritual angels; and the Divine which flows-in from the Lord, and is received in the ultimate or first heaven, is called natural; but since the natural of that heaven is not like the natural of the world—for it has a spiritual and celestial within it—therefore that heaven is called spiritual and celestial-natural, and the angels there, spiritual and celestial-natural angels.[p] They are called spiritual-natural who receive influx from the second or middle heaven, which is the spiritual heaven; and they are called celestial-natural who receive influx from the third or inmost heaven, which is the celestial heaven. The spiritual-natural angels and the celestial-natural are distinct from each other, but still they constitute one heaven, because they are in one degree.

32. There is in every heaven an Internal and an External. They who are in the internal, are called internal angels; and they who are in the external, are called external angels. The external and internal in the heavens, or in every heaven, are like

[o] All things of Divine Order were collated into man, and he is from creation Divine Order in form, n. 4219, 4222, 4223, 4523, 4524, 5114, (5368), 6013, 6057, 6605, 6626, 9706, 10156, 10472. In man the internal was formed after the image of heaven, and his external after the image of the world, and on this account he was called by the ancients a *microcosm*, n. 4523, 5368, 6013, 6057, 9279, 9706, 10156, 10472. Thus man from creation, as to his interiors, is heaven in its least form, after the image of the greatest; and so also is the man who is created anew, or regenerated by the Lord, n. 911, 1900, 1928, 3624 to 3631, 3634, 3884, 4041, 4279, 4523, 4524, 4625, 6013, 6057, 9279, 9632.

[p] There are three heavens, the inmost the middle, and the ultimate; or the third, the second, and the first, n. 684, 9594, 10270; and the goods in each heaven follow also in a threefold order, n. 4938, 4939, 9992, 10005, 10017. The good of the inmost or third heaven is called celestial; the good of the middle or second heaven spiritual; and the good of the ultimate or first heaven spiritual-natural, n. 4279, 4286, 4938. 4939, 9992, 10005, 10017, 10068.

the voluntary and its intellectual with man; the internal being as the voluntary, and the external as its intellectual. Every thing of the will has its intellectual, for one does not exist without the other, the will being comparatively as flame, and its intellectual as the light thence derived.

33. It is worthy of especial notice, that the interiors of the angels determine the heaven in which they are; for the more their interiors are open to the Lord, the more interior is the heaven in which they dwell. There are three degrees of the interiors with every one, whether angel, spirit, or man. They with whom the third degree is open, are in the inmost heaven; they with whom the second degree is open, are in the middle heaven; and they with whom only the first degree is open, are in the lowest heaven. The interiors are opened by the reception of Divine Good and Divine Truth. They who are affected with Divine Truths, and admit them immediately into the life, that is, into the will, and thence into act,—are in the inmost or third heaven, and are in that heaven according to their reception of good from the affection of truth; but they who do not admit Divine Truths immediately into the will, but into the memory, and from the memory into the understanding, and thence will and do them, are in the middle or second heaven; whilst they who live according to the rules of morality, and believe in a Divine Being, without any particular concern about being instructed, are in the lowest, or first, heaven.[q] Hence it is evident, that the states of the interiors make heaven, and that heaven is within us, and not out of us, as the Lord also teaches, where He says, "*The kingdom of God cometh not with observation; neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you,*" Luke xvii. 20, 21.

34. All perfection increases towards the interiors, and decreases towards the exteriors, because interior things are nearer to the Divine, and in themselves purer; but exterior things are more remote from the Divine, and in themselves grosser.[r] Angelic perfection consists in intelligence, wisdom, love, and every

[q] There are as many degrees of life in man as there are heavens, and they are opened after death according to his life, n. 3747, 9594; for heaven is in man, n. 3884. Consequently, he who receives heaven in himself during his life in the world, goes to heaven after death, n. 10717.

[r] Interior things are more perfect, because nearer to the Divine, n. 3405, 5146, 5147; for in the internal there are a thousand and a thousand things, which appear in the external as one general thing, n. 5707; and in proportion as man is elevated from external things towards interior, he comes into light, and thus into intelligence; and this elevation is like passing out of a mist into a clear atmosphere, n. 4598, 6183, 6313.

good, and thence in happiness, but not in happiness without them; for without them happiness is external, and not internal. Since the interiors of the angels of the inmost heaven are open in the third degree, their perfection immensely exceeds the perfection of the angels in the middle heaven, whose interiors are open in the second degree; and in like manner the perfection of the angels of the middle heaven exceeds the perfection of the angels of the lowest heaven.

35. In consequence of this difference, an angel of one heaven cannot enter-in to the angels of another heaven; in other words, no one can ascend from an inferior heaven, nor descend from a superior heaven; for whoever ascends from an inferior to a superior heaven is seized with painful anxiety, nor can he see those who dwell there, and still less can he converse with them; while he who descends from a superior to an inferior heaven, is deprived of his wisdom, stammers in his speech, and is filled with despair. Some angels of the lowest heaven, who were not as yet instructed that heaven consists in the interiors of the angels, believed that they should come into superior heavenly happiness if they were introduced into a heaven of superior angels, and therefore they were permitted to enter; but when they were there they saw no one, notwithstanding their searching about, and although a great multitude was present; for the interiors of the strangers were not opened in the same degree as the interiors of the angels who inhabited that heaven, and consequently neither was their sight. In a short time after their entrance they were seized with anguish of heart so intense, that they scarcely knew whether they were alive or not; and therefore they speedily returned to the heaven from which they came, rejoicing that they were returned again to their own [associates], and promising that they would no longer desire higher things than were in agreement with their life. I have also seen angels let down from a superior heaven, and so entirely deprived of their wisdom in consequence, as not to know the quality of their own heaven; but it is otherwise when the Lord, as is frequently the case, elevates any angels from an inferior heaven into a superior one, that they may see its glory; for then they are previously prepared, and encompassed with intermediate angels, by whom communication is effected. Hence it is evident, that the three heavens are most distinct from each other.

36. They who are in the same heaven are capable of consociating with every one there, and the delights of their consociation are according to the affinities of good in which they are; but of this more will be said shortly.

37. Although the heavens are so distinct, that the angels of one heaven cannot associate with the angels of another, still the Lord conjoins them all by immediate and mediate influx; by immediate influx from Himself into all the heavens, and by

mediate influx from one heaven into another;[s] and thus He accomplishes His purpose, that the three heavens may be a one; that all may be in connection from first to last, and that nothing may be unconnected; for whatever is not connected by intermediates with The First, cannot subsist, but is dissipated and falls to nothing.[t]

38. They who are unacquainted with the nature of Divine order as to degrees, cannot comprehend in what manner the heavens are distinct, nor even what is meant by the internal and external man. The generality of mankind have no other idea concerning things interior and exterior, or concerning things superior and inferior, than as of something continuous, or cohering by continuity from what is purer to what is grosser: whereas things interior and exterior are not continuous with each other, but discrete. Degrees are of two kinds, continuous and not continuous. Continuous degrees are as the degrees of the decrease of light proceeding from flame until it is lost in obscurity; or as the degrees of the decrease of vision from things which are in light to those which are in shade; or as the degrees of the purity of the atmosphere from its base to its summit. These degrees are determined by *distances;* whereas degrees not continuous, but discrete, differ from each other like what is prior and what is posterior; like cause and effect, and like that which produces and what is produced. An attentive observer will discover that in all created things whatsoever, and in every part of them, such degrees of production and composition exist, so that from one, another is produced, and from that a third, and so on. They who do not acquire a perception of these degrees, can by no means understand the distinctions of the heavens, nor the distinctions of the interior and exterior faculties of man; nor the distinction between the spiritual world and the natural world; nor the distinction between the spirit of man and his body; nor, consequently, what correspondences and representations are, nor whence they are; nor what is the nature of Influx. Sensual men do not apprehend these distinctions, for they make all increase and decrease, even with respect to discrete degrees, to be continuous; and hence they are unable to conceive of what is spiritual in any other way than as of some-

[s] Influx from the Lord is immediate from Himself, and also mediate through one heaven into another; and the Lord's influx into the interiors of man is in similar order, n. 6063, 6307, 6472, 9682, 9683. Concerning the immediate influx of the Divine from the Lord, n. 6058, 6474 to 6478, 8717, 8728. Concerning mediate influx through the spiritual world into the natural world, n. 6982, 6985, 6996.

[t] All things exist from things prior to themselves, thus from the First, and in like manner they subsist,—because subsistence is perpetual existence,—and therefore there is nothing unconnected, n. 3626 to 3628, 3648, 4523, 4524, 6040, 6056.

thing more purely natural. On this account also they are without, and far removed from intelligence.[u]

39. It is allowed, in conclusion, to relate a certain arcanum concerning the angels of the three heavens, which never before entered the human mind, because no one has hitherto understood the nature of degrees. In every angel, and also in every man, there is an inmost or supreme degree, or an inmost and supreme somewhat, into which the Divine of the Lord first or proximately flows, and from which it arranges all other interior things which succeed according to the degrees of order. This inmost or supreme [degree] may be called the Lord's entrance to angels and men, and also His especial dwelling place in them. By virtue of this inmost or supreme [degree] man is man, and is distinguished from brute animals, which do not possess it; and hence it is that man is capable, as to all the interiors of his rational and natural minds, of being elevated by the Lord to Himself; that he may believe in Him, love Him, and thus see Him; and that he is able to receive intelligence and wisdom, and to speak from reason. *Hence also he lives for ever;* but the arrangements and provisions which are made by the Lord in this inmost [degree], do not flow openly into the perception of any angel, because they are above his thought, and exceed his wisdom.

40. These are general truths respecting the three heavens, but in what follows we shall speak of each heaven in particular.

THAT THE HEAVENS CONSIST OF INNUMERABLE SOCIETIES.

41. The angels of each heaven are not together in one place, but are distinguished into societies greater or less according to the differences of the good of love and faith in which they are. They who are in similar good form one society. There is an infinite variety of good in the heavens, and the quality of every angel is determined by his own good.[x]

[u] Things interior and exterior are not continuous, but distinct and discreet according to degrees, and each degree has a distinct termination, n. 3691, 5145, 5114, 8603, 10099; for one thing is formed from another, and the things which are so formed are not purer and grosser by continuity, n. 6326, 6465. They who cannot perceive the distinction of things interior and exterior, according to such degrees, cannot comprehend the internal and external man, nor the interior and exterior heavens, n. 5146, 6465, 10099, 10181.

[x] Variety is infinite, and in no instance is one thing the same as

42. The angelic societies in heaven are also distant from one another, according to the general and specific differences of their goods; for distances in the spiritual world originate solely in differences of the state of the interiors, and, consequently, in the heavens, from differences in the states of love. Angels are far apart who differ much, and they are near who differ little, for similitude brings them together.[y]

43. All in one society are distinctly arranged according to the same law. They who are more perfect, that is, who excel in good, and therefore in love, wisdom, and intelligence, are in the middle; and they who excel less, are round about, and are distant according to the degree in which their perfection diminishes. This arrangement may be compared to light decreasing from its centre to its circumference. They who are in the middle are in the greatest light, and they who are towards the circumference are in less and less.

44. Angels who are in similar good are, as it were, spontaneously consociated; for with their like they are as with their own [relations or friends], or at home, but with others as with strangers, and abroad. When they are with their like, they are also in their freedom, and thence in the full delight of their life.

45. Hence it is evident that all in the heavens are consociated by good, and distinguished according to its quality: nevertheless, it is the Lord, the source of all good, who thus arranges angelic consociations, and not the angels themselves. He leads them, conjoins them, arranges them, and keeps them in freedom, so far as they are in good; and thus He preserves every one in the life of his own love, faith, intelligence, and wisdom, and thence in happiness.[z]

another, n. 7236, 9002. Consequently there is an infinite variety in the heavens, n. 684, 690, 3744, 5598, 7236; and those varieties are varieties of good, n. 3744, 4005, 7236, 7833, 7836, 9002; which exist by means of the multiplicity of truths from which every one has good, n. 3470, 3804, 4149, 6917, 7236. Hence all the societies in the heavens, and every angel in each society, are distinct from each other, n. 690, 3241, 3519, 3804, 3986, 4067, 4149, 4263, 7236, 7833, 7836; but still they all act in unity by love from the Lord, n. 457, 3986.

[y] All the societies of heaven have a fixed position according to the differences of their state of life, and thus according to the differences of their love and faith, n. 1274, 3638, 3639. Wonderful things in the other life, or in the spiritual world, concerning distance, situation, place, space, and time, n. 1273 to 1277.

[z] All freedom is of love and affection, because what a man loves, that he does freely, n. 2870, 3158, 8987, 8990, 9585, 9591; and since freedom is of the love, it is also the life of every one, and its delight, n. 2873; for nothing appears to be a man's own but what is from

46. All who are in similar good, know each other, just as men in the world know their kindred, relations, and friends, although they never saw them before; because there are no kindreds, relationships, and friendships in the other life but what are spiritual, that is, but what are of love and faith.[a] It has been permitted me to see this sometimes when withdrawn from the body, and present in spirit amongst the angels; and then some of them seemed as if they had been known to me from infancy, but others seemed altogether unknown to me: they who seemed known to me from infancy were in a state similar to the state of my spirit, but they who were unknown, were in a dissimilar state.

47. There is a general similarity of countenance among the angels who form one society, but they differ individually. The nature of a general likeness which admits of variations in each individual, may in some measure be understood from examples in the world; it is well known that every race of people have some common resemblance in the face and eyes, by which they are known and distinguished from others; and still more one family from another; but this is more perfectly the case in the heavens, because there all the interior affections appear and shine forth from the face; for the face in heaven is the external and representative form of those affections. A countenance not corresponding with the affections cannot exist in heaven. It has also been shewn me in what manner the general resemblance is particularly varied in the individuals of one society. There appeared to me a face like that of an angel, which was varied according to the affections of good and truth, as they exist with those who are in one society; and those variations continued a long time, and I observed that the same general countenance continued as the common plane, and that the rest of the faces were only derivations and propagations from it. By means of this face also were shewn to me the affections of the whole society, according to which the faces of all the individuals of the society are varied; for, as just observed, the faces of angels are the forms of their interiors, and thus of their affections, which are of love and faith.

48. On this account it is, that an angel who excels in wisdom sees the quality of another instantly from his face; for no one in heaven can conceal his interiors under an assumed countenance, and it is absolutely impossible for him to lie

freedom, n. 2880. To be led of the Lord is essential liberty, because it is to be led by the love of good and truth, n. 892, 905, 2872, 2886, 2890, 2891, 2892, 9586 to 9591.

[a] All proximities, relationships, affinities, and as it were consanguinities, in heaven, are from good, and according to its agreements and differences, n. 685, 917, 1394, 2739, 3612, 3815, 4121.

and deceive by cunning and hypocrisy. It sometimes happens that hypocrites insinuate themselves into societies, having learned to conceal their interiors, and to compose their exteriors so as to appear in the form of the good in which the members of the society are, and thus to feign themselves angels of light; but they cannot remain there long, for they begin to feel interior anguish, to be tortured, to grow black in the face, and to become as it were half dead, in consequence of the contrariety of the life which flows-in and operates [upon them]; so that they quickly cast themselves down into the hell inhabited by their like, and no longer desire to ascend. These are they who are meant by the man found amongst the guests, who had not on a wedding garment, and was cast into outer darkness, Matt. xxii. 11, and following verses.

49. All the societies of heaven communicate with each other, though not by open intercourse, for few depart out of their own society into another; because to go out from their own society is like going out of themselves, or out of their own life, and passing into another which is not so agreeable: nevertheless all communicate by an extension of the sphere which proceeds from the life of every one. The sphere of the life is the sphere of the affections which are of love and faith. This sphere diffuses itself far and wide into the surrounding societies, its extent increasing as the affections are more interior and perfect,[b] and therefore the angels are intelligent and wise in proportion to this extension. They who are in the inmost heaven, and in the midst of it, diffuse their sphere through the universal heaven, and hence there is a communication of all heaven with every one, and of every one with all;[c] but this diffusion will be treated of more fully when we speak of the heavenly form according to which the angelic societies are arranged, and also where we treat of the wisdom and intelligence of the angels; for all diffusion of the affections and thoughts proceeds according to that form.

50. It was said above, that there are larger and smaller societies in the heavens; the larger consist of myriads of angels, the smaller of some thousands, and the least of some hundreds. There are some angels also who live separately, as it were in separate houses and families, but although they live so dispersed, they are still arranged in order like those who are in societies,

[b] A spiritual sphere, which is a sphere of life, flows forth from every man, spirit, and angel, and encompasses him, n. 4464, 5179, 7454, 8630. It flows forth from the life of their affection and thought, n. 2489, 4464, 6206; and those spheres extend themselves far into angelic societies according to the quality and quantity of good, n. 6603, 8063, 8794, 8797.

[c] In the heavens there is a communication of all goods, for heavenly love communicates all its own to another, n. 549, 550, 1390, 1391, 1392, 10130, 10723.

the wiser being in the middle, and the more simple in the boundaries. These are more immediately under the Divine view and guidance, and are the best of angels.

THAT EVERY SOCIETY IS HEAVEN IN A LESS FORM, AND EVERY ANGEL IS HEAVEN IN THE LEAST FORM.

51. Every society is heaven in a less form, and every angel is heaven in the least form, because the good of love and faith make heaven, and that good is in every society of heaven, and in every angel of every society. It is of no consequence that this good is everywhere different and various, for still it is the good of heaven, and its varieties only cause the quality of heaven to vary correspondently. It is therefore said, when any one is elevated into any society of heaven, that he is "*gone to heaven;*" and of its inhabitants, that they are in heaven, and every one in his own heaven. This is known to all who are in the other life, and therefore they who stand without or beneath heaven, and look from a distance at the abodes of angelic societies, say that heaven is *here*, or *there*. The case may be compared with that of lords, officers, and attendants, in one royal palace or court, who, although they live separately in their respective apartments or chambers, one above and another below, are still all in one palace or court, ready to serve the king in their several capacities. This will illustrate the meaning of the Lord's words, "*In My Father's house are many mansions,*" John xiv. 2; and explain what is meant by the *habitations of heaven*, and by the *heavens of heavens*, in the prophets.

52. Every society is heaven in a less form, because every society is in a heavenly form like that of the universal heaven; for in all heaven they who excel the rest are in the middle, and around them, even to the boundaries, in a decreasing order, are they who excel less, as was shewn in the preceding chapter, n. 43. The Lord also leads all in the universal heaven as if they were one angel, and in like manner those who are in every society, and hence an entire angelic society sometimes appears as a one in the form of an angel, which I have seen by the Lord's permission. When the Lord himself appears in the midst of the angels, He does not appear encompassed by a multitude, but as One, in an angelic form; and hence it is that the Lord in the Word is called an *angel*, and also that an entire society is so called; for Michael, Gabriel, and Raphael, are nothing but angelic societies, which are so named from their functions.[d]

[d] The Lord in the Word is called *an angel*, n. 6280, 6831, 8192, 9303. An entire angelic society is also called an angel; and Michael

53. As an entire society is heaven in a less form, so every angel is heaven in the least form; for heaven is not out of an angel, but within him, because his interiors, which are of his mind, are arranged into the form of heaven, and are thus adapted to the reception of all things of heaven which are without him. These he receives according to the quality of the good which is in him from the Lord, and hence every angel is a heaven.

54. It can in no case be said that heaven is without or around any one, but that it is within him; for every angel receives the heaven which is around him according to the heaven which is within him; and this plainly shews how much they are deceived who believe that to go to heaven is to be elevated amongst angels, without any regard to the quality of the interior life, and thus that heaven may be conferred on any one by an act of unconditional mercy;[e] when the truth is, that if heaven is not within us, nothing of the heaven which is around can flow in and be received. Many spirits indeed think otherwise, and some have been taken up into heaven in consequence; but their interior life being contrary to the life of angels, they grew blind as to their intellectual [principles], and at last became like idiots, and were tortured as to their voluntary [principles] until they behaved like madmen. In a word, they who go into heaven after having lived evil lives gasp for breath, and writhe about like fishes taken out of the water into the air; or like animals in the ether of an air-pump, after the air has been exhausted; and hence it is evident that heaven is not out of us, but within us.[f]

55. Since all receive the heaven which is around them according to the quality of the heaven which is within them, therefore they receive the Lord in the same manner, because the Divine of the Lord makes heaven; and, consequently, when the Lord manifests Himself in any society, He appears there according to the quality of the good in which the society is, and thus not the same in one society as in another; but this dissimilitude is not in the Lord, but in those who see Him from their

and Raphael are angelic societies so named, from their functions, n. 8192. The societies of heaven, and the angels, have no names, but they are distinguished by the quality of their good, and by an idea concerning it, n. 1705, 1754.

[e] Heaven is not granted from unconditional mercy, but according to the life, and the all of that life, by which man is led of the Lord to heaven, is from mercy, and this is the meaning of mercy, n. 5057, 10659. If heaven were granted from immediate mercy, it would be granted to all, n. 2401. Concerning some evil spirits cast down from heaven, who believed that heaven was granted to every one from immediate mercy, n. 4226.

[f] Heaven is in man, n. 3884.

own good, and therefore according to that good. The angels are affected also at the sight of the Lord, according to the quality of their love; for they who love him most interiorly, are most interiorly affected; and they who love him less are less affected; whilst the evil, who are out of heaven, are tormented at His presence. When the Lord appears in any society, He appears there as an angel; but He is distinguished from other angels by the Divine which shines through Him.

56. Heaven exists wherever the Lord is acknowledged, believed in and loved; and variety of worship arising from variety of good in different societies is not detrimental, but advantageous; for the perfection of heaven results from that variety. It is difficult to explain intelligibly how the perfection of heaven is the result of variety, unless we call in the aid of some expressions familiar to the learned; but by their help we may unfold how a perfect One is formed by the consent of various parts. Every single thing *(unum)* is composed of various parts, for a One *(unum)* which is not composed of various parts is not anything, because it has no form, and consequently no quality; but when a One is composed of various parts, arranged in a perfect form, in which each part adjoins itself to the rest in a series of harmonious agreement, then it is perfect. Now, heaven is a One composed of various parts arranged in the most perfect form; for the heavenly form is the most perfect of all forms; and that all perfection results from the harmony of varieties, is evident from all the beauty, pleasantness, and delight which affect both the senses and the mind *(animus)*; for they exist and flow from no other source than the concert and harmony of many concordant and harmonious parts, either coexistent or successive, and not from one thing alone: hence the proverb, "*variety is charming,*" and it is known that the charms of variety depend upon its quality. From these considerations it may be seen, how perfection results from variety, even in heaven; for the objects of the natural world are like a mirror, which shadows forth the objects of the spiritual world.[g]

57. Whatever is said of heaven may be said concerning the church, for the church is the Lord's heaven upon earth. The church, like heaven, consists of many [societies], and yet each is called a church, and is a church, so far as the good of love and faith rules in it; and here also the Lord makes unity from variety, and of many churches one:[h] and whatever is said of the

[g] Every whole [*unum*] results from the harmony and agreement of various parts, for otherwise it has no quality, n. 457; and hence the universal heaven is a One, n. 457; because all in heaven regard one end, which is the Lord, 9828.

[h] If good were the characteristic and essential of the church, and not truth without good, the church would be a one, n. 1285, 1316,

church in general may be said of each member of the church in particular, for the church is within man, and not out of him; and every man, in whom the Lord is present in the good of love and faith is a church.[i] Again: whatever is said concerning an angel in whom heaven is, may be said concerning a man in whom the church is, for he is a church in the least form, as an angel is heaven in the least form; indeed it may be said that a man in whom the church is, is a heaven equally with an angel, for man was created that he might go to heaven and become an angel; and therefore he who receives good from the Lord, is a man-angel.[k] And here it may be expedient to mention what man has in common with angels, and what he has more than angels. *Man has in common with angels,* that his interiors like theirs are formed after the image of heaven, and that he becomes an image of heaven in proportion as he is in the good of love and faith: but *it is peculiar to man* that his exteriors are formed after the image of the world, and that in proportion as he is in good, the world within him is subordinate to the heaven within him, and serves it;[l] and that in such case, the Lord is present with him in each as in His own heaven; for he is every where in His own Divine Order, because God is Order.[m]

58. We may observe, in conclusion, that he who has heaven in himself, has it not only in his greatest or general principles, but also in the least or most particular; and that the least things in him are an image of the greatest. This results from the principle, that every one is his own love, and is of the same quality

2982, 3267, 3445, 3451, 3452; for all churches make one church before the Lord, by virtue of good, n. 7396, 9276.

[i] The church is in man, and not out of him, and the church at large consists of men in whom the church is, n. 3884.

[k] A man, who is a church, is a heaven in the least form, after the image of the greatest, because his interiors, which are of the mind, are arranged after the form of heaven, and consequently for the reception of all things of heaven, n. 911, 1900, 1928, 3624 to 3631, 3634, 3884, 4041, 4279, 4523, 4524, 4625, 6013, 6057, 9279, 9632.

[l] Man has an internal and an external, and his internal is formed from creation after the image of heaven, and his external after the image of the world, and on that account man was called by the ancients a *microcosm*, n. 4523, 4524, 5368, 6013, 6057, 9279, 9706, 10156, 10472. Therefore man was so created, that the world in him might serve heaven, and it does serve heaven in the good, but with the evil the case is inverted, and heaven serves the world, 9283, 9278.

[m] The Lord is Order, because the Divine Good and Truth which proceed from the Lord, make Order, n. 1728, 1919, (2201), 2258, (5110), 5703, 8988, 10330, 10619; for Divine Truths are laws of order, n. 2247, 7995. So far as man lives according to order, thus so far as he is in good according to Divine Truths, so far he is a man, and the church and heaven are in him, n. 4839, 6605, (8067).

as his ruling love; for the ruling love flows into and arranges the most minute particulars, and every where puts on a likeness of itself.[n] The ruling love in heaven is love to the Lord, because there the Lord is loved above all things, and is the All in all. He flows into all and each of the angels, arranges them, and induces on them a likeness of Himself, and thus provides that where He is, there is heaven. Hence an angel is heaven in the least form, a society is heaven in a greater form, and all the societies taken together are the universal heaven. That the Divine of the Lord makes heaven, and that it is the All in all there, may be seen above, n. 7 to 12.

THAT THE UNIVERSAL HEAVEN, VIEWED COLLECTIVELY, RESEMBLES ONE MAN.

59. That heaven, viewed collectively, resembles one man, is an arcanum not yet known in the world, but in the heavens it is most perfectly known; and to know it, together with the specific and most minute things which relate to it, is the most exalted subject of the intelligence of angels; for on this knowledge many things depend which would not otherwise enter distinctly and clearly into their ideas. Since the angels know that all the heavens, and heavenly societies, resemble one man, therefore they call heaven the Grand and Divine Man,[o] and they call it Divine, because the Divine of the Lord makes heaven; see above, n. 7 to 12.

60. They who have not a just idea concerning things spiritual and celestial, are unable to conceive that the human form is the type and exemplar of their arrangement and conjunction; for they imagine that the terrestrial and material things, which compose the ultimate of man, are what make man, and that man is not man without them; when yet man is not man by virtue of those things, but because he can understand the true, and will the good, for these spiritual and celestial things are what make

[n] The ruling or governing love with every one is in all and each of the things of his life, and thus in all and each of the things of his thought and will, n. 6159, 7648, 8067, 8853; for man is such as the ruling principle of his life is, n. (918), 1040, 1568, 1571, 3570, 6571, 6934, 6938, 8854, 8856, 8857, 10076, 10109, 10110, 10284. When love and faith rule, they are in the minutest particulars of the life of man, though he does not know it, n. 8854, 8864, 8865.

[o] Heaven in the whole complex appears in form as a man, and hence heaven itself is called the Grand Man [or Greatest Man], n. 2996, 2998, 3624 to 3649, 3741 to 3745, 4625.

man. Besides, it is generally known, that the quality of the understanding and the will is the quality of the man; and it might also be known, that the material body is formed to serve the will and understanding in the world, and to perform uses in conformity with them in the ultimate sphere of nature. For this reason the body has no activity of itself, but is put in action altogether in compliance with the dictates of the understanding and will; so that whatever a man thinks, he utters with the tongue and mouth, and whatever he wills, he performs with the body and its members, and thus understanding and will are the agent, and not the body of itself. Hence it is evident, that man's intellectual and voluntary [faculties] are what make him man, and that they are in a human form, because they act into the most minute things of the body, as what is internal into what is external; and therefore, by virtue of these faculties, man is called an internal and spiritual man; and heaven itself is such a man, in the greatest and most perfect form.

61. Such is the angelic idea concerning man, and therefore the angels never attend to what man does with the body, but to the will from which the body acts; for they call the will the man himself, and the understanding also, so far as it acts in unity with the will.[p]

62. The angels do not see heaven, in the whole complex, in the form of a man, for the universal heaven does not fall under the view of any one of them, but they occasionally see remote societies consisting of many thousands of angels as a one, in such a form; and from a society, as from a part, they conclude concerning the whole, which is heaven; because in the most perfect form, the whole is as the parts, and the parts as the whole; and the only difference between them is that they differ in magnitude.* Hence the angels say, that the universal heaven is such in the sight of the Lord, as a single society is when seen by them, because the Divine, from the inmost and supreme, beholds all things.

63. Such being the constitution of heaven, it is ruled by the Lord as one man, and thence as a One, for it is well known, that although man consists of an innumerable variety of things, both

[p] The will of man is the very *esse* of his life, and the understanding is the *existere* of life thence derived, n. 3619, 5002, 9282; for the life of the will is the principal life of man, and the life of the understanding proceeds from it, n. 585, 590, 3619, 7342, 8885, 9282, 10076, 10109, 10110. Man is man from his will, and thence from his understanding, n. 8911, 9069, 9071, 10076, 10109, 10110.

* This may be illustrated by the configuration of salts of the same species; thus, for example, whether they consist of parts of a triangular, hexagonal, cylindrical, or any other form it is well known that the minutest particles of those parts are of the same figure.

in the whole [body] and in its parts;—*in the whole*, of members, organs, and viscera; and *in its parts*, of series of fibres, nerves, and blood vessels, thus of members within members, and parts within parts,—still the man when he acts, acts as a One. Such also is heaven under the government and leading of the Lord.

64. So many various things act in unity in man, because there is nothing whatever in him which does not contribute in some measure to the common good, and perform some use. The whole performs use to its parts, and the parts perform use to the whole; for the whole consists of the parts, and the parts constitute the whole, and therefore they provide for each other, have a mutual relation, and are conjoined in such a form, that all, both generally and individually, have reference to the whole and its good; and hence it is that they act in unity. Consociations in heaven are similar, for all are joined together there according to their uses, and therefore they who do not perform use to the community, are cast out of heaven as things heterogeneous. To perform use is to desire the welfare of others, for the sake of the common good; and not to perform use is to desire the welfare of others, not for the sake of the common good, but for the sake of self. They who do thus, love themselves above all things; but they who seek the common good in the good of others, love the Lord above all things; and hence it is that they who are in heaven act in unity, not from themselves, but from the Lord; for they regard Him as the One only Source of all things, and His kingdom as the community, of which the good is to be sought. This is meant by the Lord's words, "*Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you,*" Matt. vi. 33; where to seek His *righteousness* means His *good*.[q] They in the world who love the good of their country more than their own, and the good of their neighbour as their own, love and seek the kingdom of the Lord in the other life, for there the kingdom of the Lord is instead of their country; and they who love to do good to others, not for the sake of self, but for the sake of good, love their neighbour, for in the other life good is the neighbour.[r] All such are in the GRAND MAN, that is, in heaven.

65. Since the universal heaven resembles one man, and is a

[q] *Justice* in the Word is predicated of good, and *judgment* of truth, and hence to *do justice and judgment* is to do what is good and true, n. 2235, 9857.

[r] In the supreme sense the Lord is the neighbour, and hence to love the Lord is to love that which is from Him, because in all which is from Him, He is; thus it is to love what is good and true, n. 2425, 3419, 6706, 6711, 6819, 6823, 8123, and therefore, all good which is from the Lord is the neighbour, and to will and to do that good is to love the neighbour, n. 5026, 10336.

divine-spiritual man in the greatest form, even as to figure, therefore heaven is distinguished, like man, into members and parts, and they are named like the members and parts of man. The angels know in what member each society is, and say, that one society is in the head, or some province of the head; another in the breast, or some province of the breast; another in the loins, or some province of the loins; and so forth. In a general point of view, the highest or third heaven forms the head down to the neck; the middle or second heaven forms the breast down to the loins and knees, and the lowest or first heaven forms the legs and feet down to the soles, and also the arms down to the fingers; for the arms and hands are ultimates of man, although at the sides. Hence it is further evident why there are three heavens.

66. The spirits who are beneath heaven, are greatly surprised when they hear and see that heaven is beneath, as well as above; for they believe, with men in the world, that heaven is above only, and do not know that the situation of the heavens is like that of the members, organs, and viscera in man, some of which are above, and some beneath; and that it is like the situation of the parts in each member, organ, and viscus, some of which are within, and some without. Hence they have confused ideas concerning heaven.

67. These things are necessary to be known concerning heaven as the GRAND MAN, in order that what follows may be clearly comprehended; for without them no distinct idea can be conceived of the form of heaven, nor of the conjunction of the Lord with heaven, nor of the conjunction of heaven with man, nor of the influx of the spiritual world into the natural, and none whatever concerning correspondence. These, in their order, are to be the subjects of the following pages, and therefore these introductory remarks are made for the purpose of throwing light upon them.

THAT EVERY SOCIETY IN THE HEAVENS RESEMBLES ONE MAN.

68. IT has sometimes been permitted me to see that every society of heaven resembles one man, and is in the human form. Many spirits, who knew how to assume the appearance of angels of light, once insinuated themselves into one of the heavenly societies, for they were hypocrites; and when they were being separated from the angels, I saw that the entire society appeared as one indistinct mass; but afterwards it gradually assumed a human form, at first obscure, and at length clearly defined. They who were in that man, and composed him, were in the good of

that society; but the rest, who were not in that man, and did not compose him, were hypocrites, who were rejected, but the others were retained, and thus they were separated. Hypocrites speak well and do well, but regard themselves in every thing. They talk like angels about the Lord, and heaven, and love, and heavenly life; and they also do well, that they may appear to be such in action as they are in speech; but they think otherwise, for tney believe nothing, and will no good to any but themselves: when, therefore, they do good, it is for the sake of themselves, and if for the sake of others, it is only that they may be seen, and thus it is still for the sake of themselves.

69. It has also been permitted me to see that an entire angelic society appears as a One in a human form, when the Lord is visibly present amongst them. There appeared on high, towards the east, as it were a reddish white cloud, encompassed with little stars, which descended, and in its descent became gradually more lucid, until at length it assumed a perfect human form. The little stars which encompassed the cloud were angels, who appeared as stars by virtue of light from the Lord.

70. It is to be observed, that although all who are in one heavenly society, when seen collectively appear as a One in a human form, still the form of each society differs; and they differ like the faces of different individuals of the same family, for the reason assigned at n. 47, because they vary according to the varieties of good in which they are; for the good determines the form. The societies which are in the centre of the inmost or highest heaven, appear in the most perfect and most beautiful human form.

71. It is worthy of remark, that in proportion to the numbers in any society of heaven, and to their unity of action, the form of the society is more perfectly human; for variety, arranged in a heavenly form, makes perfection, as was shewn above, n. 56; and numbers produce variety. Every society of heaven, also, increases in number daily, and as it increases, it becomes more perfect; and from its perfection the universal heaven becomes more perfect, because heaven is composed of societies. Since increasing numbers make heaven more perfect, it is evident how much they are deceived, who believe that heaven will be closed when it becomes full. On the contrary, heaven will never be closed, for the greater its fulness, the greater its perfection; and therefore the angels desire nothing more earnestly than to receive new comers.

72. Every society appears collectively in the human form, because the universal heaven is in that form, as was shewn in the preceding chapter; and because in the most perfect form, which is the form of heaven, the parts bear the likeness of the whole, and the least reflects the greatest. The lesser constituents and parts of heaven are the societies of which it is com-

posed, and that these are heavens in a less form, may be seen above, n. 51 to 58. This similitude is perpetual, because in the heavens the goods of all are from one love, and thus from one origin. The one love, in which the goods of all in heaven originate, is love to the Lord from the Lord, and hence it is, that the universal heaven is a likeness of Him in general, every society less generally, and every angel His individual likeness. See also what was said above on this subject, n. 58.

THAT HENCE EVERY ANGEL IS IN A PERFECT HUMAN FORM.

73. In the two preceding chapters it was shewn that heaven in the whole complex resembles one man, and in like manner every society in heaven; and from the chain of causes adduced there, it follows that every angel also is in a human form. As heaven is a man in the greatest form, and a society of heaven is a man in a less form, so is an angel, in the least; for in the most perfect form, which is the form of heaven, there is a likeness of the whole in every part, and of every part in the whole. This likeness exists because heaven is a communion; for all heaven communicates its own to every angel, and every angel receives all that is his from that communion. Thus an angel is heaven in the least form, because (by this intimate communion) he is a recipient of all heavenly things. This too was shewn above in its proper article. In proportion as man receives heaven, he also is a receptacle, a heaven, and an angel, see above, n. 57. This is described in the Apocalypse in these words: "*He measured the wall of the holy Jerusalem, a hundred and forty-four cubits, the measure of a man, that is, of an angel,*" xxi. 17. In this passage *Jerusalem* is the Lord's church, and, in a more eminent sense, heaven;[s] its *wall* is truth which protects from the assault of falses and evils;[t] *a hundred and forty-four* are all truths and goods in the complex;[z] *measure* denotes its qua-

[s] *Jerusalem* is the Church, n. 402, 3654, 9166.

[t] *A wall* denotes truth protecting from the assault of falses and evils, n. 6419.

[z] *Twelve* denotes all truths and goods in the complex, n. 577, 2089, 2129, 2130, 3272, 3858, 3913; and in like manner *seventy-two*, and *a hundred and forty-four*, since a hundred and forty-four is the product of twelve multiplied into itself, n. 7973. All numbers, in the Word, signify things, n. 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 5265; and numbers multiplied signify the same as the simple numbers from which they arise by multiplication, n. 5291, 5335, 5708, 7973.

lity;[y] *man* is the subject of all these spiritual conditions in general and in particular, and therefore heaven is in him; and since an angel is also a man by virtue of the same conditions, therefore it is said, *the measure of a man, that is, of an angel.* This is the spiritual sense of these words, and, without that sense, who could understand what is meant by the wall of the holy Jerusalem being "*the measure of a man, that is, of an angel?*"[z]

74. But to proceed to experience. I have seen a thousand times that angels are human forms, or men; for I have conversed with them as man with man, sometimes with one alone, and sometimes with many in company, nor did I discover in their form any thing different from that of man. I have sometimes wondered that this was the case, and lest it should be said that it was a fallacy, or visionary fancy, it has been granted me to see them in a state of full wakefulness, when I was in the exercise of every bodily sense, and in a state of clear perception. I have also frequently told them that men in the Christian world are in such gross ignorance concerning angels and spirits, as to believe them to be minds without forms, or mere thinking principles, concerning which they have no other idea than as of something ethereal in which is life; and since they thus ascribe to spirits nothing human except a thinking principle, they believe that they cannot see, because they have no eyes; nor hear, because they have no ears; nor speak, because they have neither mouth nor tongue. The angels replied, "That they know such a belief exists with many in the world, and that it is a prevailing belief amongst the learned, and also, to their astonishment, amongst the clergy." They assigned as a reason for this, "that the learned, who were distinguished leaders in literature, and who first broached such ideas concerning angels and spirits, thought of them from the sensual principles of the external man; and that they who think from those principles, and not from interior light, and the general idea implanted in every one, must of necessity adopt such fictions, because the sensual principles of the external man can comprehend nothing but what is in nature, not what is above nature, and consequently nothing whatever relating to the spiritual world.[a] That from these authorities,

[y] *Measure*, in the Word, signifies the quality of a thing as to truth and good, n. 3104, 9603.

[z] Concerning the spiritual, or internal sense of the Word, see the tract ON THE WHITE HORSE IN THE APOCALYPSE, and the Appendix to the chapter on the Word in that ON THE NEW JERUSALEM AND ITS HEAVENLY DOCTRINE.

[a] Unless man is elevated above the sensual principles of the external man, he makes little progress in wisdom, n. 5089; but a wise man thinks above those sensual principles, n. 5089, 5094. When man is elevated above the sensual principle, he comes into a clearer light, and at length into heavenly light, n. 6183, 6313, 6315, 9407, 9730, 9922.

as guides, a false mode of thinking concerning angels was communicated to others, who did not think for themselves, but from their leaders; and that they who first think from others, and make (such thoughts principles) of faith, reviewing them afterwards in their own understanding, can with difficulty recede from them, and therefore frequently acquiesce in confirming them." The angels said further, "That the simple in faith and heart do not entertain such ideas concerning angels, but think of them as heavenly men; because they have not extinguished, by erudition, what is implanted in them from heaven, neither can they conceive of any thing without a form; and that hence angels are always represented in churches, both in sculpture and painting, as men." Concerning what is thus implanted from heaven, they added, "That it is the Divine communicated by influx to those who are in the good of faith and life."

75. From all my experience, which has now continued for many years, I can declare and solemnly affirm that the angelic form is in every respect human; that angels have faces, eyes, ears, breasts, arms, hands, and feet; that they see, hear, and converse with each other, and, in a word, that no external attribute of man is wanting, except the material body. I have seen them in their own light, which exceeds by many degrees, the noon-day light of the world; and in that light I have observed all parts of their faces more distinctly and clearly than ever I did the faces of men on earth. It has also been granted me to see an angel of the inmost heaven. His countenance was brighter and more resplendent than the faces of the angels of the inferior heavens. I examined him closely, and he had a human form in all perfection.

76. It must, however, be observed, that angels cannot be seen by man with his bodily eyes, but only with the eyes of the spirit which is within him;[b] because all the bodily organs are in the natural world, but the spirit is in the spiritual world, and like sees like, because its vision is from a like origin. Besides, every one knows that the organ of bodily vision, which is the eye, is so gross, that it cannot see even the more minute objects of nature except by the aid of optical glasses; much less, then, can it discern objects which are above the sphere of nature, as are all things in the spiritual world: nevertheless, they may be seen by man, when he is withdrawn from the bodily sight, and the sight of his spirit is opened. This is effected in a moment, when it pleases the Lord that man should see spiritual things,

This elevation and abstraction from sensual principles was known to the ancients, n. 6313.

[b] Man, as to his interiors, is a spirit, n. 1594; and the spirit is the man himself, for the body lives from the spirit, n. 447, 4622, 6054.

and in this case he knows no other than that he sees them with the eyes of the body. Thus angels were seen by Abraham, Lot, Manoah, and the prophets; and thus the Lord was seen by His disciples after His resurrection; and in this manner, also, angels have been seen by me. The prophets were called *seers,* and *men whose eyes were open* (as in 1 Sam. ix. 9; Numb. xxiii. 3) because they saw with the eyes of the spirit; and the opening of this spiritual sight was called *opening the eyes.* This was the case with the servant of Elisha, of whom we read, "Elisha prayed and said, *Lord, I pray Thee, open his eyes, that he may see: and the Lord opened the eyes of the young man, and he saw;* and behold, the mountain was full of horses and chariots of fire round about Elisha," 2 Kings vi. 17.

77. Good spirits, with whom I have conversed on this subject, were grieved to heart that such ignorance should prevail within the church concerning the nature of heaven, and concerning spirits and angels; and they indignantly charged me to declare that they are not minds without form, nor ethereal spectres, but that they are men in form, and that they see, hear, and feel as perfectly as men in the world.[c]

THAT THE UNIVERSAL HEAVEN, AND EVERY PART OF IT, RESEMBLES A MAN, BECAUSE IT EXISTS FROM THE DIVINE HUMAN OF THE LORD.

78. That the universal heaven and every part of it resembles a man, because it exists from the Divine Human of the Lord, is a conclusion flowing from all that has been said in the preceding chapters; for we have shewn:—I. *That the Lord is the God of heaven.* II. *That the Divine of the Lord makes heaven.* III. *That heaven consists of innumerable societies; and that each society is heaven in a less form; and each angel in the least.* IV. *That the universal heaven, viewed collectively, resembles one man.* V. *That every society in the heavens, also, resembles one man.* And, VI. *That hence every angel is in a perfect human form.* These propositions establish the conclu-

[c] Every angel, because he is a recipient of Divine Order from the Lord, is in a human form, perfect and beautiful according to the measure of his receptivity, n. 322, 1880, 1881, 3633, 3804, 4622, 4735, 4797, 4985, 5199, 5530, 6054, 9879, 10177, 10594; and the Divine Truth is the principle by which order is effected, but the Divine Good is the *essential* of order, n. 2451, 3166, 4390, 4409, 5232, 7256, 10122, 10555.

sion, that the Divine is in a human form, because the Divine makes heaven; and that this Divine is the Divine human of the Lord, may be still more clearly, because more compendiously, seen from the extracts which are given as a corollary to this chapter from the ARCANA CŒLESTIA. That the Lord's Humanity is Divine, and not merely human, as the church at this day believes, is also proved by those extracts, as well as by others at the end of the section on the Lord, in the work ON THE NEW JERUSALEM AND ITS HEAVENLY DOCTRINE, n. 298.

79. The truth of this has been made evident to me by much experience, of which something shall now be said. No angel in all the heavens, ever perceives the Divine in any other than the human form; and, what is wonderful, they who are in the superior heavens are not able to *think* of the Divine otherwise. This necessity of their thought flows from the Divine itself, and also from the form of heaven, according to which their thoughts are diffused; for every thought of the angels is diffused around them into heaven, and their intelligence and wisdom is in proportion to the extent of that diffusion. Hence it is that all in heaven acknowledge the Lord, because in Him only is the Divine Human. These things have not only been told me by angels, but it has also been given me to perceive them, when I have been elevated into the interior sphere of heaven. Hence it is evident, that the wiser the angels are, the more clearly they perceive that God is in a human form, and therefore the Lord appears to them; for the Lord appears in a Divine angelic form, which is the human form, to those who acknowledge, and believe in, a visible Divine; but not to those who worship an invisible Divine, because the former can see their God, but the latter cannot see theirs.

80. Since the angels have no perception of an invisible Divine,—which they call a Divine without form,—but of a visible Divine in a human form, therefore it is common with them to say, that the Lord Alone is a man, and that they are men from Him; and that every one is a man so far as he receives the Lord. By receiving the Lord they mean receiving good and truth which are from Him, since the Lord is in His own good and His own truth. They also call this intelligence and wisdom, and say, that every one knows that intelligence and wisdom make the man, and not the face without them. This truth is manifest from the angels of the interior heavens, who are in good and truth from the Lord, and thence in wisdom and intelligence; for they are, consequently, in the most beautiful and most perfect human form, whilst the angels of the inferior heavens are in a form less perfect and less beautiful. The case is reversed in hell, for there,—when viewed by the light of heaven,—the inhabitants scarcely appear as men, but as monsters; because they are not in good and truth, but in evil and the false, and thence

in the opposites to intelligence and wisdom; wherefore, also, their life is not called life, but spiritual death.

81. Since the universal heaven and every part of it resembles a man because it exists from the Divine Human of the Lord, therefore the angels say that they are *in the Lord;* and some that they are in *His body;* by which they mean that they are in the good of His love, as the Lord Himself also teaches, where he says, "*Abide in Me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in Me; for without Me ye can do nothing. Continue ye in my love. If ye keep My commandments, ye shall abide in My love,*" John xv. 4 to 10.

82. Such being the perception in heaven concerning the Divine, it is consequently implanted in every man who receives any influx from heaven, to think of God under a human form. Thus thought the ancients, and thus also the moderns think, both without the church and within it; whilst simple-minded persons see God in thought as an old man encompassed with brightness; but this inherent perception is extinguished by all who remove heavenly influx by self-derived intelligence, or by a life of evil. They who extinguish it by self-derived intelligence, are not willing to acknowledge any but an invisible God; and they who extinguish it by a life of evil, are not willing to acknowledge any God: neither is aware that such an inherent perception exists, because it no longer exists with them; when yet this is the very Divine celestial, which primarily flows from heaven into man, because man is born for heaven, and no one enters heaven without an idea of the Divine.

83. They who have no true idea of heaven, that is, of the Divine from whom heaven exists, cannot therefore be elevated to the lowest threshold of heaven; for as soon as they approach, they perceive resistance and strong repulsion, because their interiors, which ought to receive heaven, are not in the form of heaven, and are consequently closed; and they are shut up the more closely in proportion as they approach heaven. Such is the lot of those within the church who deny the Lord, and of those who—like the Socinians—deny His Divinity; but concerning the lot of those who are born out of the church, and to whom the Lord is not known because they have not the Word, something will be said shortly.

84. It is clear that the ancients had an idea of the Human of the Divine, from the appearances of the Divine to Abraham, Lot, Joshua, Gideon, Manoah, his wife, and others, who (although they saw God as a man) still adored Him as the God of the universe, calling Him the God of heaven and earth, and Jehovah; and that it was the Lord who was seen by Abraham, He Himself teaches in John, chap. viii. 56; and that it was He, also, who was seen by the rest, is evident from the Lord's words, when

He said of the Father, "*Ye have neither heard his voice at any time, nor seen his shape,*" John, chap. i. 18; v. 37.

85. They who judge of every thing from the sensual principles of the external man, can with difficulty comprehend that God is a Man; for the sensual man cannot think of the Divine, except from the world and the things which are in the world; and therefore he cannot think otherwise of a Divine and Spiritual Man, than as of a corporeal and natural man: hence he concludes that, if God were a Man, He would be the size of the universe; and that if He ruled heaven and earth, He would do it by means of many officers, after the manner of kings in the world. If he were told, that in heaven there is no extension of space as in the world, he would not comprehend it; for he who thinks from nature and her light alone, thinks only of extension, like that which he sees; but it is a very great mistake to think in this manner concerning heaven. Extension in heaven is not like extension in the world, for extension in the world is determinate, and therefore measurable; but in heaven extension is not determinate, and therefore cannot be measured. We shall say more concerning extension in heaven, when we come to treat of space and time in the spiritual world; but every one knows how far the sight of the eye extends,—even to the sun and the stars, which are at so great a distance,—and they who think more deeply know also, that the internal sight, which is the sight of the thought, reaches still farther, and hence that a still more interior sight must have a still wider range; what then must be the Divine sight, which is the inmost and highest of all? Since thoughts are capable of such extension, therefore (as we have already shewn) all things of heaven are communicated to every inhabitant, and consequently all things of the Divine, which makes heaven, and fills it.

86. The inhabitants of heaven are astonished that men should imagine themselves intelligent, who think of God as an invisible Being, that is, as a being incomprehensible under any form; and that they should call those not intelligent and simple who think otherwise, when yet the contrary is the truth. The angels say, that they who imagine themselves intelligent because they think God has no form, would be found, on examination, to see nature instead of God; some of them nature as evident to the sight, and some of them nature in her invisible recesses; and that they are so blinded, as not to know what God is, what an angel is, what a spirit is, what their own soul is, which is to live after death, what is the life of heaven in man, and many other subjects of intelligence; when yet all these things are known in some measure to those whom they call simple; for their idea is, that God is the Divine in a human form; that an angel is a heavenly man; that their own soul—which is to live after death—is like an angel; and that the life

of heaven in man is to live according to the Divine commandments. These, therefore, the angels call intelligent, and fitted for heaven, but the others, on the contrary, not intelligent.[a]

[a] *Extracts from the* ARCANA CŒLESTIA, *concerning the Lord and concerning His Divine Human.*

The Divine was in the Lord from His very conception, n. 4641, 4963, 5041, 5157, 6716, 10125; and Divine seed was in Him alone, n. 1438; for his soul was Jehovah, n. 1999, 2004, 2005, 2018, 2025; and thus the inmost of the Lord was the Divine Itself, which put on a clothing from the mother, n. 5041. The Divine Itself was the *Esse* of the Lord's life, from which the Human afterwards went forth, and was made the *Existere* from that *Esse*, n. 3194, 3210, 10370, 10372.

The Divine of the Lord ought not to be denied within the church, where the Word is, by which the Lord is known, nor the Holy [Spirit] proceeding from Him, n. 2359; for they *within* the church who do not acknowledge the Lord, have no conjunction with the Divine, although it is otherwise with those who are *out of the church*, n. 10205; because it is an essential of the church to acknowledge the Divine of the Lord, and His union with the Father, n. 10083, 10112, 10370, 10730, 10738, 10816, 10817, 10818, 10820.

The glorification of the Lord is treated of in many passages of the Word, n. 10828; and is indeed everywhere the subject of its internal sense, n. 2249, 2523, 3245. The Lord glorified His Human, but not His Divine, because the Divine was glorified in Itself, n. 10057; and He came into the world in order to glorify His Human, n. 3637, 4180, 9315; for the Human was glorified by the Divine Love which was in Him from conception, n. 4727. The love of the Lord towards all the human race was His very life in the world, n. 2253; and *that* love transcends all human understanding, n. 2077. The Lord saved the human race by glorifying His Human, n. 4180, 10019, 10152, 10655, 10659, 10828; for if He had not glorified His Human Nature, the whole human race would have perished everlastingly, n. 1676. Concerning the Lord's states of glorification and humiliation, n. 1785, 1999, 2159, 6866. Glorification, when predicated of the Lord, denotes the uniting of His Human with His Divine; for *to glorify* is *to make Divine*, n. 1603, 10053, 10828. When the Lord glorified His Human, He put off all the human derived from the mother, until at length He was not her son, n. 2159, 2574, 2649, 3036, 10830.

The Son of God from eternity was the Divine Truth in heaven, n. (2628), (2798), 2803, 3195, 3704. The Lord made His Human Divine Truth from the Divine Good which was in Him, when He was in the world, n. 2803, 3194, 3195, 3210, 6716, 6864, 7014, 7499, 8127, 8724, 9199; and at the same time arranged all things appertaining to Himself into a celestial form, which is according to Divine Truth, n. 1928, 3633. On this account the Lord was called the Word, which is Divine Truth, n. 2533, 2813, 2859, 2894, 3393, 3712. The Lord alone had perception and thought from Himself, and above all angelic perception and thought, n. 1904, 1914, 1919.

The Lord united the Divine Truth, which was Himself, with the Divine Good, which was in Himself, n. 10047, 10052, 10076; and

THAT THERE IS A CORRESPONDENCE OF ALL THINGS OF HEAVEN, WITH ALL THINGS OF MAN.

87. It is unknown at this day what correspondence is, and this ignorance arises from various causes; but the chief cause is,

the union was reciprocal, n. 2004, 10067. When the Lord departed from the world, he made His Human Divine Good, n. 3194, 3210, 6864, 7499, 8724, 9199, 10076. This is meant by His *coming forth from the Father* and *returning to the Father*, n. 3210, 3736; and thus He was made one with the Father, n. 2751, 3704, 4766. Since that union, Divine Truth proceeds from the Lord, n. 3704, 3712, 3969, 4577, 5704, 7499, 8127, 8241, 9199, 9398. The manner in which Divine Truth proceeds from the Lord, illustrated, n. 7270, 9407. The Lord, by His own proper power, united His Human with the Divine, n. 1616, 1749, 1752, 1813, 1921, 2025, 2026, 2523, 3141, 5005, 5045, 6716; and hence it is manifest, that the Human of the Lord was not as the human of another man, because He was conceived from the Divine Itself, n. 10125, 10826. His union with the Father, from whom He had His soul, was not like a union between two persons, but like that of soul and body, n. 3737, 10824.

The most ancient people could not worship the Divine *Esse*, but the Divine *Existere*, which is the Divine Human; and therefore the Lord came into the world, that He might be made the Divine *Existere* from the Divine *Esse*, n. 4687, 5321. The ancients acknowledged the Divine, because He appeared to them in a human form, which was the Divine Human, n. 5110, 5663, 6846, 10737. The Infinite *Esse* cannot flow into heaven with the angels, nor with men, except through the Divine Human, n. (1646), 1990, 2016, 2034; nor is any other Divine perceived in heaven but the Divine Human, n. 6475, 9303, (9387), 10067. The Divine Human from eternity was the Divine Truth in heaven, and the Divine passing through heaven, thus the Divine *Existere*, which afterwards was made in the Lord the Divine *Esse* by itself, from which is the Divine *Existere* in heaven, n. 3061, 6280, 6880, 10579. The quality of the state of heaven before the coming of the Lord, illustrated, n. 6371, 6372, 6373. The Divine was not then perceptible except when it had passed through heaven, n. 6982, 6996, 7004.

The inhabitants of all worlds adore the Divine under a human form, thus the Lord, n. 6700, 8541 to 8547, 10736, 10737, 10738, and rejoice when they hear that God was actually made a Man, n. 9361. The Lord receives all who are in good, and who adore the Divine under a human form, n. 9359. It is impossible to think of God except in a human form, but what is incomprehensible falls into no idea, and therefore is no object of faith, n. 9359, 9972; for man is capable of worshiping what he has some idea of, but not what he has no idea of, n. 4733, 5110, 5633, 7211, 9356, 10067; and therefore, the Divine is worshiped by the majority of the world under a human form, in consequence of influx from heaven, n. 10159. All who are in good as to life think of the Divine Human when they think of the Lord, and not of the

that man has removed himself from heaven by the love of self and the world; for he who loves himself and the world above all

Human separate from the Divine; but it is otherwise with those who are not in good as to life, n. 2326, 4724, 4731, 4766, 8878, 9193, 9198. In the church at this day, they who are in evil as to life, and also they who are in faith separate from charity, think of the Human of the Lord without the Divine, and therefore do not comprehend what the Divine Human is for reasons assigned in n. 3212, 3241, 4689, 4692, 4724, 4731, 5321, (6372), 8878, 9193, 9198. The Human of the Lord is Divine, because it was from the *Esse* of the Father, which was His soul, and is illustrated by the likeness of the father in the children, n. 10269, (10372), 10823; and because it was from the Divine Love, which was the very *Esse* of His life from conception, n. 6872. Every man is such as his love is, and therefore he is his own love, n. 6872, 10177, 10284. The Lord made all the Human, both internal and external, Divine, n. 1603, 1815, 1902, 1926, 2083, 2093; and consequently He rose again as to the whole body, differently from any man, n. 1729, 2083, 5078, 10825.

That the Human of the Lord is Divine, is acknowledged from His omnipresence in the Holy Supper, n. 2343, (2359); and from His transfiguration before His three disciples, n. 3212; and also from the Word of the Old Testament, where it is called *God*, n. 10254; and Jehovah, n. (1603), 1736, 1815, 1902, 2921, 3035, 5110, 6281, 6303, 8864, 9194, 9315. A distinction is made in the literal sense of the Word between the Father and the Son, or between Jehovah and the Lord, but not in the internal sense, in which the angels of heaven are, n. 3035. In the Christian world the Human of the Lord has been declared to be not Divine, and this was done in a council for the sake of the Pope, that he might be acknowledged as His vicar, n. 4738.

Certain Christians were examined in the other life as to the idea they entertained concerning one God, and it was found they had an idea of three Gods, n. 2329, 5256, 10736, 10737, 10738, 10821. A Trinity, or Divine Trine, may be conceived of in one person, and thus one God, but not in three persons, n. 10738, 10821, 10824; and such a Divine Trine in the Lord is acknowledged in heaven, n. 14, 15, 1729, 2005, 5256, 9303. The Trine in the Lord is the Divine Itself, which is called the Father; the Divine Human, which is called the Son; and the Divine Proceeding, which is called the Holy Spirit; and this Divine Trine is One, n. 2149, 2156, 2288, 2321, 2329, 2447, 3704, 6993, 7182, 10738, 10822, 10823. The Lord Himself teaches that the Father and He are One, n. 1729, 2004, 2005, 2018, 2025, 2751, 3704, 3736, 4766: and that the Holy Spirit proceeds from Him, and is His, n. 3969, 4673, 6788, 6993, 7499, 8127, 8302, 9199, (9228), 9229, 9270, 9407, 9818, 9820, 10330.

The Divine Human flows into heaven, and makes heaven, n. 3038; for the Lord is the all in heaven, and the life of heaven, n. 7211, (9128). The Lord dwells in the angels in what is His own, n. 9338, 10125, 10151, 10157; and hence they who are in heaven are *in the Lord*, n. 3637, 3638. The conjunction of the Lord with the angels is according to their reception of the good of love and of charity from Him, n. 904,

things, regards only worldly things—because they soothe the external senses, and gratify the natural temper,—and cares nothing for spiritual things, which soothe the internal senses, and gratify the rational mind, and therefore such men reject spiritual things, saying they are too high for their comprehension. It was otherwise with the ancients, for to them the science of correspondences was the chief of all sciences. They drew intelligence and wisdom from that science, and they who were of the church had communication thence with heaven; for the science of correspondences is an angelic science. The most ancient people, who were celestial men, absolutely thought from correspondence like the angels, and thence also conversed with angels, and were frequently instructed by the open presence of the Lord; but that science is now so totally lost, that it is not known what correspondence is.[e]

88. Without a knowledge of correspondence, it is impossible for any thing to be clearly known concerning the spiritual world, and its influx into the natural world; concerning the spiritual as compared with the natural; concerning the spirit of man, which is called the soul; concerning the operation of the soul upon the body; and concerning the state of man after

4198, 4205, 4211, 4220, (6280), 6832, 7042, 8819, 9680, 9682, 9683, (10106), (10811). The universal heaven has reference to the Lord, n. 551, 552, and He is the common centre of heaven, n. 3633. All in heaven turn themselves to the Lord, who is above the heavens, n. 9828, 10130, 10189: nevertheless, the angels do not turn themselves to the Lord, but the Lord turns them to Himself, n. 10189. The presence of the angels is not with the Lord, but the presence of the Lord is with the angels, n. 9415. In heaven there is no conjunction with the Divine Itself, but with the Divine Human, n. 4211, 4724, (5633).

Heaven corresponds with the Divine Human of the Lord, and hence the universal heaven resembles one man; and on that account heaven is called the GRAND MAN, n. 2996, 2998, 3624 to 3649, 3741 to 3745, 4625. The Lord is the Only Man, and they only are men who receive what is Divine from Him, n. 1894: so far as they receive, so far they are men, and images of Him, n. 8547; and therefore angels are human forms of love and charity and are so from the Lord, n. 3804, 4735, 4797, 4985, 5199, 5530, 9879, 10177.

The universal heaven is the Lord's, n. 2751, 7086; and He has all power in heaven and earth, n. 1607, 10089, 10827. The Lord rules the universal heaven, and all things which thence depend; and therefore all things in the world, n. 2026, 2027, 4523, 4524; for He alone has the power of removing the hells, of withholding from evils, and of holding in good, and thus of saving, n. 10919.

[e] How far the science of correspondences excels other sciences, n. 4280. It was the chief science amongst the ancients, but is now obliterated, n. 3024, 3419, 4280, 4749, 4844, 4964, 4966, 6004, 7729, 10252. It flourished with the orientals, and in Egypt, n. 5702, 6692, 7097, 7779, 9391, 10407.

death; and therefore it is necessary to explain the nature of correspondence, and thus to prepare the way for what is to follow.

89. First, then, it shall be shewn what correspondence is. The whole natural world corresponds to the spiritual world, not only collectively, but in every part; and therefore, whatever exists in the natural world from the spiritual, is said to be the *correspondent* of that from which it exists; for the natural world exists and subsists from the spiritual world, just as an effect exists from its efficient cause. All which lies beneath the sun, and receives thence its heat and light, is called the natural world; and the things of the natural world are all those which thence subsist; but the spiritual world is heaven, and the things of that world are all things which are in the heavens.

90. Since man is a heaven, and also a world, in least form after the image of the greatest [see above, n. 57], therefore in him there is a spiritual world and a natural world. The interiors, which are of his mind, and have reference to understanding and will, constitute his spiritual world; but the exteriors, which are of his body, and have reference to his senses and actions, constitute his natural world: whatsoever, therefore, in his natural world, that is, in his body, its senses and actions, exists from its spiritual world, that is, from his mind and its understanding and will, is called *correspondent*.

91. The nature of correspondence may be seen from the human face; for in a countenance which has not been taught to dissemble, all the affections of the mind display themselves visibly in a natural form, as in their type, and therefore *the face is* said to be *the index of the mind*. Thus man's spiritual world is visible in his natural world; and in the same manner the ideas of his understanding are sensibly manifested in his speech, and the determinations of his will in the gestures of his body. All things, therefore, which are done in the body, whether it be in the face, the speech, or the gestures, are called *correspondences*.

92. The distinction between the internal and external man may be clearly apprehended from this law of correspondence, for the internal is called the spiritual man, and the external is called the natural man; and the one is as distinct from the other as heaven is distinct from the world. All things which are done and exist in the external or natural man, are done and exist from the internal or spiritual man.

93. Thus far concerning the correspondence of the internal or spiritual man with the external or natural man. We shall now treat of the correspondence of the whole heaven with every part of man.

94. It has been shewn that the universal heaven resembles one man, and that it is in the form of a man, and is there-

fore called the GRAND MAN. It has also been shewn, that the angelic societies, of which heaven consists, are consequently arranged like the members, organs, and viscera, in man; so that some are in the head, some in the breast, some in the arms, and some in every particular part of those members [see n. 59 to 72]. The societies, therefore, which are in any member in heaven, correspond to the same member in man; for instance, the societies which are in the head correspond to the head in man; those which are in the breast correspond to the breast, in man; those which are in the arms correspond to the arms in man, and so in all other cases. From this correspondence man subsists, for he subsists from heaven alone.

95. That heaven is distinguished into two kingdoms, one of which is called the celestial kingdom, and the other the spiritual kingdom, has been already shewn in a distinct chapter. The celestial kingdom, viewed generally, corresponds to the heart, and to all things which belong to the heart in the whole body; and the spiritual kingdom corresponds to the lungs, and to all things which belong to them in the whole body. The heart and the lungs, indeed, make two kingdoms in man; for the heart rules in him by the arteries and veins, the lungs by the nervous and moving fibres, and both unite in every force and action. In the spiritual world of every man, which is called his spiritual man, there are also two kingdoms; the kingdom of the will and the kingdom of the understanding. The will rules by the affections of good, and the understanding by the affections of truth, and these kingdoms also correspond to the kingdoms of the heart and the lungs in the body. The case is similar in heaven. The celestial kingdom is the will-principle of heaven, and the good of love rules in that kingdom; and the spiritual kingdom is the intellectual principle of heaven, and there truth rules. These kingdoms are the correspondents of the functions of the heart and lungs in man, and from this correspondence it is that the *heart,* in the Word, signifies the will, and also the good of love; and that the *breath* of the lungs signifies the understanding, and also the truth of faith. Hence also the affections are ascribed to the heart, although they are neither in the heart, nor derived from it.[f]

[f] Concerning the correspondence of the heart and lungs with the GRAND MAN, which is heaven, from experience, n. 3883 to 3896. The heart corresponds to those who are in the celestial kingdom, and the lungs to those who are in the spiritual kingdom, n. 3885, 3886, 3887; for in heaven there is a pulse like that of the heart, and a respiration like that of the lungs, but more interior, n. 3884, 3885, 3887. The pulse of the heart is various in heaven according to states of love; and the respiration is various according to states of charity and faith, n. 3886, 3887, 3889. The *heart*, in the Word, denotes the will, and

96. The correspondence of the two kingdoms of heaven with the heart and lungs, is the most general correspondence of heaven with man; but there is a less general correspondence with each member, organ, and viscus, which we will now describe. In the GRAND MAN,—which is heaven,—they who are in the head, excel all others in every good; for they are in love, peace, innocence, wisdom, intelligence, and thence in joy and happiness. These flow into the head of man, and thence into its derivations, and correspond to them. They in the GRAND MAN, or heaven, who are in the breast, are in the good of charity and faith, and flow into the breast of man, to which they correspond. They in the GRAND MAN, or heaven, who are in the loins, and in the organs consecrated to generation, are in conjugial love; they who are in the feet, are in the ultimate good of heaven, which is called spiritual-natural good; they who are in the arms and hands, are in the power of truth derived from good; they who are in the eyes, excel in understanding; they who are in the ears, in attention and obedience; they who are in the nostrils, in perception; and they who are in the mouth and tongue, in discourse from understanding and perception: they who are in the kidneys excel in truth which examines, distinguishes, and corrects; and they who are in the liver, pancreas, and spleen, are skilled in the various purifications of good and truth. The other parts of the GRAND MAN have other correspondences, and all flow into similar parts of man, and correspond to them; but the influx of heaven is into the functions and uses of the members; and uses, which are from the spiritual world, invest themselves with form in natural things, and are embodied in effects. This is the origin of correspondence.

97. The members, organs, and viscera, when mentioned in the Word denote similar things, for every expression in the Word has a signification according to correspondence: by the *head,* therefore, is signified intelligence and wisdom; by the *breast,* charity; by the *loins,* conjugial love; by the *arms* and *hands,* the power of truth; by the *feet,* the natural [principle]; by the *eyes,* understanding; by the *nostrils,* perception; by the *ears,* obedience; by the *kidneys,* the purification of truth; and so forth.[g] Hence also it is usual, in common discourse, to say

thus what is from the heart is from the will, n. 2930, 7542, 8910, 9113, 10036. The *heart* also, in the Word, signifies the love, and thus what is done from the heart is done from the love, n. 7542, 9050, 10336.

[g] The *breast,* in the Word, signifies charity, n. 3934, 10081, 10087. The *loins* and organs of generation signify conjugial love, n. 3021, 4280, 4462, 5050, 5051, 5052. The *arms* and *hands* signify the power of truth, n. 878, 3091, 4933 to 4937, 6947, 7205, 10019. The *feet* signify the natural principle, n. 2162, 3147, 3761, 3986, 4280, 4938 to 4952. The *eye* signifies the understanding, n. 2701, 4403 to 4421, 4523 to 4534, 6923, 9051, 10569. The *nostrils* signify perception,

ot an intelligent and wise man, that he has a "*a head*;" of one who is in charity, that he is "*a bosom friend*;" of one who excels in perception, that he is "*quick-scented*;" of one who is distinguished by intelligence, that he is "*sharp-sighted*;" of a very powerful man, that he has "*long arms*;" and of one who is of a loving disposition, that he has "*a feeling heart*." These and many other sayings in common use, are derived from correspondence; for such expressions are from the spiritual world, although man does not know it.

98. The correspondence of all things of heaven with all things of man, has been demonstrated to me by much experience; by so much, indeed, that I am confirmed in it, as in a self-evident and undeniable truth. It is unnecessary to adduce all this experience here, and, on account of its abundance would be inconvenient to do so, but it may be seen in the ARCANA CŒLESTIA, in the chapters *On Correspondences, On Representations, On the Influx of the Spiritual World into the Natural, and On the Intercourse between the Soul and the Body*.[h]

99. But although all things of the human body correspond to all things of heaven, still man is not an image of heaven as to his external form, but as to his internal; for the interiors of man receive heaven, but his exteriors receive the world. So far, therefore, as his interiors receive heaven, man, as to them, is a heaven in the least form after the image of the universal heaven; but so far as his interiors do not receive heaven, he is not a heaven nor an image of heaven. Nevertheless his exteriors, which receive the world, may be in a form according to the order of the world, and thence in various beauty; for external beauty, which is of the body, is derived from parents, and from formation in the womb, and is afterwards preserved by a common influx from the world; and therefore the form of the natural man may differ exceedingly from the form of the spiritual man.

n. 3577, 4624, 4625, 4748, 5621, 8286, 10054, 10292. The *ears* signify obedience, n. 2542, 3869, 4523, 4653, 5017, 7216, 8361, 8990, 9311, 9397, 10061; and the *kidneys* signify the examination and correction of truth, n. 5380 to 5386, 10032.

[h] Concerning the correspondence of all the members of the body with the GRAND MAN, or heaven, generally and specifically, from experience, n. 3021, 3624 to 3649, 3741 to 3750, 3883 to 3896, 4039 to 4055, 4218 to 4228, 4318 to 4331, 4403 to 4421, 4523 to 4534, 4622 to 4633, 4652 to 4660, 4791 to 4805, 4931 to 4953, 5050 to 5061, 5171 to 5189, 5377 to 5396, 5552 to 5573, 5711 to 5727, 10030. Concerning the influx of the spiritual world into the natural world, or of heaven into the world; and concerning the influx of the soul into all things of the body, n. 6053 to 6058, 6189 to 6215, 6307 to 6327, 6466 to 6495, 6598 to 6626. Concerning the intercourse between the soul and body, n. 6053 to 6058, 6189 to 6215, 6307 to 6327, 6466 to 6495, 6598 to 6626.

I have occasionally seen the form of the spirit of particular persons, and in some, whose countenance was fair and beautiful, the spirit was deformed, black, and monstrous, so that it might be called an image of hell, and not of heaven; but in some who were not outwardly beautiful, the spirit was beautiful, fair and angelic. The spirit of man appears also, after death, such as it was in the body which clothed it, when living in the world.

100. Correspondence reaches not only to man, but extends farther, for the heavens correspond one with another. The second or middle heaven corresponds to the third or inmost: and the first or lowest heaven to the second or middle: the first or lowest heaven corresponds also to the corporeal forms in man, which are called his members, organs, and viscera; and thus the corporeal part of man is that in which heaven ultimately closes, and on which it rests as on its base; but this arcanum will be more fully developed elsewhere.

101. It is, nevertheless, to be carefully noted, that all the correspondence which exists with Heaven is with the Divine Human of the Lord, because heaven is from Him, and He is heaven, as was shewn in the preceding chapters; for unless the Divine Human flowed into all things of heaven, and according to correspondences, into all things of the world, neither angel nor man could exist. Hence again it may appear why the Lord was made a man, and clothed His Divine with a Human from first to last; for the Divine Human from which heaven subsisted before the coming of the Lord, was no longer able to sustain all things, because man, who is the basis of the heavens, had fallen, and thus destroyed the basis of order; [but the Lord restored it in His own person, by becoming a man.] The nature and quality of the Divine Human which existed before the coming of the Lord, and the state of heaven at that time, is described in the extracts from the Arcana Cœlestia at the close of the preceding chapter.

102. The angels are astonished when they hear that there are men who ascribe all things to nature, and nothing to the Divine; and who believe that their bodies, into which so many wonders of heaven are collated, are fashioned by nature, and even that the rational faculty of man is from the same source; whereas, if they would elevate their minds ever so little, they might see that such things are from the Divine, and not from nature; and that nature was only created for the purpose of clothing what is spiritual, and of presenting it in a corresponding form in the ultimate of order. The angels compare such men to owls, which see in darkness, but are blind in the light.

THAT THERE IS A CORRESPONDENCE OF HEAVEN WITH ALL THINGS OF THE EARTH.

103. In the preceding chapter we shewed what correspondence is, and also that all the parts of the animal body, both collectively and singly, are correspondences: the next step is to shew that all things of the earth, and, in general, all things of the world, are correspondences.

104. All things which belong to the earth are distinguished into three general kinds, which are called kingdoms, namely, the animal kingdom, the vegetable kingdom, and the mineral kingdom. The subjects of the animal kingdom are correspondences in the first degree, because they *live;* those of the vegetable kingdom are correspondences in the second degree, because they only *grow;* and those of the mineral kingdom are correspondences in the third degree, because they neither *live* nor *grow*. The correspondences in the animal kingdom are living creatures of various kinds, both those which walk and creep on the earth, and those which fly in the air; but they are not named specifically here, because they are well known. The correspondences in the vegetable kingdom are all things which grow and flourish in gardens, woods, fields, and plains; which also are not named, because they are known. The correspondences in the mineral kingdom are metals, both the noble and the base; precious stones, and those which are not precious; earths of various kinds, and also waters; and besides these whatever the industry of man prepares from them for his own use, are correspondences; such as food of all kinds, garments, houses, public edifices, and so forth.

105. Things above the earth, as the sun, the moon, the stars, and also those which are in the atmospheres, as clouds, mists, rain, lightning, and thunder, are correspondences; and so also are those which proceed from the presence or absence of the sun, as light and shade, heat and cold; and those which exist thence successively, as the seasons of the year, which are called spring, summer, autumn, and winter; and the times of the day, as morning, noon, evening, and night.

106. In a word, all things which exist in nature, from the least to the greatest, are correspondences;[1] because the natural world, and all that it contains, exists and subsists from the spi-

[1] All things which are in the world, and in its three kingdoms, correspond to celestial things which are in heaven; that is, the things which are in the natural world correspond to those which are in the spiritual world, n. 1632, 1881, 2758, 2760 to 2763, 2987 to 3003, 3213 to 3227, 3483, 3624 to 3639, 4044, 4053, 4115, 4366, 4939, 5116, 5377, 5428, 5477, 9280. The natural world is conjoined to the

ritual world, and both from the Divine. We say *subsists* as well as *exists*, because every thing subsists from that which gave it existence,—*subsistence is perpetual existence*,—and because it is impossible for any thing to subsist from itself: every thing subsists from a cause prior to itself, and thus, finally, from the First; and therefore whatever is separated from the First, vanishes away and perishes altogether.

107. Every thing is a correspondent, which exists and subsists in nature from Divine Order; and Divine Order flows from the Divine Good, which proceeds from the Lord; for it commences from Him, and proceeds from Him through the heavens successively into the world, and there terminates in ultimates; and therefore all things in the world which are according to order are correspondences; and all things are according to order, which are good, and perfect for use; for every good is a good according to use; but *form* has relation to truth, because *truth is the form of good;* and thus it is that all things in the universal world, which partake of the nature of the world, and which are in Divine Order, have relation to the good and the true.[k]

108. It is evident from the constitution of the animal and vegetable kingdoms, that all things in the world exist from the Divine, and that they are appropriately clothed in nature, so as to perform use, and thus to correspond; for in each kingdom there are things which every one who thinks from an interior principle may see to be from heaven. To cite a few out of innumerable instances, by way of illustration; and first from the *Animal Kingdom.*

The wonderful knowledge which is, as it were, implanted in every animal is generally known. Bees know how to gather honey from flowers, to build cells of wax, in which to store it up, and thus to provide food for themselves and their associates against the coming winter. The queen bee lays her eggs, and the rest wait upon her and cover them up, that a new generation may spring from them. They live under a certain form of government, with which all in the hive are instinctively acquainted; and they preserve such as are useful, and cast out the useless, depriving them of their wings; not to mention other wonderful things, which they derive from heaven for the sake of use; for their wax is used for candles in all parts of the globe, and their honey sweetens man's food. What admirable creatures

spiritual world by correspondences, n. 8615; and hence universal nature is a theatre representative of the Lord's kingdom, n. 2758, 2999, 3000, 3483, 3518, 4939, (8848), 9280.

[k] All things in the universe, both in heaven and in the world, which are according to order, have relation to good and truth, n. 2452, 3166, 4390, 4409, 5232, 7256, 10122; and to the conjunction of both, that they may have a real existence, n. 10555.

even caterpillars are, which are among the vilest things in the animal kingdom! They know how to nourish themselves with the juice of leaves which suit their nature, and after a certain time, to invest themselves with a covering, and deposit themselves, as it were, in a womb, and thus hatch an offspring of their own kind; while some are first changed into nymphs and chrysallises, which spin a ball of thread, and, after finishing their task, are adorned with other bodies, decorated with wings, and flying in the open air as in their heaven; and then they celebrate marriages, lay eggs, and provide for themselves a posterity. Besides these specific instances, all the fowls of the heaven know their proper food, and not only what is suitable for their nourishment, but where it is to be found. They know how to build their nests, every species in a manner peculiar to itself; to lay their eggs in them, to sit upon them, to hatch their young, to nourish them, and to drive them away when they are able to provide for themselves. They also know the enemies whom they are to shun, and the friends with whom they are to associate, and all this from their earliest infancy; not to mention the wonders contained in their eggs themselves, in which all things are arranged in the order best adapted for the formation and nourishment of the embryo-chick: with innumerable other wonders. Who that thinks from any rational wisdom, will ever say that these instincts are from any other source than from the spiritual world; for the natural world is subservient to the spiritual for the purpose of clothing with a body what is thence derived, or of presenting in effect, that which is spiritual in its cause? The beasts of the earth, and the fowls of the air, are born into all this knowledge, and man is not, though he is more excellent than they; because animals are in the order of their life, and are not able to destroy that which is in them from the spiritual world, because they have no rational [mind]; but it is otherwise with man, for he thinks from the spiritual world, and in consequence of perverting what is in him from that world, —by a life contrary to order, and *justified by reasons*,—he must, of necessity, be born entirely ignorant, and afterwards be restored by Divine means to the order of heaven.

109. How the subjects of the *Vegetable Kingdom* correspond with the Divine by their uses, may appear from many considerations; as that little seeds grow into trees, which put forth leaves, produce blossoms, and then fruit, in which, again, they deposit seeds; and that these effects take place successively, and at last exist together in such wonderful order, that it is impossible to describe them briefly. Indeed if volumes were written concerning them, still there would remain interior arcana, in more intimate connection with their uses, which science could never exhaust; and since these, also, are from the spiritual world, or heaven, which is in the form of a man,—as was shewn above in

a separate chapter,—therefore every thing in the vegetable kingdom has a certain relation to something in man, as is known, also, to some in the learned world. That all things in the vegetable kingdom are correspondences, has been made evident to me by much experience; for frequently, when I have been in gardens, and have noticed the trees, fruits, flowers, and herbs, I have seen their correspondences in heaven, and have conversed with those in whom they were, and have been instructed concerning their origin and quality.

110. It is not possible, at this day, for any one to know the spiritual things in heaven to which natural things in the world correspond, except by revelation from heaven, because the science of correspondences is entirely lost; and, therefore, we will illustrate, by some examples, the nature of the correspondence of spiritual things with natural.

The beasts of the earth, in general, correspond to affections; tame and useful animals to good affections; savage and useless animals to evil affections. Oxen and bullocks correspond, specifically, to the affections of the natural mind, and sheep and lambs to the affections of the spiritual mind; but birds, or winged creatures, according to their species, correspond to the intellectual things of both minds;[1] and hence it is that various animals, as oxen, bullocks, rams, sheep, she-goats, he-goats, he-lambs, she-lambs, pigeons, and turtle-doves, were applied to holy uses in the Israelitish church; for that church was a representative church, and those animals were used as sacrifices and burnt-offerings, because in that use they corresponded to things spiritual, which were perceived in heaven according to that correspondence. Animals, according to their genera and species, are affections, because they live; for every thing has life from no other source than affection, and according to it; and hence, also, every animal has innate knowledge according to the affection of its life. Man is similar to animals as to his natural man, and therefore he is compared to them in common discourse: if he is of a gentle character, he is called a sheep or a lamb; if of a violent character, he is called a bear or a

[1] Animals, from correspondence, signify affections; the tame and useful animals, good affections, and the savage and useless ones, evil affections, n. 45, 46, 142, 143, 246, 714, 715, 719, 2179, 2180, 3519, 9280: illustrated by experience from the spiritual world, n. 3218, 5198, 9090. Concerning the influx of the spiritual world into the lives of beasts, n. 1633, 3646. Oxen and bullocks, from correspondence, signify the affections of the natural mind, n. 2180, 2566, 9391, 10132, 10407. What sheep signify, n. 4169, 4809. What lambs, n. 3994, 10132. Winged animals signify things intellectual, n. 40, 745, 776, 778, 866, 988, (993), 5149, 7441, with a variety according to their genera and species, n. 3219.

wolf; if he is cunning, he is called a fox or a serpent, and so on.

111. A similar correspondence pervades the vegetable kingdom; thus a garden in general corresponds to heaven as to intelligence and wisdom; and on this account heaven is called in the Word *the garden of God,* and *paradise,*[m] and by man, *the heavenly paradise.* Trees, according to their species, correspond to the perceptions and knowledges of good and truth, from which come intelligence and wisdom; and therefore the ancients,—who were skilled in the science of correspondences,—celebrated their sacred worship in groves;[n] and hence it is that trees are so often mentioned in the Word, and that heaven, the church, and man, are compared to the vine, the olive, the cedar, and other trees; and that good works are compared to fruits. The food also which vegetables produce, especially that from grain, corresponds to the affections of good and truth; because those affections nourish spiritual life, as earthly food nourishes natural life;[o] and hence bread, in general, corresponds to the affection of all good, because it supports life better than other aliments, and because bread means all food. On account of this correspondence the Lord calls Himself *the bread of life;* and for the same reason, also, bread was in holy use in the Israelitish church, for it was set on a table in the tabernacle, and called the bread of faces [or shew-bread]. All the divine worship, which was celebrated by sacrifices and burnt-offerings, was also called *bread,* and on account of this correspondence, the most holy solemnity of worship in the Christian church is the Holy Supper, consisting of bread and wine.[p] From these few examples the nature of correspondence may be apprehended.

[m] A *garden* and a *paradise,* from correspondence, signify intelligence and wisdom, n. 100, 108; from experience, n. 3220. All things which correspond, also signify the same things in the Word, n. 2896, 2987, 2989, 2990, 2991, 3002, 3225.

[n] *Trees* signify perceptions and knowledges, n. 103, 2163, 2682, 2722, 2972, 7692; and therefore the ancients celebrated divine worship in groves under trees, according to their correspondences, n. 2722, 4552. Concerning the influx of heaven into the subjects of the vegetable kingdom, as into trees and plants, n. 3648.

[o] *Meats,* from correspondence, signify such things as nourish spiritual life, n. 3114, 4459, 4792, 4976, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5655, 5915, 6277, 8562, 9003.

[p] *Bread* signifies all the good which nourishes the spiritual life of man, n. 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 9323, 9545, 10686. The bread, which was on the table in the tabernacle, had a like signification, n. 3478, 9545. Sacrifices in general were called *bread,* n. 2165. Bread involves all food, n. 2165; and thus it signifies all food, celestial and spiritual, n. 276, 680, 2165, 2177, 3478, 6118, 8410.

112. The manner in which the conjunction of heaven with the world is effected by correspondences, shall now be briefly explained.

The Lord's kingdom is a kingdom of ends, which are uses; or,—what is the same thing,—it is a kingdom of uses, which are ends. On this account the universe was so created and formed by the Divine, that uses might every where be clothed with suitable coverings, and embodied in act or in effect, first in heaven and afterwards in the world; and thus by degrees and successively even to the ultimates of nature. Hence it is evident, that the correspondence of things natural with things spiritual, or of the world with heaven, is effected by uses, and that uses conjoin them; and that the forms with which uses are clothed, are correspondences, and mediums of conjunction, in proportion as they are forms of uses. In the natural world and its three kingdoms, all things which exist according to order are forms of uses, or effects formed *from* use *for* use; and therefore they are correspondences. The actions of man are uses in form, and are correspondences by which he is conjoined to heaven, so far as he lives according to Divine Order, or so far as he is in love to the Lord and in charity towards his neighbour; but to love the Lord and the neighbour in general, is to perform uses;[q] and besides it is to be observed, that the natural world is conjoined with the spiritual through man; for he is the medium of their conjunction, and both worlds exist in him,—as was shewn above, n. 57,—therefore so far as man is spiritual, he is a medium of conjunction, but so far as he is natural and not spiritual, he is not a medium of conjunction. Nevertheless the Divine influx continues to flow into the world *independently* of the mediation of man, and also into those things which are *of* the world *in* man, but not into his rational principle.

113. As all things which are according to Divine Order cor-

[q] All good has its quality and delight from uses, and according to them, and therefore, such as the use is, such is the good, n. 3049, 4984, 7038. Angelic life consists in the goods of love and charity, and thus in performing uses, n. 454. Nothing is regarded by the Lord, and thence by the angels, but ends, which are uses, appertaining to man, n. 1317, 1645, 5949; for the kingdom of the Lord is a kingdom of uses, and thus a kingdom of ends, n. 454, 696, 1103, 3645, 4054, 7038. To serve the Lord is to perform uses, n. 7038. All things in man, both general and particular, are formed for use, n. (3565), 4104, 5189, 9297; and they are formed from use, and thus use is prior to the organical forms in man by which use is effected, because use is from the influx of the Lord through heaven, n. 4223, 4926. The interiors of man also, which are of his mind, are formed as he grows up, from use and for use, n. 1964, 6815, 9297; and hence the quality of a man's uses is the quality of the man, n. 1568, 3570, 4054, 6571, 6935, 6938, 10284. *Uses* are the *ends, for the sake of which man acts*, n. 3565,

respond to heaven, so all things which are contrary to Divine Order correspond to hell; for all things which correspond to heaven have relation to the good and the true, and all things which correspond to hell have relation to the evil and the false.

114. Something shall now be said concerning the science of correspondences, and its use.

It has been already explained, that the spiritual world, which is heaven, is conjoined with the natural world by correspondences; and therefore man has communication with heaven by correspondences, for the angels of heaven do not think from natural things, as man does: consequently when man is in the science of correspondences, he may be consociated with angels as to the thoughts of his mind, and be conjoined with them as to his spiritual or internal man. The Word was written by pure correspondences, in order that man might be conjoined with heaven; and therefore even the minutest parts of the Word, correspond to something spiritual,[r] and if man were skilled in the science of correspondences, he would understand its spiritual sense, and become acquainted with arcana of which he perceives nothing in the sense of the letter; for in the Word there is a literal sense, and there is a spiritual sense. The literal sense consists of such things as are in the world, but the spiritual sense of such things as are in heaven; and since the conjunction of heaven with the world is by correspondences, therefore a Word was given, in which every iota has some spiritual correspondence.[s]

115. It has been told me from heaven, that the most ancient people on our earth, who were celestial men, thought from correspondences themselves, and that the natural things of the world, which were before their eyes, served them as mediums of such thought; that, in consequence of this peculiar character, they enjoyed consociation with angels and conversed with them; and that thus heaven was conjoined to the world through them. On this account that period was called *the golden age,* of which also it is said by ancient writers, that the inhabitants of heaven dwelt with men, and held converse with them as friends with friends; but after those times other men succeeded, who did not think from correspondences themselves, but from the *science* of correspondences; nevertheless there was conjunction of heaven with man then, but not so intimate. This period was called

4054, 4104, 6815; for use is the first and the last, and thus the all of man, n. 1964.

[r] The Word was written by pure correspondences, n. 8615; and man has conjunction with heaven by the Word, n. 2899, 6943, 9396, 9400, 9401, 10375, 10452.

[s] Concerning the spiritual sense of the Word, see the small work ON THE WHITE HORSE MENTIONED IN THE APOCALYPSE.

the silver age. Afterwards succeeded a race, who, indeed, were acquainted with correspondences, but did not think from the science of them, because they were in natural good only, and not, like their predecessors, in spiritual good. This period was called *the copper age.* After these times man became gradually external, and at length corporeal; and then the science of correspondences was altogether lost, and with it the knowledge of heaven, and of most things relating to heaven. These ages were named from gold, silver, and copper,[1] because *gold,* from correspondence, denotes *celestial good,*—in which the most ancient people were principled; *silver, spiritual good,*—which was the characteristic of the ancients who succeeded them; and *copper, natural good,* in which the next posterity were principled; but *iron,* from which the last age was named, signifies *hard truth without good.*

CONCERNING THE SUN IN HEAVEN.

116. The sun of this world is not visible in heaven, nor any thing which exists from that sun, because it is natural. Nature commences from that sun, and every thing which is produced by it is called *natural;* but the spiritual in which heaven is, is above nature, and entirely distinct from what is natural; neither do they communicate with each other except by correspondences. The nature of the distinction between them may be comprehended from what was said above, n. 38, concerning degrees; and the quality of their communication, from what was said in the two preceding chapters concerning correspondences.

117. Although the sun of this world is not visible in heaven, nor any thing which exists from that sun, still there is a sun there, and light, and heat, and all things which are in the world, besides innumerable others, but not from a similar origin; for all things which exist in heaven are spiritual, while those which exist in the world are natural. The sun of heaven is the Lord, and the light of heaven is Divine Truth, and its heat is Divine Good, and both proceed from the Lord as a sun. From that origin are all things which exist and appear in the heavens; but concerning light and heat, and the things which exist from them in heaven, more will be said in the following chapters; at pre-

[1] *Gold,* from correspondence, signifies *celestial good,* n. 113, 1551, 1552, 5658, 6914, 6917, 9510, 9874, 9881; and *silver* signifies *spiritual good,* or truth from a celestial origin, n. 1551, 1552, 2954, 5658; but *copper* signifies *natural good,* n. 425, 1551; and *iron* signifies *truth in the ultimate of order,* n. 425, 426.

sent we shall speak only of the heavenly sun. The Lord appears in heaven as a sun, because all spiritual things exist from the Divine Love, and, by the sun of this world as a medium, all natural things also; for *it is Divine Love which shines as a sun in heaven.*

118. That the Lord really appears in heaven as a sun, has not only been revealed to me by angels, but also, on several occasions, by actual sight; and what I have heard and seen shall therefore be briefly described.

The Lord does not appear as a sun *in* heaven, but on high *above* the heavens: nor does He appear above the head, or in the zenith, but before the faces of the angels, at a medium altitude. He appears far distant and in two places, in one before the right eye, and in another before the left eye; before the right eye He appears exactly like a sun, as though of similar fire, and of the same magnitude as the sun of the world; but before the left eye He does not appear as a sun, but as a moon, white like the moon of our earth and of similar magnitude, but more resplendent and encompassed with several, as it were, lesser moons, each of which is similarly white and brilliant. The Lord appears so differently in two places, because He appears to every one according to the quality of his reception of Him; and therefore in one way to those who receive Him in the good of love, and in another way to those who receive Him in the good of faith. To those who receive Him in the good of love, the Lord appears as a sun, fiery and flaming, according to their reception: these are in His celestial kingdom; but to those who receive Him in the good of faith, He appears as a moon, white and brilliant, according to their reception: these are in His spiritual kingdom.[u] This difference in the Lord's appearance arises from correspondence; for the good of love corresponds to fire, and therefore *fire,* in the spiritual sense, is *love;* and the good of faith corresponds to light, and therefore *light,* in the spiritual sense, is *faith.*[x]

[u] The Lord appears in heaven as a sun, and He is the sun of heaven, n. 1053, 3636, 3643, 4060. The Lord appears to those who are in the celestial kingdom, where the ruling love is love to Him, as a sun; and to those who are in the spiritual kingdom, where charity towards the neighbour and faith rule, as a moon, n. 1521, 1529, 1530, 1531, 1837, 4060. The Lord as a sun appears at a middle altitude before the right eye, and as a moon before the left eye, n. 1053, 1521, 1529, 1530, 1531, 3636, 3643, 4321, 5097, 7078, 7083, 7173, 7270, 8812, 10809. The Lord has been seen as a sun and as a moon by me, n. 1531, 7173. The Essential Divine of the Lord is far above His Divine in heaven, n. 7270, 8760.

[x] *Fire* in the Word, both heavenly and infernal, signifies *love*, n. 934, 4906, 5215. *Sacred* or *heavenly fire* signifies *Divine Love*, n. 934, 6314, 6832; and *infernal fire* signifies *the love of self and the world*, and every concupiscence which is of those loves, n. 1861, 5071,

The Lord appears before the eyes, because the interiors, which are of the mind, see through the eyes; from the good of love through the right eye, and from the good of faith through the left eye;[y] for all things which are on the right side, both in angels and men, correspond to good from which truth is derived; and those which are on the left side correspond to truth which is derived from good.[z] *The good of faith,* in its essence, *is truth derived from good.*

119. Hence it is that, in the Word, the Lord, as to love, is compared to the sun, and as to faith, to the moon; and also, that love from the Lord to the Lord is signified by the sun, and faith from the Lord in the Lord is signified by the moon; as in the following passages: "*The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days,*" Isaiah xxx. 26. "*When I shall put thee out, I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light; all the bright lights of heaven will I make dark over thee, and set darkness upon thy land,*" Ezekiel xxxii. 7, 8. "*The sun shall be darkened in his going forth, and the moon shall not cause her light to shine,*" Isaiah xiii. 10. "*The sun and the moon shall be darkened, and the stars shall withdraw their shining. The sun shall be turned into darkness, and the moon into blood,*" Joel ii. 10, 31; chap. iv. 15. "*The sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth,*" Apoc. vi. 12. "*Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven,*" Matt. xxiv. 29: and elsewhere. In these passages, by the *sun* is signified love, by the *moon* faith, and by the *stars* the knowledges of good and truth,[a] which are said to be darkened, to lose their light, and to fall from heaven, when they no longer exist [in the church]. That the Lord appears in heaven as a sun, was also revealed by His transfiguration before Peter, James, and John, when "*His face did shine as the sun,*" Matt. xvii. 2. The Lord was thus seen by the disciples because they were then withdrawn from the body, and

6314, 6832, 7575, 10747. Love is the fire of life, and life itself is actually thence derived, n. 4906, 5071, 6032, 6314. *Light* signifies the truth of faith, n. (3395), 3485, 3636, 3643, 3993, 4302, 4413, 4415, 9548, 9684.

[y] The sight of the left eye corresponds to the truths of faith, and the sight of the right eye, to their goods, n. 4410, 6923.

[z] The things which are on man's right side have reference to good from which truth is derived, and those which are on the left side have reference to truth derived from good, n. 9495, 9604.

[a] Constellations and stars, in the Word, signify the knowledges of good and truth, n. 2495, 2849, 4697.

were in the light of heaven; and hence it was that the ancients, with whom the church was representative, turned their faces towards the sun in the east during Divine worship; and from them is derived the custom of building churches with an eastern aspect.

120. The nature and intensity of the Divine Love may be apprehended from comparison with the sun of the world, for—though it may appear incredible—the Divine Love is far more ardent than that sun; and therefore the Lord, as a sun, does not flow immediately into the heavens, but the ardency of His love is gradually tempered by mediums which appear like radiant belts around the sun. The angels also are veiled in a thin suitable cloud, lest they should suffer injury from the Divine influx;[b] and, for the same reason, the heavens are distant from the Lord according to their reception of His love. The superior heavens are nearest to the Lord, because they are in the good of love: the inferior heavens are more remote, because they are in the good of faith; and they who are in no good, like the infernals, are still more remote, and their distance is greater in proportion as they are more and more opposed to good.[c]

121. When the Lord appears *in* heaven, as is frequently the case, He does not appear encompassed with the sun, but in an angelic form, distinguished from the angels by the divinity which shines from His face; but still He is not personally in heaven,—because in person He is always encompassed with the sun,—but He is present there *by aspect;* for even the inhabitants of heaven themselves frequently appear as present in the place where their view is fixed or terminated, although it may be very far from the place where they actually are: this presence is called *the presence of the internal sight,* of which we shall speak hereafter. I have also seen the Lord in an angelic form out of the sun, and a little

[b] The nature and intensity of the Divine Love of the Lord illustrated by comparison with the fire of the sun of the world, n. 6834, (6844), 6849. The Divine Love of the Lord is love towards all the human race, desiring to save them, n. 1820, 1865, 2253, 6872. The love proximately proceeding from the fire of the Lord's love does not enter heaven, but appears around the sun as radiant belts, n. 7270. The angels, also, are veiled with a thin corresponding cloud, lest they should suffer injury from the influx of burning love, n. 6849.

[c] The presence of the Lord with the angels is according to the reception of the good of love and of faith from Him, n. 904, 4198, 4320, 6280, 6832, 7042, 8819, 9680, 9682, 9683, 10106, 10811. The Lord appears to every one according to His quality, n. 1861, 3235, 4198, 4206. The hells are remote from the heavens, because evil spirits cannot bear the presence of Divine Love from the Lord, n. 4299, 7519, 7738, 7989, (8157), 8306, 9327; and hence the hells are most remote from the heavens, and this remoteness is a great gulf, n. 9346, 10187.

beneath it, at a great altitude; and also near at hand in a similar form, with a resplendent countenance; and once as a flaming beam in the midst of the angels.

122. The sun of the natural world appears to the angels as somewhat of thick darkness opposite to the sun of heaven, and the moon as somewhat less dark opposite to the moon of heaven, and this appearance is constant; because any thing fiery belonging to the world, corresponds to the love of self, and the light from it corresponds to the false derived from that love. The love of self is diametrically opposed to Divine Love, and the false derived from the love of self is diametrically opposed to Divine Truth; and what is opposite to Divine Love and Divine Truth is thick darkness to the angels. Hence it is, that *to worship the sun and moon* of the natural world, and *to bow down* to them, signifies, in the Word, to love self and the falses derived from that love; and therefore such idolaters were to be cut off: see Deut. iv. 19; chap. xvii. 3, 4, 5; Jer. viii. 1, 2; Ezek. viii. 15, 16, 18; Apoc. xvi. 8; Matt. xiii. 6.[d]

123. Since the Lord appears in heaven as a sun, from the Divine Love which is in Him and from Him, therefore all who are in the heavens turn themselves constantly to Him. They who are in the celestial kingdom turn themselves to Him as a sun, and they who are in the spiritual kingdom, as a moon; but they who are in hell turn themselves to the thick darkness and darkness which are opposite, and thus backward from the Lord, because they are all in the love of self and the world, and are thus opposed to the Lord. They who turn themselves to the thick darkness which is in the place of the sun of the world, are in the hells to the back, and are called *genii;* and they who turn themselves to the darkness which is in the place of the moon, are in the hells in front, and are called *spirits;* and hence it is that they who are in the hells are said to be *in darkness*, and they who are in the heavens, *in light*. *Darkness* also signifies the false derived from evil, and *light*, truth derived from good. They turn themselves in this manner, because all in the other life look to those things which rule in their interiors, that is, to their loves, and the interiors form the countenance of an angel or spirit. In the spiritual world also there are no determinate quarters, as in the natural world, but the quarters are determined by the direction of the face. Man, also, turns himself in a similar manner as to

[d] The sun of the world is not visible to the angels, but, in its place, somewhat darkish at the back, opposite to the sun of heaven, which is the Lord, n. 7078, 9755. The sun, in the opposite sense, signifies the love of self, n. 2441; in which sense, by adoring the sun, is signified to worship those things which are contrary to heavenly love, or to the Lord, n. 2441, 10584. To those who are in the hells, the sun of heaven is thick darkness, n. 2441.

his spirit; backwards from the Lord, if he is in the love of self and the world, and towards Him, if he is in love to the Lord and his neighbour; but man is ignorant of this, because he is in the natural world, where the quarters are determined according to the rising and setting of the sun; but this subject, being hard to understand, shall be further explained when we come to treat of the Quarters, Space, and Time in heaven.

124. Because the Lord is the sun of heaven, and all things which are derived from Him look towards Him, therefore also He is the common centre from which all direction and determination are derived;[e] and thus all things which are beneath, whether in heaven or on earth, are in His presence and under His auspices.

125. The reader will now more clearly understand the contents of the preceding chapters concerning the Lord; namely, *That He is the God of heaven*, n. 2 to 6. *That His Divine makes heaven*, n. 7 to 12. *That the Divine of the Lord in heaven is love to Him and charity towards the neighbour*, n. 13 to 19. *That there is a correspondence of all things of the world with heaven, and through heaven with the Lord*, n. 87 to 115: and, *That the sun and moon of the natural world have such a correspondence*, n. 105.

CONCERNING LIGHT AND HEAT IN HEAVEN.

126. They who think only from nature cannot comprehend that there is light in heaven, when yet that light far exceeds the mid-day light of the world. I have often seen it, even in the time of evening and night; and at first I wondered, when I heard the angels say, that the light of the world is little better than shade in comparison with the light of heaven, but since I have seen it, I can testify that it is so: its whiteness and brightness surpass all description, and every thing which I have seen in heaven appeared more clearly, and therefore more distinctly, in that light, than natural objects appear in the world.

127. The light of heaven is not natural—like that of the world—but spiritual, for it proceeds from the Lord as a sun, and that sun is Divine Love, as was shown in the preceding chapter. That which proceeds from the Lord as a sun, in heaven, is called Divine Truth, although in its essence it is Divine Good united to Divine Truth; and hence the angels have light and heat: light

[e] The Lord is the common centre, to which all things of heaven turn themselves, n. 3633.

from the Divine Truth, and heat from the Divine Good; and thus it is evident, that the light and heat of heaven, are not natural but spiritual, from their origin.[f]

128. The Divine Truth is light to the angels, because they are spiritual, and not natural; for the spiritual see from their own sun, and the natural from theirs. Divine Truth is the source from which the angels have understanding, and understanding is their internal sight, which flows into and produces their external sight; and hence all things which appear in heaven from the Lord as a sun, appear in light.[g] Such being the origin of light in heaven, therefore it varies according to the reception of Divine Truth from the Lord, or—what is the same thing—according to the intelligence and wisdom of the angels: the light of the celestial kingdom is therefore different from that of the spiritual kingdom, and it is different also in each society. The light in the celestial kingdom appears flaming, because the angels of that kingdom receive light from the Lord as a sun; but the light in the spiritual kingdom is white, because the angels of that kingdom receive light from the Lord as a moon, (see above, n. 118). The light is not the same in one society as in another, nor is it the same throughout each individual society; for they who are in the centre are in greater light, and they who are in the circumference in less, (see n. 43). In a word, in the same degree in which the angels are recipients of Divine Truth—that is, are in intelligence and wisdom from the Lord—they have light,[h] and therefore they are called *angels of light.*

129. Since the Lord in the heavens is Divine Truth, and Divine Truth is the light of heaven, therefore in the Word the Lord is called *The Light;* and also every truth which is from Him is called *light,* as in the following passages: "*Jesus said, I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life,*" John viii. 12. "*As long as I am in the world, I am the light of the world,*" John ix. 5. "*Jesus said, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you. While ye have*

[f] All light in the heavens is from the Lord as a sun, n. 1053, 1521, 3195, 3341, 3636, 3643, 4415, 9548, 9684, 10809. The Divine Truth proceeding from the Lord appears in heaven as light, and is all the light of heaven, n. 3195, 3223, 5400, 8644, 9399, 9548, 9684.

[g] The light of heaven illuminates both the sight and the understanding of angels and spirits, n. 2776, 3138.

[h] Light in heaven is according to the intelligence and wisdom of the angels, n. 1524, 1529, 1530, 3339; and the differences of light in the heavens are as many as the angelic societies, since perpetual varieties as to good and truth, that is, as to wisdom and intelligence, exist in the heavens, n. 684, 690, 3241, 3744, 3745, 4414, 5598, 7236, 7833, 7836.

the light, believe in the light, that ye may be the children of light. I am come a light into the world, that whosoever believeth in Me should not abide in darkness," John xii. 35, 36, 46. *"Light is come into the world, but men loved darkness rather than light,"* John iii. 19. John said concerning the Lord, *"This is the true light, which enlighteneth every man,"* John i. 4, 9. *"The people which sat in darkness saw great light, and to them who sat in the region and shadow of death, light is sprung up,"* Matt. iv. 16. *"I will give thee for a covenant of the people, for a light of the Gentiles,"* Isaiah xlii. 6. *"I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth,"* Isaiah xlix. 6. *"The nations of them which are saved shall walk in the light of it,"* Apoc. xxi. 24. *"Send out Thy light and Thy truth: let them lead me,"* Psalm xliii. 3. In these and other passages, the Lord is called *light* as to the Divine Truth which is from Him, and truth itself is also called *light*. Since the light of heaven proceeds from the Lord as a sun, therefore when He was transfigured before Peter, James, and John, *"His face did shine as the sun, and His raiment was white as the light, exceeding white as snow, so as no fuller on earth can white them,"* Mark ix. 3; Matt. xvii. 2. The Lord's raiment appeared thus, because it represented the Divine Truth which is from Him in the heavens; and *garments,* in the Word, therefore signify truths;[i] whence it is said, in David, *"Lord, Thou coverest Thyself with light as with a garment,"* Psalm civ. 2.

130. That the light of heaven is spiritual, and that spiritual light is Divine Truth, is also evident, because man enjoys spiritual light, and derives illustration from it so far as he is in intelligence and wisdom from Divine Truth; for the spiritual light of man is the light of his understanding, and the objects of the understanding are truths, which that light arranges analytically into orders, and forms into reasons, from which conclusions follow in a series (according to spiritual light.)[k] The natural man

[i] *Garments* in the Word signify truths, because they invest good, n. 1073, 2576, 5248, 5319, 5954, 9216, 9952, 10536; and the garments of the Lord, when He was transfigured, signified Divine Truth proceeding from His Divine Love, n. 9212, 9216.

[k] The light of heaven illuminates the understanding of man, and on this account man is rational, n. 1524, 3138, 3167, 4408, 6608, 8707, 9128, 9399, 10569. The understanding is enlightened, because it is recipient of truth, n. 6222, 6608, 10661. The understanding is enlightened so far as man receives truth in good from the Lord, n. 3619. The understanding is of the same quality as the truths derived from good, from which it is formed, n. 10064. The understanding has light from heaven, as the sight has light from the world, n. 1524, 5114. 6608, 9128. The light of heaven from the Lord is always present with man, but it flows-in only so far as man is in truth derived from good, n. 4060, 4214.

is not aware that it is real light by which the understanding sees such things, because he does not see that light with his eyes, nor perceive it in thought; nevertheless many are acquainted with it, and also distinguish it from the natural light in which they are who think naturally and not spiritually. They think naturally who look to the world only, and attribute all things to nature; but they think spiritually who look to heaven, and attribute all things to the Divine. It has been frequently granted me to perceive, and also to see, that the light which enlightens the mind is true light, quite distinct from that which is called natural light. I have been elevated into that light by degrees more interiorly, and my understanding was enlightened in proportion to the elevation, until at length I perceived what I did not perceive before, and lastly such things as do not fall within the grasp of thought from natural light. I have sometimes been vexed at this dulness of the natural mind about things which were clearly and perspicuously perceived in heavenly light.[l] Since there is a light appropriate to the understanding, therefore we speak of the understanding in the same terms as of the eye; that it *sees* and is *in light* when it perceives, and that it is *obscure* and *dark* when it does not perceive; with many similar expressions.

131. Since the light of heaven is Divine Truth, therefore, also, it is Divine Wisdom and Intelligence, and consequently to be elevated into the light of heaven, is to be elevated into intelligence and wisdom, and to be enlightened; and hence it follows that the angels are in light exactly in proportion to their intelligence and wisdom. Again; because the light of heaven is Divine Wisdom, therefore the true character of all is manifest in that light, for the interiors of every one are there openly displayed in the face, and their quality precisely revealed: not the least thing is concealed. The interior angels love that all within them should be manifest, because they will nothing but good: on the contrary they who are beneath heaven, and do not will what is good, are exceedingly afraid lest they should be viewed in the light of heaven. The infernals appear amongst each other as men, but—most wonderful!—in the light of heaven they appear as monsters with horrible countenances and horrible bodies, the exact forms of their own evil.[m] It is the same with man as to

[l] When man is being elevated from the sensual [mind], he comes into a milder light, and at length into celestial light, n. 6313, 6315, 9407; for there is an actual elevation into the light of heaven, when man is elevated into intelligence, n. 3190. How great a light has been perceived, when I have been withdrawn from worldly ideas, n. 1526, 6608.

[m] They who are in the hells, in their own light, which is like that of burning charcoal, appear to themselves as men, but in the light of heavens as monsters, n. 4531, 4533, 4674, 5057, 5058, 6605, 6626.

his spirit, when seen by angels. If he is good, he appears a man, beautiful according to his good; if evil, he appears a monster, deformed according to his evil. Hence it is evident that nothing is hid from the light of heaven, and that all things are manifest, because the light of heaven is Divine Truth.

132. Inasmuch as Divine Truth is light in the heavens, therefore all truths, wheresoever they are,—whether in an angel or out of him, in the heavens or out of them,—are lucid; but truths out of the heavens do not shine like truths within the heavens. Truths out of the heavens shine coldly, like snow without heat, because they do not derive their essence from good like truths within the heavens; and therefore, when the light of heaven falls upon that cold light, it disappears, and, if evil be underneath, it is turned into darkness. This I have occasionally witnessed, and many other remarkable things concerning the lucidity of truths, which are here passed by.

133. Something shall now be said concerning the heat of heaven.

The heat of heaven in its essence is love, which proceeds from the Lord as a sun. We have already said that the sun of heaven is Divine Love in the Lord and from the Lord; and hence it is evident, that the heat of heaven is spiritual as well as its light, because both are from the same origin.[n] There are two things which proceed from the Lord as a sun; Divine Truth and Divine Good: Divine Truth in the heavens is light, and Divine Good is heat; but Divine Truth and Divine Good are so united, that they are not two, but one; nevertheless they are separated with the angels, for some angels receive Divine Good more than Divine Truth, and others receive Divine Truth more than Divine Good. They who receive more of the Divine Good are in the Lord's celestial kingdom, and they who receive more of the Divine Truth are in the Lord's spiritual kingdom; but the most perfect angels are they who receive both in the same degree.

134. The heat of heaven, like its light, is everywhere various; for the heat of the celestial kingdom differs from that of the spiritual kingdom, and no two societies have the same. The difference is not only a difference in degree, but in kind. It is more intense and pure in the Lord's celestial kingdom, because the angels there are more receptive of the Divine Good: it is less intense and pure in the Lord's spiritual kingdom, because the angels there are more receptive of Divine Truth; and it differs

[n] There are two origins of heat, and also two origins of light, namely, the sun of the world and the sun of heaven, n. 3338, 5215, 7324. The heat which proceeds from the Lord as a sun is the affection which is of love, n. 3636, 3643; and hence spiritual heat is, in its essence, love, n. 2146, 3338, 3339, 6314.

in every society according to reception. There is heat also in the hells, but it is unclean.[o] The heat in heaven is what is meant by *sacred* and *celestial fire*, and the heat of hell is what is meant by profane and *infernal fire*: both denote love. *Celestial fire* denotes love to the Lord, and love towards the neighbour, and every affection derived from those loves; and *infernal fire* denotes the love of self, and the love of the world, and every concupiscence derived from those loves. That love is heat from a spiritual origin, is evident from man's growing warm according to the activity of love; for in proportion to its quantity and quality, he grows hot, and is inflamed; and the heat becomes visible when his love is assaulted. Hence, also, it is usual to speak of a man being *inflamed, heated, burning, boiling,* and *on fire,* in reference to the affections which are of the love of good, and also to the concupiscences which are of the love of evil.

135. The love which proceeds from the Lord as a sun is felt in heaven as heat, because the *interiors* of the angels receive love from the Divine Good which is from the Lord, and their *exteriors* are warmed *from within*. Hence it is that heat and love so mutually correspond to each other in heaven, that every one there enjoys a kind and degree of heat corresponding with the quality of his love, agreeably to what was just now said. The heat of the world does not enter heaven, because it is too gross, and is not spiritual, but natural: it is otherwise with men, because they are in the spiritual world as well as in the natural world. They are, therefore, warm as to the spirit altogether according to their loves; but as to the body they are warm both from the heat of the spirit and from the heat of the world; and the one flows into the other, because they correspond. The nature and quality of the correspondence of these two kinds of heat is manifest from animals, for their loves,—the chief of which is the love of continuing their species,—burst forth and operate according to the presence and volume of heat from the sun of the world, which prevails only in the time of spring and summer; but they are greatly deceived who imagine that the influent heat of the world excites loves; for the natural does not flow into the spiritual, but the spiritual flows into the natural. The influx of the spiritual into the natural is according to Divine Order, but the influx of the natural into the spiritual is contrary to Divine Order.[p]

[o] That there is heat in the hells, but that it is unclean, n. 1773, 2757, 3340; and that the odour arising from it is like the smell of dung and excrement in the world, and, in the worst hells, is, as it were, cadaverous, n. 814, 819, 820, 943, 954, 5394.

[p] There is spiritual influx, but not physical influx; and therefore there is influx from the spiritual world into the natural, but not from the natural world into the spiritual, n. 3219, 5119, 5259, 5427, 5428, 5477, 6322, 9110, 9111.

All things which grow in the world, as trees, corn, flowers, grasses, fruits, and seeds, exist from no other source than the heat and light of the sun; and hence it may appear what a power of production is contained in those elements; what then must be the power of Divine light, which is Divine Truth; and of Divine heat, which is Divine Good! From them heaven exists, and consequently the world—for the world exists through heaven, as was shewn above; and this will explain in what manner it is to be understood, that all things were made by the Word, and that *without Him was not any thing made that was made;* and also that *the world was made by Him,* namely, by Divine Truth from the Lord.[a] For this reason, in the book of Genesis *mention is first made of light,* and afterwards of those things which depend on light (Gen. i. 3, 4); and hence also it is, that all things in the universe, both in heaven and in the world, have relation to good and truth, and to their conjunction, in order that they may be real existences.

139. It is to be observed, that the Divine Good and Divine Truth which are in the heavens from the Lord as a sun, are not *in* the Lord, but *from* the Lord; in the Lord there is only Divine Love, which is the Esse from which the Divine Good and Divine Truth in the heavens exist; and this also may be illustrated by comparison with the sun of the natural world; for the heat and light which are in the world, are not *in* the sun, but *from* the sun; *in* the sun there is nothing but fire, from which heat and light proceed. To *proceed* means *to exist from an Esse.*

140. Since the Lord, as a sun, is Divine Love, and Divine Love is Divine Good itself, therefore the Divine which proceeds from Him, and is His Divine in heaven, is called, for the sake of distinction, Divine Truth, although it is Divine Good united with Divine Truth. This Divine Truth is what is called the *Holy (Spirit)* proceeding from Him.

CONCERNING THE FOUR QUARTERS IN HEAVEN.

141. THERE are four quarters in heaven, as in the world; the north, the south, the east, and the west, and they are determined in both worlds by the sun; in heaven by the sun of heaven, which is the Lord, and in the world by the sun of the world: nevertheless there are great differences in the two cases.

[a] The Divine Truth proceeding from the Lord, is the only real existence, n. 6880, 7004, 8200; for by it all things were created and made, n. 2803, 2884, 5272, 7678.

The FIRST difference is, that, in the world, that quarter is called the south, where the sun is at his greatest altitude above the earth; the north, where he is in the opposite point beneath the earth; the east, where he rises at the equinoxes; and the west, where he then sets. Thus, in the world, all the quarters are determined from the south, but in heaven that quarter is called the east where the Lord appears as a sun; opposite is the west; on the right is the south, and on the left is the north, and this in whatever direction the inhabitants turn themselves. Thus, in heaven, all the quarters are determined from the east; and that quarter is called the east *(oriens,* rising) where the Lord appears as a sun, because all the *origin (origo)* of life is from Him as a sun; and also because in proportion as heat and light, or love and intelligence, are received from Him by the angels, the Lord is said to *arise* upon them. Hence also it is that the Lord is called *the East* in the Word.[x]

142. ANOTHER difference is, that the east is always before the angels, the west behind them, the south on their right and the north on their left hand; but since this cannot be easily understood in the world, because man turns his face to every quarter, therefore it shall be explained.

The whole heaven turns itself towards the Lord as to its common centre, and therefore all the angels turn themselves towards Him. That there is a universal tendency to a common centre on earth is well known; but the tendency in heaven differs from the tendency in the world; for in heaven the front or fore parts tend to the common centre, but in the world, the lower parts; and this tendency in the world, is called the centripetal force, and also gravitation. The interiors of the angels are actually turned forward, and because the interiors present themselves in the face, therefore the face determines the quarters in heaven.[y]

143. That the angels have the east before them *whithersoever they turn,* will be still less easily understood in the world, because man has every quarter before him according to the direction in which he turns himself. We will therefore explain this also.

Angels, turn and bend their faces and bodies in every direction like men, but still they have the east constantly before their eyes; because changes of aspect with angels are unlike those of

[x] The Lord, in the supreme sense, is the east, because He is the sun of heaven, which is always in its rising, and never in its setting, n. 101, 5097, 9668.

[y] All in heaven turn themselves to the Lord, n. 9828, 10130, 10189, 10420; and yet the angels do not turn themselves to the Lord, but the Lord turns them to Himself, n. 10189; for the presence of the angels is not with the Lord, but the Lord's presence is with the angels, n. 9415.

men, and are from another origin: they, indeed, appear similar, but are not so, because all determinations of aspect both with angels and spirits spring from the ruling love. We have just said, that the interiors of the angels are actually turned towards their common centre, which is the Lord as a sun in heaven; and since love is thus continually before their interiors, and the countenance exists from the interiors, and is their external form, therefore the ruling love is continually before the face. Hence the Lord as a sun is continually before the face in heaven, because He is the source from which the angels derive their love;[z] and since the Lord Himself is in His own love with the angels, therefore it is He who causes them to look to Him in whatever direction they turn. These things cannot now be further elucidated, but in the following chapters,—especially in those on Representations and Appearances, and on Time and Space, in heaven,—they will be made more plainly intelligible.

That the angels have the Lord constantly before them, has been given me to know, and also to perceive, from much experience; for whenever I have been in company with angels, the Lord has been sensibly present before my face, not seen, indeed, but still perceived in light. The angels also have frequently testified that it is so.

Because the Lord is constantly before the faces of the angels, therefore it is usual even in the world to say of those who believe in God, and love Him, that they *set Him before their eyes,* and *before their face,* and that they *look to Him* and *keep Him in view.* This mode of speaking is derived from the spiritual world, for many expressions in human language are derived from the spiritual world, although man is ignorant of their origin.

144. That there is such a turning to the Lord, is one of the wonders of heaven; for it is possible that many may be in the same place, and one may turn his face and body in one direction, and another in another, and yet all see the Lord before them; and every one has the south on his right hand, the north on his left, and the west behind. It is another of the wonders of heaven, that although the aspect of the angels is always towards the east, they have an aspect also towards the other three quarters; but their aspect towards these is from their interior sight, which is the sight of thought. It is also another wonder of heaven, that it is not lawful for any one there to stand

[z] All in the spiritual world constantly turn themselves to their own loves, and the quarters commence, and are determined, in that world from the face, 10130, 10189, 10420, 10702; for the face is formed to correspondence with the interiors, n. 4791 to 4805, 5695, and hence the interiors shine forth from the face, n. 3527, 4066, 4796, which in the angels makes one with the interiors, n. 4796, 4797, 4799, 5695, 8249. Concerning the influx of the interiors into the face and its muscles, 3631, 4800.

behind another, and to look at the back of his head; because the influx of good and truth, which is from the Lord, would be disturbed by it.

145. The angels do not see the Lord as He sees them, for they see the Lord through their eyes, but the Lord sees them in the forehead, because the forehead corresponds to love; and the Lord by love flows into their wills, and makes Himself visible to their understandings, to which the eyes correspond.[a]

146. The quarters in the heavens which constitute the Lord's celestial kingdom, differ from those which constitute His spiritual kingdom; because the Lord appears as a sun to the angels who are in His celestial kingdom, but to the angels who are in His spiritual kingdom, as a moon. Where the Lord appears is the east, but the distance between the sun and the moon in heaven is thirty degrees; consequently there is the same difference between the quarters of the celestial kingdom and those of the spiritual kingdom. That heaven is distinguished into two kingdoms, which are called the celestial kingdom and the spiritual kingdom, was shewn n. 20 to 28; and that the Lord appears in the celestial kingdom as a sun, and in the spiritual kingdom as a moon, n. 118; nevertheless, the quarters in heaven are not hereby rendered indistinct, because the spiritual angels cannot ascend to the celestial angels, nor can the celestial angels descend to the spiritual [see above, n. 35.]

147. The nature and quality of the Lord's presence in heaven may now be understood, for He is every where, and with every one, in the good and truth which proceed from Him; and consequently He is with the angels in what is His own, as was said above, n. 12. In the interiors of the angels, from which the eyes see, there is a perception of the Lord's presence, and therefore they behold Him out of themselves, because there is continuity [between the sight of the eyes and the interiors which are the origin of their sight]. Hence it is evident how the Lord is in them, and they in the Lord, according to His own words, "*Abide in Me, and I in you,*" John xv. 4. "*He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him,*" John vi. 56. The Lord's *flesh* signifies Divine Good, and His *blood*, Divine Truth.[b]

148. All the inhabitants of heaven dwell distinctly according

[a] The forehead corresponds to celestial love, and therefore *the forehead*, in the Word, signifies that love, n. 9936. The eye corresponds to the understanding, because the understanding is internal sight, n. 2701, 4410, 4526, 9051, 10569; and therefore, *to lift up the eyes* and *to see*, signifies to understand, to perceive, and to observe, n. 2789, 2829, 3198, 3202, 4083, 4086, 4339, 5684.

[b] The *flesh* of the Lord signifies His Divine Human, and the divine good of His love, n. 3813, 7850, 9127, 10283; and the *blood* of the Lord signifies divine truth, and the holy principle of faith, n. 4735,

to the quarters. They who are in the good of love dwell on the east and west: on the east they who are in clear perception of it, and on the west they who are in obscure perception of it. They who are in wisdom derived from the good of love, dwell in the south and north; they who are in the clear light of wisdom, in the south, and they who are in the obscure light of wisdom, in the north. The dwellings of the angels in the Lord's spiritual kingdom are arranged in the same manner as those of the angels of the celestial kingdom, yet with a difference according to the good of love and the light of truth derived from good. Love in the celestial kingdom, is love to the Lord, and the light of truth derived from it is wisdom; but in the spiritual kingdom it is love towards the neighbour, which is called charity, and the light of truth thence derived is intelligence, which is likewise called faith: see above, n. 23. They differ, also, as to the quarters; for the quarters in the two kingdoms are distant thirty degrees from each other, as was said just above, n. 146.

149. In every society of heaven the same arrangement prevails. They who are in the most intense love and charity are in the east, and in the west are they who are in less: they who are in the greatest light of wisdom and intelligence are in the south, and they who are in less are in the north. The angels dwell thus distinctly because every society is an image of the whole heaven, and also is heaven in miniature,—see above, n. 51 to 58, —and the same order prevails in their assemblies. They are brought into this order as a consequence of the form of heaven, by virtue of which every one knows his own place. The Lord also provides that in every society there may be some of every class, to the intent that the form of heaven may be, in every part, the same: nevertheless the arrangement of the universal heaven differs from that of each society, as a whole differs from its parts; for the societies which are in the east excel the societies which are in the west, and those which are in the south excel those which are in the north.

150. Hence it is that the quarters in the heavens signify the qualities which peculiarly characterise the angels who dwell there: thus, the east signifies love and its good in clear perception; the west the same in obscure perception; the south wisdom and intelligence in clear light, and the north the same in obscure light. From this signification of the quarters in heaven, they have a similar signification in the internal, or spiritual, sense of the Word;[c] for the internal, or spiritual, sense of the Word is in perfect agreement with the things which exist in heaven.

6978, 7317, 7326, 7846, 7850, 7877, 9127, 9393, 10026, 10033, 10152, 10204.

[c] *The east*, in the Word, signifies love in clear perception, n. 1250, 3708; *the west*, love in obscure perception, n. 3708, 9653; *the south*,

151. The order of hell is the reverse of the order of heaven; for the infernals do not look to the Lord as a sun or as a moon, but backwards from the Lord to that thick darkness [*caliginosum*] which is in the place of the sun of the world, and to the darkness [*tenebrosum*] which is in the place of the moon of the earth. They who are called *genii* look to the thick darkness which is in the place of the sun of the world, and they who are called *spirits* look to the darkness which is in the place of the moon of the earth.[d]—That the sun and moon of the natural world do not appear in the spiritual world, but, instead of the sun, thick darkness opposite to the sun of heaven, and, instead of the moon, darkness opposite to the moon of heaven, may be seen above, n. 122: the quarters in hell are, therefore, opposite to the quarters in heaven. The thick darkness and the darkness are in the east; the west is where the sun of heaven is; the south is on the right, and the north on the left; and this relation also continues in whatever direction the body is turned; nor can it be otherwise, because, with the infernals, every tendency of the interiors, and thence every determination, looks towards it and strives to preserve it. That the direction of the interiors, and thence the actual determination of all in the other life, is according to their love, was shewn above, n. 143: but the love of those who are in the hells is the love of self and the love of the world, and those loves are signified by the sun and moon of the natural world [see n. 122]; they are, also, the opposites of love to the Lord and love towards the neighbour.[e] Hence it is that evil spirits turn themselves towards those dark appearances [*caligines*], and backwards from the Lord. They who are in the hells dwell, also, according to their quarters. They who are in evils which spring from self-love, dwell from the east to the west; and they who are in the falses of evil, dwell from the south to the north: but on this subject more will be said shortly, when we come to treat of the hells.

152. When any evil spirit gains admission amongst the good, the quarters are so confounded, that the good scarcely know where their east is. I have sometimes perceived this to be the case, and have also been informed of it by spirits, who complained on such occasions.

a state of light, or of wisdom and intelligence, n. 1458, 3708, 5672; and *the north*, that state in obscurity, n. 3708.

[d] Who, and of what quality they are who are called *genii* and *spirits*, n. 947, 5035, 5977, 8593, 8622, 8625.

[e] They who are in the love of self and the love of the world turn themselves backwards from the Lord, n. 10130, 10189, 10420, 10702. Love to the Lord and charity towards the neighbour make heaven, but the love of self and the love of the world make hell, because they are opposites, n. 2041, 3610, 4225, 4776, 6210, 7366, 7369, 7490, 8237, 8678 10455, 10741 to 10745.

153. Evil spirits sometimes appear to be turned to the quarters of heaven, and then they have intelligence and the perception of truth, but no affection of good; and therefore as soon as they turn themselves backwards to their own quarters, they cease to be in intelligence and in the perception of truth, and say, that the truths which they had before heard and perceived, were not truths, but falses: they also desire that falses should be truths. Concerning this turning, I have been told that the understanding of the wicked can be so turned, but not the will; and that this is provided of the Lord, to the intent that every one may be able to see and acknowledge truths; but, nevertheless, that no one receives them unless he is in good, because it is good which receives truths, and not evil. The case is similar with man, in order that he may be amended by truths; but still he is not amended, except in proportion as he is in good: on this account man can be turned to the Lord in like manner, but if he is in evil as to life, he soon turns himself back again, and confirms in himself the falses of his own evil in opposition to the truths which he understood and saw: this takes place when he thinks within himself from his own interior.

CONCERNING CHANGES OF STATE WITH THE ANGELS IN HEAVEN.

154. By changes of state with the angels, are meant their changes as to love and faith, and thence as to wisdom and intelligence, and thus as to the states of their life. States are predicated of life, and of those things which relate to life; and since angelic life is the life of love and of faith, and thence of wisdom and intelligence, therefore states are predicated of those principles, and are called states of love and faith, and states of wisdom and intelligence. How these states are changed with the angels, shall now be described.

155. The angels are not constantly in the same state as to love, nor, consequently, as to wisdom, for all their wisdom is from love and according to love. Sometimes they are in a state of intense love, and sometimes in a state of love not so intense, decreasing by degrees from its greatest to its least intensity. When they are in the greatest degree of love, they are in the light and heat of their life, or in their brightness and delight; but when they are in the least degree, they are in shade and cold, or in their state of obscurity and undelight, from which they return again to the first, and so on. These states do not succeed each other uniformly, but with variety, like the varia-

tions of the state of light and shade, and of heat and cold; or like morning, noon, evening, and night, in every natural day, which change, with perpetual variety, within the year. These natural similitudes are, also, correspondences, for the morning corresponds to a state of love in brightness; noon to a state of wisdom in brightness; evening to a state of wisdom in obscurity; and night to a state of no love and wisdom; but night has no correspondence with the states of the life of those who are in heaven. There is a correspondence there with the twilight which precedes the morning, but the correspondence of night is with those who are in hell.[f] From this correspondence *days* and *years*, in the Word, signify states of life in general; *heat* and *light*, love and wisdom; *morning*, the first and highest degree of love; *noon*, wisdom in its light; *evening*, wisdom in its shade; *daybreak*, the obscurity which precedes the morning; and *night*, the privation of love and wisdom.[g]

156. The states of all things, which are around the angels and before their eyes, are also changed with the states of their interiors which are of their love and wisdom; for the things which are without the angels, assume an appearance according to those which are within them; but what those things are, and their quality, will be described when we come to treat of representatives and appearances in heaven.

157. Every individual angel undergoes and passes through such changes of state, and so does every society as a whole, but still with variety, because every one differs in love and wisdom; for they who are in the centre are in a more perfect state than they who are around them: and perfection diminishes successively from the centre to the extreme circumferences of each society (see n. 23 and 128). It would be too prolix to specify all the differences of state in the angels and angelic societies, for every one undergoes changes according to the quality of his love and faith; so that one is in his brightness and delight when another is in his obscurity and undelight, and this at the same time and within the same society. The changes in one society also differ from those in another, and those in the societies of the celestial kingdom from those in the societies of

[f] In heaven there is no state corresponding to night, but to the twilight which precedes morning, n. 6110, and signifies a middle state between the last and the first, n. 10134.

[g] The vicissitudes of states as to illustration and perception in heaven, are as the times of the day in the world, n. 5672, 5962, (6310), 8426, 9213, 10605. *Day* and *year*, in the Word, signify all states in general, n. 23, 487, 488, 493, 893, 2788, 3462, 4850, 10656; *morning* signifies the beginning of a new state, and a state of love, n. 7218, 8426, 8427, 10114, 10134; *evening* signifies a state of closing light and love, n. 10134, 10135, and *night* signifies a state of no love and faith, n. 221, 709, 2352, 6000, 6110, 7870, 7947.

the spiritual kingdom. These differences in the changes of state are, in a general point of view, like the variations of the state of the day in different climates on the earth, where it is morning with some when with others it is evening; warm with some and cold with others, and *vice versâ*.

158. The angels say that such changes of state prevail in heaven from several causes: the *first* is, that the delight of life and of heaven, which results from love and wisdom derived from the Lord, would gradually lose its value, if they were always in it; as is the case with those who are in the enjoyment of delights and pleasures without variety. A *second* cause is, that angels have a selfhood as well as men; that this consists in loving themselves; that all who are in heaven are withheld from their selfhood, and are in love and wisdom so far as they are withheld from it by the Lord; that in proportion as they are not withheld, they are in the love of self, and that, since every one loves his selfhood and is attracted by it,[h] therefore they have changes of state or successive vicissitudes. A *third* cause is, that they are perfected by these changes, for they are thus habitually held in love to the Lord, and withheld from the love of self; and their perception and sense of good is rendered more exquisite by such alternations of delight and undelight.[i] The angels also said that the Lord does not produce their changes of state—because the Lord, as a sun, is always flowing in with heat and light, that is, with love and wisdom—but that the cause is in themselves, because they love their selfhood, which continually draws them away from the Lord; and this they illustrated by a comparison from the sun of the world; for the changes of the state of heat and cold, and of light and shade, every year and every day, do not originate in the sun—because the sun stands still—but they are caused by the motion of the earth.

159. It has been shewn me how the Lord, as a sun, appears to the angels in the celestial kingdom in their first state, how in the second, and how in the third. The Lord, as a sun, was at first seen glowing and glittering with a splendour which cannot be described; and it was told me that He appears thus to the angels in their first state. Afterwards there was seen a great dusky belt round the sun, which caused a gradual abatement in its glowing and glittering radiance; and it was told me, that the sun appears to them in this manner in their second state.

[h] The selfhood of man consists in loving himself, n. 694, 731, 4317, 5660, and this must be separated, in order that the Lord may be present, n. 1023, 1044: it is actually separated, when any one is held in good by the Lord, n. 9334, 9335, 9336, 9447, 9452, 9453, 9454, 9938.

[i] The angels are perfected to eternity, n. 4803, 6648. In heaven one state is never exactly like another, and hence is perpetual perfection, n. 10200.

The belt next seemed to become gradually more dusky, and the sun less glowing, until at length it became apparently quite white; and it was told me, that the sun appears so to the angels in their third state. That white orb was then seen to advance to the left, towards the moon of heaven, and to add itself to her light, in consequence of which the moon shone with unusual brightness; and it was told me, that this was the fourth state to the angels of the celestial kingdom, and the first to those of the spiritual kingdom; that the changes of state in each kingdom are thus alternate, yet not in the whole kingdom at once, but in one society after another; and also, that these vicissitudes do not return at stated periods, but occur to them sooner or later, without their previous knowledge. The angels say also that the sun is not so changed in itself, nor does it really so advance [towards the moon]; but that it appears to do so according to the successive progressions of their states, because the Lord appears to every one according to the quality of his state: that therefore, when they are in intense love, the Lord as a sun appears glowing, and, according to the decrease of their love, less glowing, and at length white; and that the quality of their state was represented by the dusky belt, which occasioned in the sun those apparent variations in its flame and light.

160. When the angels are in their last state, which is when they are in their selfhood, they begin to be sad. I have conversed with them when they were in that state, and have seen their sadness; but they said that they hoped soon to return to their pristine state, and thus, as it were, again into heaven; for it is heaven to them to be withheld from their selfhood.

161. There are also changes of state in the hells, but these will be described when we come to treat of hell.

CONCERNING TIME IN HEAVEN.

162. Although all things in heaven have their successions and progressions as in the world, still the angels have no notion or idea of time and space, and indeed they are altogether ignorant what time and space are. We shall therefore now speak of time in heaven, and in a distinct chapter concerning space.

163. The angels do not know what time is,—although all things with them are in successive progression as in the world, and that so completely that there is no difference,—because in heaven there are not years and days, but changes of state: where years and days are, there are *times*, but where changes of state are, there are *states*

164. There are times in the world, because the sun of the world appears to proceed successively from one degree in the heavens to another, and thus to cause the times, or as they are called, the *seasons*, of the year; besides which, he apparently revolves round the earth, and thus causes the times which are called times of the day. Both these changes occur at regular intervals, but it is otherwise with the sun of heaven; for that sun does not, by successive progressions and circumgyrations, cause years and days, but, to appearance, changes of state; and these not at regular intervals, as was shewn in the last chapter; and hence the angels cannot have any idea of time, but they have in its place an idea of state. What state is, may be seen above, n. 154.

165. Since angels have no idea derived from time, like men in the world, therefore also they have no idea of time itself, nor of anything which relates to time. They do not even know what is meant by a year, a month, a week, a day, an hour, to-day, to-morrow, yesterday; and when they hear them named by man (for angels are always adjoined to man by the Lord), they have only a perception of states, and of such things as relate to state: thus the natural ideas of man are turned into spiritual ideas with the angels. Hence it is that *times*, in the Word, signify *states*, and that parts of time, as those above mentioned, signify spiritual things which correspond to them.[k]

166. The case is the same with all things which exist from time, as the four seasons of the year, which are called spring, summer, autumn, and winter; the four times of the day, which are called morning, noon, evening, and night; the four ages of man, which are called infancy, youth, manhood, and old age; and all other periods which exist from time, or succeed according to time. In thinking of them man thinks from time, but an angel thinks from state, so that what is derived from time in the thought of man, is turned into an idea of state with an angel: spring and morning are turned into the idea of a state of love and wisdom like that of the angels in their first state; summer and noon into an idea of love and wisdom as they prevail in their second state; autumn and evening, such as they are in their third state; and night and winter into an idea of the state which exists in hell; and hence it is, that similar things are

[k] *Times* in the Word signify states, n. 2788, 2838, 3254, 3356, 4814, 4901, 4916, 7218, 8070, 10133, 10605. The angels think without an idea of time and space, n. 3404. Why they do so, n. 1274, 1382, 3356, 4882, 4901, 6110, 7218, 7381. What a *year* signifies in the Word, n. 487, 488, 493, 893, 2906, 7828, 10209; and a *month*, n. 3814; and a *week*, n. 2044, 3845; and a *day*, n. 23, 487, 488, 6110, 7680, 8426, 9213, 10132, 10605; and *to-day*, n. 2838, 3998, 4304, 6165, 6984, 9939; and *to-morrow*, n. 3998, 10497; and *yesterday*, n. 6983, 7114, 7140.

signified in the Word by those times, [see above, n. 155]. It may now be understood in what manner the natural ideas which are in the thought of man, are turned into spiritual ideas in the mind of the angels who attend him.

167. Since angels have no idea of time, they have a different idea of eternity from that which is entertained by men on earth; for eternity is perceived by them as *infinite state*, not as *infinite time*.[1] I was once thinking about eternity, and by the idea of time I could perceive what was [meant by the expression] *to eternity*, namely, existence without end; but I could form no conception of what was *from eternity*, and therefore none of what God had done from eternity before creation. When anxiety arose in my mind on this account, I was elevated into the sphere of heaven, and thus into that perception of eternity in which the angels are, and then I was enlightened to see that eternity must not be thought of from time, but from state; and that, in such case, there is a perception of what is *from eternity*, which also was communicated to me.

168. The angels who speak with men, never speak by the natural ideas which are proper to man, and are derived from time, space, materiality, and such things as are analogous to them; but by spiritual ideas, which are derived from states, and their various changes, within the angels and out of them; nevertheless, angelic ideas, which are spiritual, when they flow in with man, are turned in an instant, and of themselves, into natural ideas proper to man, to which they exactly correspond. This change is unknown to the angels, and to men also, although the influx of heaven into man is all effected in this manner. Certain angels were admitted more nearly than is usual into my thoughts, and even into my natural thoughts, in which were many ideas derived from time and space; but they understood nothing, and therefore suddenly retired, and I afterwards heard them conversing and saying, that they had been in darkness. It has been granted me to know by experience, how entirely ignorant the angels are of time. A certain angel from heaven was of such a character, that he could be admitted into natural ideas, such as men have, and I therefore conversed with him as man with man. At first he did not know what it was that I called time, so that I was obliged to inform him in what manner the sun appears to revolve round the earth and cause years and days; and that hence the years are distinguished into four seasons, and also into months and weeks, and the days into twenty-four hours, and that these recur at regular intervals; and that this is the origin of times. On hearing this he was much surprised, and said, that he knew nothing of such things, but that he knew

[1] Men have an idea of eternity with time, but the angels, without time, n. 1382, 3404, 8325.

what states are. In the course of our conversation I also observed, that it is known in the world that there is no time in heaven, or, at least, that men speak as if they knew it; for they say of those who die, that they *leave the things of time,* and that they pass *out of time,* by which they mean out of the world. I observed also, that it is known by some that times, in their origin, are states, from this circumstance, that times are altogether according to the states of affection in which men are; short, to those who are in agreeable and glad affections; long, to those who are in disagreeable and sorrowful affections; and various, to those who are in states of hope and expectation; and that, on this account, the learned investigate what time and space are; and that some of them know that time belongs to the natural man.

169. The natural man may imagine that he would be deprived of all thought, if the ideas of time, space, and material things, were taken away, for on these ideas are founded all the thought proper to man;[m] but he may rest assured, that the thoughts are limited and confined in proportion as they partake of time, space, and material things; and that they are not limited, but extended, in proportion as they do not partake of them, because the mind is so far elevated above the things of the body and the world. Hence the angels have wisdom, and their wisdom is called incomprehensible, because it does not fall into ideas which are derived from natural things alone.

CONCERNING REPRESENTATIVES AND APPEARANCES IN HEAVEN.

170. The man who thinks only from natural light, cannot comprehend how any thing in heaven can be similar to what exists in the world; because from that light he has thought, and confirmed himself in the idea, that angels are merely minds, and that minds are a sort of ethereal puffs of breath which, therefore, have no senses like a man, nor eyes, nor, consequently any objects of sight; when yet angels have all the senses which men have, but in a much more exquisite manner; and the light, by which they see, is much brighter than the light by which man sees. That angels are men in the most perfect human form, and that they enjoy every sense, may be seen above, n. 73 to 77; and that the light in heaven is much brighter than the light in the world, n. 126 to 132.

[m] Man does not think without an idea of time, as the angels do. n. 3404.

171. The nature and quality of the objects which appear to the angels in the heavens, cannot be briefly described; for the most part they are like things on the earth, but in form more perfect, and in number more abundant. The existence of such things in heaven is evident from those which were seen by the prophets: as by Ezekiel, where he speaks of the new temple and the new earth, which are described from chap. xl. to xlviii.; by Daniel from chap. vii. to xii.; by John from the first chapter of the Apocalypse to the last; and by others, who are mentioned both in the historical and the prophetic books of the Word. They saw these things when heaven was open to them, and heaven is said to be *opened,* when the interior sight, which is the sight of the spirit of man, is opened; for the things which are in heaven cannot be seen with the bodily eyes, but with the eyes of the spirit, which are opened when it pleases the Lord; and then man is withdrawn from the natural light of the bodily senses, and is elevated into spiritual light, in which he is as to his spirit. In that light I have seen the things which exist in heaven.

172. Although the objects which appear in the heavens, are, for the most part, similar to those which exist on earth, still they are not similar as to essence; for all things which are in the heavens exist from the sun of heaven, while those which are on earth exist from the sun of the world; and the things which exist from the sun of heaven are called spiritual, but those which exist from the sun of the world are called natural.

173. The phenomena which exist in heaven do not exist in the same *manner* as those on earth, for all things in the heavens exist from the Lord, according to their correspondence with the interiors of the angels. The angels have interior things and exterior things; the interior have relation to love and faith, and thus to will and understanding,—for the will and understanding are their receptacles,—and the exterior things which surround them, correspond to their interiors, as may be seen above, n. 87 to 115. This may be illustrated by the law of heat and light in heaven, for the angels have heat according to the quality of their love, and light according to the quality of their wisdom, [see n. 128 to 134;] and the case is similar with all other things which appear to the senses of the angels.

174. Whenever it has been granted me to be in company with angels, the objects in heaven have appeared so exactly like those in the world, that I knew no other than that I was in the world, and in the palace of an earthly king. I also conversed with the angels as man with man.

175. Since all things which correspond to the interiors also represent them, therefore they are called REPRESENTATIVES; and since they vary according to the states of the interiors of angels, therefore they are called APPEARANCES, although the

objects which appear before the eyes of the angels in heaven, and which are perceived by their senses, appear and are perceived in as lively a manner as those which are on the earth appear to man, and indeed much more clearly, distinctly, and perceptibly. The appearances which exist from this origin in heaven, are called *real appearances*, because they really exist; but there are also appearances which are not real, because, although they indeed appear, they do not correspond to the interiors:[n] concerning these we shall speak hereafter.

176. To illustrate the nature and quality of the objects which appear to the angels according to correspondences, I will mention only one single instance. To those who are in intelligence, there appear gardens and paradises, full of trees and flowers of every kind, planted in the most beautiful order, and so interwoven as to form arbours, with entrances of verdant fret-work, and walks around them, arranged with such beauty as no language can describe. They who are distinguished for intelligence walk in these paradises, and gather flowers, and weave garlands, with which they adorn little children. There are also species of trees and flowers in them, which were never seen, and which could not exist in the world; and the trees bear fruits, according to the good of love in which the intelligent are principled. Such things are seen by them, because a garden and a paradise, and fruit-bearing trees and flowers, correspond to intelligence and wisdom.[o] That there are such things in heaven, is also known

[n] All things which are visible amongst the angels are representative, n. 1971, 3213 to 3227, 3342, 3475, 3485, 9481, 9543, 9576, 9577, so that the heavens are full of representatives, n. 1521, 1532, 1619, which are beautiful in proportion as they are more interior, n. 3475. Representatives in the heavens are *real* appearances, because they are from the light of heaven, n. 3485. The divine influx is turned into representatives in the superior heavens, and thence also in the inferior heavens, n. 2179, 3213, 9457, 9481, 9576, 9577. Things are called *representative* which appear before the eyes of the angels in such forms as are in nature, that is, in the world, n. 9577, and internal things are thus turned into external, n. 1632, 2987 to 3002. The nature of representatives in heaven is illustrated by various examples, in n. 1521, 1532, 1619 to 1628, 1807, 1973, 1974, 1977, 1980, 1981, 2299, 2601, 2761, 2762, 3217, 3219, 3220, 3348, 3350, 5198, 9090, 10278. That all things which appear in heaven are according to correspondence, and are called representatives, is shewn in n. 3213 to 3216, 3342, 3475, 3485, 9481, 9574, 9576, 9577, and that all correspondences are representative, and also significative, in n. 2896, 2987 to 2099, 3002, 3225.

[o] A *garden* and *paradise* signify intelligence and wisdom, n. 100, 108, 3220. What is meant by *the garden of Eden* and *the garden of Jehovah*, n. 99, 100, 1588. Concerning paradisiacal scenes and their magnificence in the other life, n. 1122, 1622, 2296, 4528, 4529. *Trees* signify perceptions and knowledges, from which wisdom and intelli-

on earth, but only to those who are in good, and who have not extinguished in themselves the light of heaven by mere natural light and its fallacies; for they think and say, when speaking of heaven, that such things are there *as eye hath not seen nor ear heard.*

CONCERNING THE GARMENTS WITH WHICH THE ANGELS APPEAR CLOTHED.

177. Since angels are men, and live together in society like men on earth, therefore they have garments, houses, and other things of the same kind, but with this difference, that they are all more perfect, because angels exist in a more perfect state [than men]; for as angelic wisdom exceeds human wisdom so greatly as to be ineffable, so all things which the angels perceive and which are visible before them, exceed earthly things, because they correspond to their wisdom, [see above, n. 173.]

178. The garments with which the angels are clothed, like all other things in heaven, correspond; and because they correspond, they also really exist, [see above, n. 175:] and since the garments of angels correspond to their intelligence, therefore all in heaven appear clothed according to their intelligence; and because some excel others in intelligence, [n. 43, 128,] therefore they are more beautifully clad. The most intelligent have garments which glitter as with flame, and some are resplendent as with light; while the less intelligent have garments of clear or opaque white without splendour, and the still less intelligent have garments of various colours; but the angels of the inmost heaven are naked.

179. Since the garments of the angels correspond to their intelligence, therefore they correspond also to truth, because all intelligence is from Divine Truth; so that whether we say that angels are clothed according to intelligence, or according to Divine Truth, it is the same thing. The garments of some glitter as with flame, and those of others are resplendent as with light, because flame corresponds to good, and light to truth derived from good:[p] again, the garments of some are of a clear

gence are derived, n. 103, 2163, 2682, 2722, 2972, 7692, and *fruits* signify the goods of love and charity, n. 3146, 3690, 9337.

[p] *Garments*, in the Word, signify truths, from correspondence, n. 1073, 2576, 5319, 5554, 9212, 9216, 9952, 10536; because truth invests good, n. 5248. *A veil* or covering signifies the intellectual principle, because the intellect is the recipient of truth, n. 6378. *Bright*

or opaque white without splendour, and those of others are of various colours, because the Divine Good and Truth are less refulgent, and are also variously received by those who are less intelligent.[q] *White* also, both clear and opaque, corresponds to *truth*;[r] and *colours* to *the varieties of truth.*[s] The angels of the inmost heaven are naked, because they are in innocence, and innocence corresponds to nakedness.[t]

180. Since the angels are clothed in heaven, they have therefore so appeared when seen in the world; as when they were seen by the prophets, and also at the Lord's sepulchre; where "*their countenance was like lightning*," and "*their raiment glittering and white*," (Matt. xxviii. 3; Mark xvi. 5; Luke xxiv. 4; John xx. 12, 13); and they who were seen in heaven by John had "*garments of fine linen and white*," Apoc. iv. 4; chap. xix. 14. Because intelligence is from Divine Truth, therefore the garments of the Lord, at His transfiguration, were "*glittering and white as light*," (Matt. xvii. 2; Mark ix. 3; Luke ix. 29); and that light is Divine Truth proceeding from the Lord, may be seen above, n. 129. Hence it is that *garments*, in the Word, signify truths, and intelligence derived from truths; as in John: "*They who have not defiled their garments, shall walk with Me in white, for they are worthy. He that overcometh, the same shall be clothed in white raiment*," chap. iii. 4, 5. "*Blessed is he that watcheth and keepeth his garments*," chap. xvi. 15. And concerning Jerusalem, by which is meant the church which is in truth,[u] it is thus written in Isaiah: "*Awake,*

garments of fine linen signify truths derived from the Divine, n. 5319, 9469. *Flame* signifies spiritual good, and *light from flame*, truth from that good, n. 3222, 6832.

[q] Angels and spirits appear clothed with garments according to their truths, and thus according to their intelligence, n. 165, 5248, 5954, 9212, 9216, 9814, 9952, 10536. The garments of the angels are sometimes splendid, and sometimes not so, n. 5248.

[r] *Brightness* and *whiteness*, in the Word, signify truth, because they are derived from the light of heaven, n. 3301, 3993, 4007.

[s] Colours in heaven are variegations of light, n. 1042, 1043, 1053, 1624, 3993, 4530, 4742, 4922, and signify various things which relate to intelligence and wisdom, n. 4530, 4922, 9466. The precious stones in the Urim and Thummim, according to their colours, signified all things of truth derived from good in the heavens, n. 9865, 9868, 9905. So far as they partake of *redness*, colours signify good; and so far as they partake of *white*, they signify truth, n. 9476.

[t] All in the inmost heaven are innocences, and therefore they appear naked, n. 154, 165, 297, 2736, 3887, 8375, 9960. Innocence itself is represented in the heavens by nakedness, n. 165, 8375, 9960. To the innocent and the chaste, nakedness is no shame, because it is without offence, n. 165, 213, 8375.

[u] *Jerusalem* signifies the church in which there is genuine doctrine, n. 402, 3654, 9166.

put on strength, O Zion; put on thy beautiful garments, O Jerusalem," lii. 1; and in Ezekiel, *"I girded thee about with fine linen, and covered thee with silk. Thy raiment was of fine linen and silk,"* xvi. 10, 13; not to mention many other passages. They who are not in truths, are said not to be clothed with a wedding garment; as in Matthew, *"When the king came in, he saw there a man who had not on a wedding garment; and he said to him, friend, how camest thou in hither not having a wedding garment?* wherefore he was *cast into outer darkness,"* xxii. 12, 13. The house where the marriage was celebrated signifies heaven and the church, on account of the Lord's conjunction with them by his divine truth; and therefore the Lord, in the Word, is called the *Bridegroom* and *Husband,* and heaven and the church, the *bride* and *wife.*

181. The garments of the angels do not merely appear to be garments, but they really are garments, for they not only see them, but feel them, and have many changes, which they take off and put on, laying aside those which are not in use, and resuming them when they come into use again. That they are clothed with a variety of garments, I have witnessed a thousand times; and when I enquired whence they obtained them, they told me, "from the Lord," and that they receive them as gifts, and that they are sometimes clothed without knowing how. They also said that their garments are changed according to the changes of their state; that in their first and second states they are a clear, shining white, and in the third and fourth states they are rather more dim; and that this also is from correspondence, because their changes of state are changes as to intelligence and wisdom, concerning which see above, n. 154 to 161.

182. Since every one in the spiritual world is clothed according to his intelligence, and thus according to the truths from which his intelligence is derived, it follows that they who are in hell, being without truths, appear only in garments which are tattered, foul, and disgusting, each according to his insanity; nor can they wear any others. The Lord permits them to be clothed in this manner, that they may not appear naked.

CONCERNING THE HABITATIONS AND MANSIONS OF THE ANGELS.

183. Since there are societies in heaven, and the angels live as men, it follows that they have habitations, and that they are various according to their condition—magnificent for those who are in a state of dignity, and less magnificent for those who are

in a lower state. I have occasionally conversed with angels concerning the habitations of heaven, and told them that scarcely any one at this day is disposed to believe that angels have habitations and mansions; some because they do not see them, others because they do not know that angels are men, and others because they believe that the angelic heaven is the heaven above them which they see with their eyes; and, because it appears empty, and they suppose angels to be ethereal forms, they conclude that they live in the ether. Besides, they do not comprehend how there can be such things in the spiritual world as exist in the natural world, because they know nothing concerning what is spiritual. The angels replied, that they know such ignorance prevails in the world at this day, and are surprised that it exists chiefly within the church, and more amongst the intelligent there than amongst those whom *they* call the simple. They said further, that they who are so ignorant might know from the Word that angels are men, because they who have been seen were seen as men; and because the Lord, who took with Him all His Human, was also seen as a man; and that it follows, because they are men, that they have mansions and habitations, and that although they are called spirits they are not mere ethereal forms which flit about in the air, as some ignorantly suppose. Such ignorance they call insanity. They also declared that the truth might be known if men would think of angels and spirits apart from their preconceived opinions, and that they do so when the question, *whether it is so,* is not made the immediate subject of enquiry; for every one has a general idea that angels are in the human form; that they have dwellings, which they call the habitations of heaven, and that they are more magnificent than earthly habitations; but this general idea, which flows from heaven, is instantly annihilated, when the question, *whether it is so,* is made the central object of thought. This occurs chiefly with the learned, who, by self-intelligence, have closed heaven against themselves, and shut out its light. The case is similar with respect to a belief in the life of man after death. They who speak about it, and do not think at the same time from their acquired erudition concerning the soul, or from the doctrine of its re-union with the body, believe that they shall live as men after death; that they shall dwell amongst angels if they have lived well, and see magnificent objects, and be sensible of joys; but as soon as they revert to the doctrine of re-union with the body, or to the common hypothesis concerning the soul, the thought occurs, whether the soul is of such a nature,—that is, *whether it is so,*—their former idea is dissipated.

184. But it is better to adduce the evidence of experience. Whenever I have conversed with the angels mouth to mouth, I have been present with them in their habitations, which are ex-

actly like the habitations on earth called houses, but more beautiful. They contain chambers, inner rooms, and bed-chambers, in great numbers; courts also, and around them gardens, shrubberies, and fields. Where the angels live in societies, their habitations are contiguous, or near to each other, and arranged in the form of a city, with streets, ways, and squares, exactly like the cities on our earth; and it has been granted me to walk through them, and to look about on every side, and occasionally to enter the houses. This occured when I was in a state of full wakefulness, and my interior sight was opened.[x]

185. I have seen palaces in heaven magnificent beyond description. Their upper parts were refulgent as if they were pure gold, and their lower parts as if they were precious stones: some were more splendid than others, and the splendour without was equalled by the magnificence within. The apartments were ornamented with decorations, which neither language nor science can adequately describe. On the south were paradises, in which all things were similarly resplendent; for in some places the leaves of the trees were like silver and the fruits like gold, while the colours of the flowers, which were arranged in beds, appeared like rainbows; and the grounds were contiguous to other palaces, which terminated the view. Such is the architecture of heaven, that one might say it is the very art itself; nor is this to be wondered at, because the art itself is from heaven. The angels said that such things, and innumerable others still more perfect, are presented before their eyes by the Lord, but that nevertheless, they delight their minds more than their eyes, because in everything they see correspondences, and, by correspondences, things divine.

186. Concerning correspondences I have also been informed, that not only the palaces and houses, but the minutest particulars both within and without them, correspond to interior things which are in the angels from the Lord; that an entire house corresponds to their good, and the various things within it to the various particulars of which their good is composed;[y] and that all things out of the house correspond to their truths which are derived from good, and also to their perceptions and knowledges; that since the whole corresponds to the goods and truths appertaining to the angels from the Lord, therefore they correspond to

[x] The angels have cities, palaces, and houses, n. 940, 941, 942, 1116, 1626, 1627, 1628, 1630, 1631, 4622.

[y] *Houses* and the things which they contain signify those things in man which are of his mind, that is, his interiors, n. 710, 2233, 2331, 2559, 3128, 3538, 4973, 5023, 6106, 6690, 7353, 7848, 7910, 7929, 9150; consequently which relate to good and truth, n. 2233, 2331, 2559, 4982, 7848, 7929. *Inner rooms* and *bed-chambers* signify interior things, n. 3900, 5694, 7353. The *roof of a house* signifies what is inmost, n. 3652, 10184. A *house of wood* signifies what is of good, and a *house of stone* what is of truth, n. 3720.

their love and thence to their wisdom and intelligence; because love is of good; wisdom also is of good and at the same time of truth; and intelligence is of truth derived from good. These interior things are perceived by the angels when they look at those objects, and on this account they delight and affect their minds more than their eyes.

187. Hence it is evident why the Lord called Himself the temple which is in Jerusalem, John ii. 19, 21;[z] and why the New Jerusalem appeared of pure gold, its gates of pearls, and its foundations of precious stones, Apoc. xxi.: namely, because *the temple* represented the Divine Human of the Lord; and the *New Jerusalem* signifies the church which is to be established hereafter. Its *twelve gates,* denote the truths which lead to good; and its *foundations,* the truths on which it is founded.[a]

188. The angels who constitute the Lord's celestial kingdom dwell, for the most part, in elevated places, which appear like mountains rising from the ground. They who constitute the Lord's spiritual kingdom, dwell in less elevated places, which appear like hills; but the angels who are in the lowest parts of heaven dwell in places which appear like rocks of stone. This also arises from correspondence, for interior things correspond to things superior, and exterior things to things inferior;[b] and hence it is that *mountains,* in the Word, signify celestial love; *hills,* spiritual love; and *rocks,* faith.[c]

[z] The *house of God,* in the supreme sense, signifies the Divine Human of the Lord, as to divine good, but the *temple,* as to divine truth; and, in the respective sense, heaven and the church as to good and truth, n. 3720.

[a] *Jerusalem* signifies the church in which there is genuine doctrine, n. 402, 3654, 9166, and *gates* signify introduction to the doctrine of the church, and by doctrine into the church, n. 2943, 4477, and *foundation* signifies truth on which heaven, the church, and doctrine are founded, n. 9643.

[b] In the Word interior things are expressed by superior, and superior things signify things interior, n. 2148, 3084, 4599, 5146, 8325. *High* signifies what is internal, and also heaven, n. 1735, 2148, 4210, 4599, 8153.

[c] In heaven there appear mountains, hills, rocks, valleys, and countries, exactly as in the world, n. 10608. Angels who are in the good of love dwell on mountains; they who are in the good of charity on hills; and they who are in the good of faith on rocks, n. 10438; and, therefore, *mountains,* in the Word, signify the good of love, n. 795, 4210, 6435, 8327, 8758, 10438, 10608; *hills,* the good of charity, n. 6435, 10438; and *rocks,* the good and truth of faith, n. 8581, 10580. *Stone,* of which a rock consists, also signifies the truth of faith, n. 114, 643, 1298, 3720, 6426, 8609, 10376, and hence it is, that *mountains* signify heaven, n. 8327, 8805, 9420; and the *top of a mountain,* the supreme of heaven, n. 9422, 9434, 10608. On this account the ancients celebrated holy worship on mountains, 796, 2722.

189. There are also angels who do not live in societies, but in separate houses. These dwell in the midst of heaven, and are the best of angels.

190. The houses in which the angels dwell, are not constructed (by hand) like houses in the world, but are given them freely by the Lord, according to their reception of good and truth: they also vary a little according to the changes of the state of their interiors spoken of above, n. 154 to 160. All things whatsoever which the angels possess, they hold as gifts from the Lord, and they are supplied with every thing they need.

CONCERNING SPACE IN HEAVEN.

191. Although all things in heaven appear to be in place and in space exactly as they do in the world, still the angels have no notion or idea of place and space. This must of necessity appear paradoxical, and since the subject is of great importance, I shall endeavour to explain it clearly.

192. Changes of place in the spiritual world are effected by changes of the state of the interiors, so that they are nothing but changes of state.[d] By such changes I also have been conducted by the Lord into the heavens, and to various earths in the universe; but I was present there as to the spirit only, whilst the body remained in the same place[e] [on earth]. All the angels move in this manner, and hence they have no distances; and since they have no distances, they have no spaces, but instead of spaces they have states and their changes.

193. Change of place being only change of state, it is evident that approximations are similitudes of the state of the interiors, and that removals are dissimilitudes; and hence it is that they

[d] Places and spaces, in the Word, signify states of life, n. 2625, 2837, 3356, 3387, 7381, 10580; from experience, n. 1274, 1277, 1376 to 1381, 4321, 4882, 10146, 10580; and distance signifies difference of state, n. 9104, 9967. Motion and changes of place in the spiritual world, are changes of the state of life, because they originate in them, n. 1273, 1274, 1275, 1377, 3356, 9440; and journeyings also, n. 9440, 10734; illustrated by experience, n. 1273 to 1277, 5605. Hence, in the Word, to *journey*, signifies to live, and also a progression of life: to *sojourn* has a similar meaning, n. 3335, 4554, 4585, 4882, 5493, 5605, 5996, 8345, 8397, 8417, 8420, 8557. *To walk with the Lord*, is to live with Him, n. 10567.

[e] Man, as to his spirit, may be led to a distance afar off by changes of state, while his body remains in the same place, n. 9440, 9967, 10734. What it is to be led by the spirit into another place, n 1884.

are near to each other who are in a similar state, and distant, who are in a dissimilar state; and that spaces in heaven are merely external states corresponding to internal. From this cause alone the heavens are distinct from each other, and each society of every heaven, and every individual in each society; and hence also the hells are altogether separated from the heavens.

194. From the same cause, any one in the spiritual world appears to be present if another intensely desires his presence, for from that desire he sees him in thought, and puts himself in his state; and *vice versâ*, one person is removed from another in proportion as he holds him in aversion, for all aversion is from contrariety of the affections and disagreement of the thoughts; and therefore many who appear together in one place, in the spiritual world, so long as they agree, disappear as soon as they disagree.

195. Further: when any one goes from one place to another, whether it is in his own city, or in the courts, or the gardens, or to others out of his own city, he arrives sooner when he is in haste, and later when he is indifferent about it; the way itself being lengthened or shortened according to his desire of arrival, although it is the same way. I have often seen this, and wondered that it should be so. Hence again it is evident that distances, and consequently spaces, exist with the angels altogether according to the states of their interiors; and that on this account no notion or idea of space can enter their thoughts, although spaces with them are as real as they are in the world.[f]

196. This may be illustrated by the thoughts of man, which have nothing in common with space; for whatever a man thinks of intensely, becomes as it were present to him. Every one who reflects upon it also knows that his sight takes no account of spaces, except from intermediate objects on the earth, which he sees at the same time, or from his previous knowledge of their distance; because space is continuous, and continuity hides distance, except it is measured by things which are not continuous. It is the same with angels, but in a more especial manner, because their sight acts in unity with their thought, and their thought with their affection; and because things appear near or remote, and are also varied, according to the states of their interiors, as was said above.

197. Hence it is that, in the Word, by places and spaces, and by all things which have relation to space, are signified such things as relate to state; as by distances, nearness, remoteness, ways, journeyings, sojournings, miles, furlongs, plains, fields, gardens, cities, and streets; by motions; by measures of various kinds; by length, breadth, height, and depth, and by innumera-

[f] Places and spaces appear visible according to the states of the interiors of angels and spirits, n. 5604, 9440, 10146.

ble other things; for most things which are from the world in the thoughts of man, derive something from space and time. I shall notice now only what is signified in the Word by *length, breadth,* and *height.* In the world, length and breadth are predicated of things which are long and broad as to space, and the same is the case with height; but in heaven, where space is no object of thought, by *length* is understood a state of good, by *breadth* a state of truth, and by *height,* their discrimination according to degrees. Concerning degrees, see n. 38. Such states are signified by those three dimensions, because length in heaven, is from east to west, and they dwell there who are in the good of love; and breadth is from south to north, where they dwell who are in truth derived from good [see above, n. 148]; and height, in heaven, denotes both good and truth, according to degrees. Hence it is that such things are signified in the Word by length, breadth, and height; as in Ezekiel, from chap. xl. to xlviii., where the new temple and new earth, with the courts, chambers, doors, gates, windows, and suburbs are described by measures of length, breadth, and height. All these things signify a New Church, and the goods and truths which prevail in it; for otherwise, to what purpose would be all those measures? The New Jerusalem is described in the Apocalypse in a similar manner, in these words: "*The city lieth four square, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs, and the length, the breadth and the height of it are equal,*" xxi. 16. By the New Jerusalem is signified a New Church, and consequently its dimensions signify the constituents of the church. By *length* is signified the good of its love; by *breadth,* its truth derived from that good; by *height,* good and truth as to their degrees; by *twelve thousand furlongs,* all good and truth in the complex. What else could be meant by the height of the city being twelve thousand furlongs [1500 miles], and the length and the breadth being the same as the height? That *breadth,* in the Word signifies truth, is evident in David: "*Thou hast not shut me up into the hand of the enemy, Thou hast made my feet to stand in the breadth,*" Psalm xxxi. 8. Again, "*I called upon the Lord out of a narrow place, He answered me in the breadth,*" Psalm cxviii. 5; not to mention other passages, such as Isaiah viii. 8; Habakkuk, chap. i. 6; and elsewhere.

198. Hence it may be seen, that although there are spaces in heaven as well as in the world, still nothing there is measured by spaces, but by states; and, consequently, that spaces cannot be measured there as in the world, but only seen from the state, and according to the state of the interiors of the angels.[g]

199. The first and most essential cause of this is, that the

[g] *Length,* in the Word, signifies good, n. 1613, 9487; *breadth* sig-

Lord is present with every one according to his love and faith,[h] and that all things appear either near or remote, according to His presence; for hence all things in the heavens are determined. From His presence also the angels have wisdom, for by it they have extension of the thoughts, and thence a communication of all things which are in the heavens; in short, by the Lord's presence they have the faculty of thinking spiritually, and not naturally like men.

CONCERNING THE FORM OF HEAVEN, WHICH GOVERNS ALL HEAVENLY CONSOCIATION AND COMMUNICATION.

200. The nature of the form of heaven, may in some measure appear from what has been said in the preceding chapters; as, that heaven is like itself in its greatest forms and in its least, n. 72; that therefore every society is heaven in a less form, and every angel is heaven in the least form, n. 51 to 58; that as the whole heaven resembles one man, so every society of heaven resembles a man in a less form, and every angel in the least form, n. 59 to 77; that the wisest are in the middle, and around them, even to the borders, are the less wise, and that this is the case in every society, n. 43; that they who are in the good of love dwell from the east to the west in heaven, and from the south to the north, they who are in truths derived from good; and that the same arrangement exists in every society, n. 148, 149. All these things are according to the form of heaven, and hence the nature of that form in general may be inferred.[i]

201. It is necessary to understand the form of heaven, because not only are all consociated according to it, but all communication is according to that form, and therefore all extension of thoughts and affections; consequently, all the intelligence and wisdom of the angels. Hence it is, that in proportion as

nifies truth, n. 1613, 3433, 3434, 4482, 9487, 10179; and *height* signifies good and truth as to degrees, n. 9489, 9773, 10181.

[h] The conjunction and presence of the Lord with the angels is according to their reception of love and charity from Him, n. 290, 681, 1954, 2658, 2886, 2888, 2889, 3001, 3741, 3742, 3743, 4318, 4319, 4524, 7211, 9128.

[i] The universal heaven, as to all the angelic societies, is arranged by the Lord according to His divine order, because the Divine of the Lord with the angels makes heaven, n. 3038, 7211, 9128, 9338, 10125, 10151, 10157. Concerning the heavenly form, n. 4040, 4041, 4042, 4043, 6607, 9877.

any one is in the form of heaven, that is, so far as he is a form of heaven, he is wise. Whether we speak of being in the form of heaven, or in the order of heaven, it amounts to the same; because the form of everything results from its order, and is according to it.[k]

202. It may be expedient here to say something of what is meant by being in the form of heaven. Man was created after the image of heaven and the world; his internal after the image of heaven, and his external after the image of the world, [see above, n. 57];—whether we say after the image, or according to the form, it is the same thing; but since man, by the evils of his will, and by false principles of thought arising from them, has destroyed in himself the image, and thus the form, of heaven, and has introduced in their place the image and form of hell, therefore his internal is closed from his birth; and *this is the reason why man is born in mere ignorance, which is not the case with animals.* In order, therefore that the image or form of heaven may be restored in man, he must be instructed in such things as relate to order; for, as was said above, form is according to order. The Word contains all the laws of divine order, for *the laws of divine order are the precepts of the Word.* In proportion, therefore, as man becomes acquainted with those precepts, and lives according to them, his internal is opened, and the order, or image, of heaven is formed anew within it. Hence it is evident that by being in the form of heaven, is meant to live according to the truths of the Word.[l]

203. In proportion as any one is in the form of heaven, he is in heaven, and is himself a heaven in the least form, [n. 57]; and consequently, he is so far in intelligence and wisdom; for, as was said above, all the thoughts of his understanding, and all the affections of his will, diffuse themselves into heaven in every

[k] The form of heaven is according to Divine order, n. 4040 to 4043, 6607, 9877.

[l] Divine truths are the laws of order, n. 2447, 7995, and man, so far as he lives according to order, that is, so far as he is principled in good according to Divine truths, becomes a man, n. 4839, 6605, 6626. Man is the being into whom are collated all things of Divine order, for he is from creation Divine order in form, n. 4219, 4220, 4223, 4523, 4524, 5114, 5368, 6013, 6057, 6605, 6626, 9706, 10156, 10472. Man is not born into good and truth, but into evil and the false, and thus into what is contrary to Divine order; consequently he is born in utter ignorance; and, therefore, it is necessary that he should be born again, or regenerated; and regeneration is effected by Divine truths from the Lord, that man may be inaugurated into order, n. 1047, 2307, 2308, 3518, 3812, 8480, 8550, 10283, 10284, 10286, 10731. When the Lord forms man anew, that is, regenerates him, He arranges all things in him according to order, that is, into the form of heaven, n. 5700, 6690, 9931, 10303.

direction according to its form, and communicate in a wonderful manner with the societies which are there, and they reciprocally with him.[m] There are some who believe that their thoughts and affections do not actually extend themselves around them, but are inclosed within them, because they see the things which they think, inwardly or as in themselves, and not as distant, but this is a fallacy; for as the sight of the eye extends itself to remote objects, and is affected according to the order of the things which it sees in that extension, so likewise the interior sight, which is that of the understanding, extends itself into the spiritual world, although man is not sensible of it, for the reason assigned at n. 196. The only difference is, that the sight of the eye is affected naturally, because by the things which are in the natural world, while the sight of the understanding is affected spiritually, because by those which are in the spiritual world, all which have relation to good and truth. Man does not know that this is the case, because he is not aware that there is a light which enlightens the understanding, when yet, without that light, he would be unable to think at all. Concerning that light, see above, n. 126 to 132. There was a certain spirit who believed that he thought from himself, and thus without any extension out of himself, or any consequent communication with societies which are out of him: to convince him that he was in error, all communication with the societies nearest to him was taken away, in consequence of which he was not only deprived of thought, but fell down as if dead, except that he threw his arms about like a new-born infant. After some time communication was restored to him, and according to the degree in which it was restored, he returned into the usual state of his own thought. Other spirits, who were witnesses of this, confessed that all thought and affection flows-in according to communication, and—since all thought and affection—therefore also the all of life; since the all of man's life consists in this,—that he can think and be affected, or, what is the same thing, that he can understand and will.[n]

[m] Every one in heaven has communication of life, which may be called an extension into the angelic societies around him, according to the quantity and quality of his good, n. 8794, 8797; for thoughts and affections have such extension, n. 2475, 6598 to 6613, and are conjoined and disjoined according to the ruling affections, n. 4111.

[n] There is only one single Life, from which all live both in heaven and in the world, n. 1954, 2021, 2536, 2658, 2886 to 2289, 3001, 3484, 3742, 5847, 6467; and that life is from the Lord alone, n. 2886 to 2889, 9344, 3484, 4319, 4320, 4524, 4882, 5986, 6325, 6468, 6469, 6470, 9276, 10196; and flows into angels, spirits, and men, in a wonderful manner, n. 2886 to 2889, 3337, 3338, 3484, 3742. The Lord flows-in from His divine love, which is of such a nature, that what is His own he wills should be another's, n. 3742, 4320; for this

204. It is, however, to be observed, that intelligence and wisdom vary with every one according to the quality of his communication. They whose intelligence and wisdom are formed from genuine truths and goods, communicate with societies according to the form of heaven; while they whose intelligence and wisdom are not formed from genuine truths and goods, but still from things which agree with them, have a broken and irregular communication, because it does not take place with societies in a series agreeable to the form of heaven; but they who are not intelligent and wise, because they are in falses derived from evil, communicate with societies in hell. The extent of communication is according to the degree of confirmation. It is further to be noted, that this communication with societies is not a communication which comes to the manifest perception of those who are in them, but it is a communication with the quality [as to good or evil] in which they are principled, and which flows from them.[o]

205. All in heaven are consociated according to spiritual affinities, which are those of good and truth, and according to the order of those affinities. Such consociation pervades the universal heaven, through every society and every house; and hence it is that the angels, who are in similar good and truth, know each other, like those who are related by consanguinity and affinity on earth, and just as if they had known each other from infancy. The goods and truths which constitute wisdom and intelligence, are consociated in the same manner in every angel; they know each other in the same manner, and as they know each other, they also conjoin themselves together.[p] Wherefore they with whom truths and goods are conjoined according to the form of heaven, see the consequences which flow from them in a series, and take an extensive view of the manner of their coherence in all directions; but it is otherwise with those with whom

reason, life appears as if it were in man, and not influent, n. 3742, 4320. Concerning the joy of the angels, perceived and confirmed by what they told me, that they do not live from themselves, but from the Lord, n. 6469. The wicked are not willing to be convinced that life flows-in, n. 3743; but life from the Lord flows also into them, n. 2706, 3743, 4417, 10196; and they turn good into evil and truth into the false, for man's reception of life is according to his quality, n. 4319, 4320, 4417.

[o] Thought diffuses itself into the societies of spirits and angels round about, n. 6600 to 6605; but still it does not move and disturb the thoughts of those societies, n. 6601, 6603.

[p] Good acknowledges its truth, and truth its good, n. 2429, 3101, 3102, 3161, 3179, 3180, 4358, 5407, 5835, 9637; and hence is the conjunction of good and truth, n. 3834, 4096, 4097, 4301, 4345, 4353, 4364, 4368, 5365, 7623 to 7627, 7752 to 7762, 8530, 9258, 10555; for this is from the influx of heaven, n. 9079.

goods and truths are not conjoined according to the form of heaven.

206. Such is the form in each heaven, according to which the communication and extension of the thoughts and affections of the angels proceed, and thus according to which they have intelligence and wisdom; but the communication of one heaven with another, that is, of the third or inmost with the second or middle, and of both these with the first or ultimate, is of a different nature, and indeed ought not to be called communication, but *influx*, of which something shall now be said. That there are three heavens, and that they are distinct from each other, was shewn above in a separate chapter, n. 29 to 40.

207. That there is not communication between one heaven and another, but *influx*, may be manifest from their situation in regard to each other; for the third or inmost heaven is above, the second or middle heaven is beneath, and the first or ultimate heaven is still lower; and all the societies of every heaven are arranged in a similar manner. Some are in elevated places, which appear as mountains, [n. 188], and angels of the inmost heaven dwell on their summits; beneath are societies of the second heaven, and beneath them societies of the ultimate heaven, and so throughout, whether they are in elevated places or not. A society of a superior heaven has no communication with a society of an inferior heaven except by correspondences [see above, n. 100], and *communication by correspondences* is called *influx*.

208. One heaven is conjoined with another, or a society of one heaven with a society of another, by the Lord alone, by influx both immediate and mediate,—immediate from Himself, and mediate through the superior heavens in their order, into the inferior;[q] and since the conjunction of the heavens by influx is from the Lord alone, therefore it is most carefully provided that no angel of a superior heaven should look down into a society of an inferior heaven, and converse with any one there; for if this be done, the angel is deprived of his intelligence and wisdom. The reason of this shall be explained. Every angel has three degrees of life, corresponding with the three degrees of heaven. They who are in the inmost heaven, have the third or inmost degree open, and the second and first closed; they who are in the middle heaven, have the second degree open, and the first and third closed; and they who are in the ultimate heaven, have the first degree open, and the second and third closed: as

[q] Influx is immediate from the Lord, and mediate through heaven, n. 6063, 6307, 6472, 9682, 9683. The Lord's influx is immediate into the minutest parts of all things, n. 6058, 6474 to 6478, 8717, 8728. Concerning the Lord's mediate influx through the heavens, n. 4067, 6982, 6985, 6996.

soon, therefore, as an angel of the third heaven looks down into a society of the second, and converses with any one there, his third degree is closed, and he is deprived of his wisdom; for his wisdom resides in the third degree, and he has none in the second and first. This is meant by the Lord's words in Matthew, "*Let him which is on the housetop not come down to take any thing out of his house; neither let him which is in the field return back to take his clothes,*" xxiv. 17, 18; and in Luke: "*In that day, he who shall be on the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot's* wife," xvii. 31, 32.

209. There is no influx from the inferior heavens into the superior, because this would be contrary to order; but only from the superior heavens into the inferior; for the wisdom of the angels of a superior heaven exceeds that of the angels of an inferior heaven, in the proportion of a myriad to one; and this, also, is the reason why the angels of an inferior heaven cannot converse with the angels of a superior heaven: indeed, when they look in that direction, they do not see the angels, and their heaven itself appears only as somewhat misty over their heads. The angels of a superior heaven, however, can see those who are in an inferior heaven; but they are not allowed to converse with them, except with the loss of their wisdom, as was said above.

210. Neither the thoughts and affections, nor the discourse, of the angels of the inmost heaven, can possibly be perceived in the middle heaven, because they so greatly transcend the perceptions of the angels of that heaven; but, when it pleases the Lord, there is an appearance from them in the inferior heavens as of somewhat flaming; while the thoughts and affections and discourse of the angels of the middle heaven appear as somewhat lucid in the ultimate heaven; and sometimes as a white or variously-coloured cloud, from the ascent, descent, and form of which, the subject of their conversation is in some measure known.

211. From these observations it may be seen, that the form of heaven is such, that in the inmost heaven it is most perfect; in the middle heaven perfect also, but in an inferior degree; and in the ultimate heaven in a degree still lower, and that the form of one heaven subsists from another by influx from the Lord: but the nature of communication by influx, cannot be comprehended, without a knowledge of the nature of degrees of altitude, and of the difference between those degrees and degrees of longitude and latitude. The nature of both these kinds of degrees was explained in n. 38.

212. With respect to the form of heaven specifically, and the manner in which it moves and flows *(vadit et fluit)*, this is incomprehensible even to the angels; but some idea of it may be

conceived from the form of all things in the human body, when examined and explored by a sagacious and wise observer; for it was shewn in n. 59 to 72, that the universal heaven resembles one man, and in n. 87 to 102, that all things which are in man correspond to the heavens. How incomprehensible and unsearchable that form is, may appear in some general manner from the nervous fibres, which form every part by their compaginations; for the nature of those fibres, and the manner in which they move and flow *(vadunt et fluunt)* in the brain, cannot be discerned by the eye; because innumerable fibres are there so folded together, that, taken in the gross, they appear as a soft, continuous mass; and yet all and every thing of the will and understanding flows most distinctly into acts, along those innumerably complicated fibres. Again; how these fibres wreathe themselves together in the body, appears from the various collections of them called *plexus,*—such as the *cardiac plexus,* the *mesenteric plexus,* and others; and also from the knots of them which are called *ganglions,* into which many fibres from every province enter, mingle together, and again go forth in new combinations to the performance of their functions. This is repeated again and again; not to mention similar things in every viscus, member, organ, and muscle. Whoever examines these things and the many wonders they contain, with the eye of wisdom, must be filled with amazement; and yet the eye sees but few, and those of a less wonderful order than others which it cannot see because they are in the interiors of nature. That this form corresponds to the form of heaven, appears plainly from the operation of all things of the understanding and will in it and according to it; for whatever a man wills, descends spontaneously into act according to that form; and whatever he thinks, pervades those fibres from their first beginnings to their terminations. Hence come sensations, and since this form is the form of thought and will, it is therefore the form of intelligence and wisdom, and corresponds to the form of heaven; and hence it may be known, that every affection and every thought of the angels extends itself according to that form, and that so far as they are in it they are intelligent and wise. That the form of heaven is from the Divine Human of the Lord, may be seen above, n. 78 to 86. These observations are made, in order to shew, that the heavenly form can never be thoroughly comprehended, even as to its general principles, and therefore that it is incomprehensible even to the angels, as was said above.

CONCERNING GOVERNMENTS IN HEAVEN.

213. SINCE heaven is distinguished into societies, and the larger societies consist of some hundreds of thousands of angels, [n. 50;] and since all the members of one society are in similar good, but not in similar wisdom, [n. 47,] it necessarily follows, that there are governments in heaven; for order must be observed, and all things of order are to be kept inviolable. The governments in the heavens are various; of one sort in the societies which constitute the Lord's celestial kingdom, and of another in the societies which constitute the Lord's spiritual kingdom: they differ also according to the ministries which distinguish each society, but *the government of mutual love, is the only government which exists in heaven,* and the government of mutual love is heavenly government.

214. The government in the Lord's celestial kingdom is called JUSTICE, because all the inhabitants of that kingdom are in the good of love to the Lord derived from the Lord; and what is done from the good of love is called just. Government in the celestial kingdom is of the Lord alone, for He leads them and teaches them in the affairs of life; and the truths, which are called truths of judgment, are inscribed on their hearts. Every one knows, perceives, and sees them;[r] and therefore matters of judgment never come into dispute, but matters of justice, which relate to life. Concerning these the less wise consult the more wise, and they enquire of the Lord, and receive answers; for their heaven or inmost joy is to live justly from the Lord.

215. The government in the Lord's spiritual kingdom is called JUDGMENT, because the inhabitants of that kingdom are in spiritual good, which is the good of charity towards the neighbour; and that good, in its essence, is truth;[s] for truth is of judgment, and good is of justice.[t] The spiritual angels also are led by the Lord, but mediately, [n. 208;] and therefore they

[r] The celestial angels do not think and speak from truths, like the spiritual angels, because they are in the perception of all things relating to truths from the Lord, n. 202, 597, 607, 784, 1121, 1387, 1398, 1442, 1919, 7680, 7877, 8780, 9277, 10336; and therefore they say of truths, "*yea, yea; nay, nay;*" but the spiritual angels reason about them, whether it be so, or not so, n. 2715, 3246, 4448, 9166, 10786; where the Lord's words are explained, "*Let your discourse be yea, yea; nay, nay: for whatsoever is more than these cometh of evil,*" Matt. v. 37.

[s] They who are in the Lord's spiritual kingdom, are in truths, and they who are in the celestial kingdom, in good, n. 863, 875, 927, 1023, 1043, 1044, 1555, 2256, 4328, 4493, 5113, 9596. The good of the spiritual kingdom is the good of charity towards the neighbour, and *that* good in its essence is truth, n. 8042, 10296.

[t] *Justice,* in the Word, is predicated of good, and *judgment* of truth,

have governors, few or many, according to the need of the society in which they are. They have laws also, according to which they live one amongst another; and their governors administer all things according to the laws, which they understand because they are wise; and, in doubtful cases, they are enlightened by the Lord.

216. Since government from good, like that which prevails in the Lord's celestial kingdom, is called *justice;* and government from truth, like that which prevails in the Lord's spiritual kingdom, is called *judgment;* therefore, in the Word, *justice and judgment* are mentioned, when the subject treated of is heaven and the church. By *justice* is signified celestial good, and by *judgment* spiritual good, which, as was said above, in its essence is truth; as in the following passages: "*Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with* JUDGMENT *and* JUSTICE, *from henceforth even for ever,*" Isaiah ix. 7. By David is here meant the Lord,[u] and by his kingdom, heaven; as is evident from the following passage: "*I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute* JUDGMENT *and* JUSTICE *in the earth,*" Jer. xxiii. 5: "*The Lord is exalted, for He dwelleth on high: He hath filled Zion with* JUDGMENT *and* JUSTICE," Isaiah xxxiii. 5. By Zion also is meant heaven and the church.[x] "*I am the Lord which exercise loving kindness,* JUDGMENT *and* JUSTICE *in the earth, for in these things I delight,*" Jer. ix. 24. "*I will betroth thee unto Me for ever, yea, I will betroth thee unto Me in* JUSTICE *and* JUDGMENT," Hosea ii. 19. "*O Lord, in the heavens Thy* JUSTICE *is like the great mountains, and Thy* JUDGMENTS *are a great deep,*" Psalm xxxvi. 5, 6. "*They ask of me the* JUDGMENTS *of* JUSTICE; *they take delight in approaching to God,*" Isaiah lviii. 2: and in other passages.

217. In the spiritual kingdom of the Lord there are various forms of government, differing in different societies, and their variety is according to the ministries in which the societies are engaged; and their ministries are similar to the functions of all the things in man, to which they correspond. That these are various is well known; for the heart has one function, the lungs another, the liver another, the pancreas and spleen another, and every organ of sense another: and as the functions of these

and hence, to *do justice* and *judgment* denotes good and truth, n. 2235, 9857. Great judgments denote laws of the Divine order, which are Divine truths, n. 7206.

[u] By *David*, in the prophetical parts of the Word, is meant the Lord, n. 1888, 9954.

[x] By *Zion*, in the Word, is meant the church, and, specifically, the celestial church, n. 2362, 9055.

members in the body are various, so are those of the societies in the GRAND MAN, which is heaven; for there are societies which correspond to all those organs; and that there is a correspondence of all things of heaven with all things of man, was shewn above, n. 87 to 101. All the forms of heavenly government agree in this, that they regard the general good as their end, and in that good the good of every individual.[y] This is the case, because all in the universal heaven are under the guidance of the Lord, who loves all, and, from Divine Love, ordains that the general good should be the source of good to every individual, and that every individual should receive good in proportion as he loves the general good; for so far as any one loves the community, he loves all the individuals who compose it; and since that love is the love of the Lord Himself, therefore he is so far loved by the Lord, and is a recipient of good.

218. From these observations it may appear that in heaven governors are distinguished by love and wisdom more than others; that they will well to all from love, and know, from wisdom, how to realize the good they will. They who are of this character, do not domineer and command imperiously, but minister and serve; for to do good to others from the love of good, is *to serve;* and to provide that the intended good be realized, is *to minister.* Such persons do not make themselves greater than others, but less; for they put the good of the society and of their neighbour in the first place, and their own good in the last place; and that which is in the first place is greater, and that which is in the last is less: nevertheless they enjoy honour and glory, for they dwell in the midst of the society, in a more elevated situation than others, and inhabit magnificent palaces; but they accept glory and honour, not for the sake of themselves, but for the sake of obedience; for all in heaven know that they enjoy honour and glory from the Lord, and that therefore they ought to be obeyed. These are the things which are meant by the Lord's words to his disciples: "*Whosoever will be chief amongst you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister,*" Matt. xx. 27, 28:

[y] Every man and every society, also a man's country and the church, and, in a universal sense, the kingdom of the Lord, is our neighbour; and to do good to them from the love of good, according to the quality of their state, is to love our neighbour; thus their good, which also is the general good, and ought to be consulted, is the neighbour, n. 6818 to 6824, 8123. Civil good also, consisting in what is just, is our neighbour, n. 2915, 4730, 8120. 8123: and hence charity towards the neighbour extends itself to all and every thing of the life of man; and to love good and to do good from the love of what is good and true, and also to do what is just from the love of what is just, in every situation and in every act, is to love our neighbour, n. 2417, 8121, 8124.

"*He that is the greatest among you, let him be as the younger, and he that is chief, as he that doth serve,*" Luke xxii. 26.

219. A similar government prevails also in every house; for in every house there is a master, and there are servants, the master loving the servants, and the servants loving the master, so that they serve each other from love. The master teaches the servants how they ought to live, and directs what they ought to do, whilst the servants obey and perform their duties. To promote use is the delight of the life of all; and hence it is evident that the kingdom of the Lord is a kingdom of uses.

220. There are governments also in hell, for without governments, the infernals could not be kept under any restraint; but the governments in hell are the opposites of those in heaven. Infernal government springs from self-love, for every one in hell desires to rule over others and to be the greatest. They hate those who do not favour them, and pursue them with vengeance and cruelty; and this results from the very nature of self-love: wherefore the most malignant are set over them as governors, and they are obeyed from fear.[z] On this subject more will be said when we come to treat of the hells.

CONCERNING DIVINE WORSHIP IN HEAVEN.

221. Divine worship in the heavens is not unlike that on earth in externals, but it differs as to internals. In the heavens, as on earth, there are doctrines, preachings, and temples. The *doctrines* agree as to essentials; but are of more interior wisdom in the superior than in the inferior heavens. The *preaching* is according to the doctrines; and as they have houses and palaces [n. 183 to 190], so also they have *temples,* in which preaching is performed. Such things exist in heaven, because the angels are continually perfected in wisdom and love; for they have understanding and will like men, and are capable of advancing for ever towards perfection. The understanding is perfected by the

[z] There are two kinds of rule, one from love to the neighbour and the other from the love of self, n. 10814. All things good and happy result from the rule which springs from neighbourly love, n. 10160, 10614; and therefore no one can rule in heaven from the love of self, but all are willing to minister; for to minister is to rule from neighbourly love, and hence the angels possess such great power, n. 5732. All evils result from rule grounded in the love of self, n. 10038. When the love of self and the love of the world began to prevail, men were compelled for security to subject themselves to governments, n. 7364, 10160, 10814.

truths which are of intelligence, and the will by the goods which are of love.[a]

222. But real divine worship in the heavens does not consist in frequenting churches and hearing sermons, but in a life of love, charity, and faith, according to doctrine; and sermons in the churches serve only as means of instruction in the conduct of life. I have conversed with angels on this subject, and have told them, that it is believed in the world that divine worship consists merely in going to church, hearing sermons, attending the sacrament of the holy supper three or four times a year, and in other forms of worship prescribed by the church; to which may be added, the setting apart of particular times for prayer, and a devout manner while engaged in it. The angels replied, that these are external forms which ought to be observed, but that they are are of no avail unless there is an internal principle from which they proceed; and that this internal principle is a life according to the precepts of doctrine.

223. In order that I might understand the nature of the assemblies in their temples, it has been granted me to enter them sometimes, and hear the preaching. The preacher stands in a pulpit on the east: before his face sit those who are in the light of wisdom above others, and on their right and left those who are in less light. They sit in the form of a circle, so that all are in view of the preacher, and no one sits on either side of him, so as to be out of his sight. The novitiates stand at the door, on the east of the temple, and on the left of the pulpit; but no one is allowed to stand behind the pulpit, because the preacher would be confused by it; and he is confused if any one in the congregation dissents from what is said, so that the dissentient is bound to turn away his face. The sermons are fraught with such wisdom, that nothing of the kind in the world can be compared with them, because the preachers in heaven are in interior light. The churches in the spiritual kingdom appear as of stone, and in the celestial kingdom as of wood; because *stone* corresponds to *truth,* in which they are principled who are in the spiritual kingdom; and *wood* corresponds to *good,* in which they are principled who are in the celestial kingdom.[b] The sacred edifices in the celestial kingdom are not called temples, but

[a] The understanding is the recipient of truth, and the will of good, n. 3623, 6125, 7503, 9300, 9930; and as all things have relation to truth and good, so the all of man's life has relation to understanding and will, n. 803, 10122. The angels advance in perfection to eternity, n. 4803, 6648.

[b] *Stone* signifies truth, n. 114, 643, 1298, 3720, 6426, 8609, 10376; and *wood* signifies good, n. 643, 3720, 8354; and on this account the most ancient people, who were in celestial good, built their sacred edifices of wood, n. 3720.

houses of God, and are not magnificent; but in the spiritual kingdom they are more or less magnificent.

224. I have conversed with one of the preachers concerning the holy state in which they are who hear the sermons in their churches, and he said, that every one has a pious, devout, and holy state according to his interiors which are of love and faith, because love and faith are the essentials of holiness from the Divine of the Lord within them; and that he had no conception of external holiness separate from love and faith. When he thought of external holiness separate from love and faith, he said, that possibly it might be something which assumes the outward form of holiness, either from art or hypocrisy; and that some spurious fire, kindled by the love of self and the world, might give birth and form to such holiness.

225. All the preachers belong to the Lord's spiritual kingdom, and none to the celestial kingdom, because the inhabitants of the spiritual kingdom are in truths derived from good, and all preaching is from truths. None of the preachers belong to the celestial kingdom, because the inhabitants of that kingdom are in the good of love, and from that good they see and perceive truths, but they do not speak of them. Although the angels, who are in the celestial kingdom, perceive and see truths, still there is preaching among them; because they are enlightened by it in the truths which they already know, and are made more perfect by many which they did not know before. As soon as they hear them, they acknowledge them, and perceive their quality; but the truths which they perceive, they also love, and by living according to them, they incorporate them into their life, for they say, "*to live according to truths is to love the Lord.*"[c]

226. All the preachers are appointed by the Lord, and derive the gift of preaching from their divine appointment; nor are any others allowed to teach in the temples of heaven. They are called *preachers* and not *priests,* because the celestial kingdom is the priesthood of heaven; for the priesthood signifies the good of love to the Lord, in which all in that kingdom are principled. The royalty of heaven is the spiritual kingdom, for *royalty* signifies truth derived from good, in which all in that kingdom are principled, [see above, n. 24].[d]

227. All the doctrines which angelic preaching embodies, regard life as their end, and none of them faith without life. The

[c] To love the Lord and our neighbour is to live according to the Lord's commandments, n. 10143, 10153, 10310, 10578, 10645, 10648.

[d] *Priests* represent the Lord as to divine good, and *kings* as to divine truth, n. 2015, 6148; and hence a *priest*, in the Word, signifies those who are in the *good of love to the Lord*, and the *priesthood* signifies *that good*, n. 9806, 9809; but a *king*, in the Word, signifies *those who are in divine truth*, and *royalty* signifies *truth* derived from good, n. 1672, 2015, 2069, 4575, 4581, 4966, 5044.

doctrine of the inmost heaven is fuller of wisdom than that of the middle heaven, and the doctrine of the middle heaven is fuller of intelligence than that of the ultimate heaven; for the doctrines are adapted to the perception of the angels in each heaven. *The essential of all heavenly doctrine is, the acknowledgment of the Divine Human of the Lord.*

CONCERNING THE POWER OF THE ANGELS OF HEAVEN.

228. That angels possess power, cannot be conceived by those who know nothing of the spiritual world, and its influx into the natural world; for they think that angels cannot have power, because they are spiritual beings, of so pure and unsubstantial a nature that they cannot even be seen by the eye; but they who look more interiorly into the causes of things, think differently; for they know that all the power of man is derived from his understanding and will, since he cannot move a particle of his body without them. Man's understanding and will are his spiritual man, and this acts upon the body and its members at its pleasure; for what man thinks, the mouth and tongue speak, and what he wills, the body performs, with a power proportioned to the determination. The will and understanding of man are ruled by the Lord by means of angels and spirits, and therefore He rules also all things of the body, because they are derived from the will and understanding; thus, though it may seem incredible, man cannot stir a single step without the influx of heaven. That this is the case, has been proved to me by much experience, for angels have been permitted to move my steps, actions, tongue, and speech, at their pleasure, by influx into my will and thought, confirming me in the conviction, that of myself I could do nothing. They said afterwards, that every man is governed in the same manner, and that he might know it from the doctrine of the church and from the Word; for he prays to God to send His angels to *lead him*, to *direct his steps*, to *teach him*, and to *inspire what he should think and what he should speak;* and many things of the same kind. When, however, man thinks separate from doctrine, he says and believes otherwise. These observations are made that the nature of the power which the angels exercise over man may be more clearly known.

229. The power of angels in the spiritual world is so great that if I were to adduce all the examples of it which I have seen, they would exceed belief. If any thing there makes resistance, and ought to be removed because it is contrary to Divine order,

they cast it down and overturn it by a mere effort of will and by a look. I have seen mountains, which were occupied by the wicked, thus cast down and overthrown, and sometimes made to shake from one end to the other, as though by an earthquake. I have beheld rocks cleft in sunder down to the deep, and the wicked who were upon them swallowed up. I have also seen some hundreds of thousands of evil spirits dispersed and cast into hell; for numbers are of no avail against the angels, nor arts, nor cunning, nor confederacies: they see through all, and disperse them in a moment; but more may be seen on this subject in the work CONCERNING THE LAST JUDGMENT AND THE DESTRUCTION OF BABYLON. Such is the power which the angels exercise in the spiritual world, and that they have a similar power in the natural world, when they are permitted to exercise it, is plain from the Word, in which we read that they utterly destroyed whole armies, and that they caused a pestilence of which seventy thousand men died. Of the angel who caused the pestilence it is written: "*The angel stretched out his hand upon Jerusalem to destroy it, but the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough, stay now thy hand. And David saw the angel that smote the people,*" 2 Samuel xxiv. 15, 16, 17. Other passages might be mentioned. Since the angels possess such power, they are called "Powers;" and in David it is said: "*Bless the Lord ye His angels that excel in strength,*" Psalm ciii. 20.

230. It must, however, be clearly understood, that the angels have no power of themselves, but that all the power they have is from the Lord; and that they are *powers* only so far as they acknowledge their dependence on Him. If any angel supposes that he has power of himself, he instantly becomes so weak, that he cannot resist a single evil spirit; therefore the angels attribute no merit to themselves, and hold in aversion all praise and glory for any thing which they do, ascribing it all to the Lord.

231. Divine Truth proceeding from the Lord has all power in the heavens, for the Lord in heaven is Divine Truth united to Divine Good, [see n. 126 to 140,] and the angels are *powers* so far as they receive it.[e] Every one, also, is his own truth and his own good, because the quality of the understanding and will is the quality of the man; and the understanding is of truth, because the all of it is from truths, and the will is of good, because the all of it is from goods; for whatever a man understands he calls truth, and whatever he wills he calls good; and

[e] Angels are called *powers*, and they are powers, by virtue of the reception of divine truth from the Lord, n. 9369; and on that account they are also called "*gods*" in the Word throughout, n. 4295, 4402, 8301, 9160.

hence it is that every one is his own truth and his own good.[f] So far, therefore, as an angel is truth from the Divine and good from the Divine, he is *a power*, because in the same proportion the Lord is with him; and since no one is in good and truth exactly the same as that of another,—for in heaven, as in the world, there is endless variety, see n. 20,—therefore one angel has not the same power as another. They are in the greatest power, who constitute the arms in the GRAND MAN, or heaven, because they who are in that province are in truths more than others, and there is an influx of good into their truths from the universal heaven. The power of the whole man transfers itself into the arms, and by them the whole body exercises its force; and hence it is that the *arms* and *hands*, in the Word, denote *power*.[g] In heaven there sometimes appears stretched forth a naked arm, of such stupendous power, as to be able to break in pieces every thing it meets with, even if it were a rock on earth. Once it was moved towards me, and I had a perception that it was able to crush my bones to powder.

232. That the Divine Truth which proceeds from the Lord has all power, and that the angels have power in proportion as they receive Divine Truth from the Lord, may be seen above, n. 137; but the angels receive Divine Truth only so far as they receive Divine Good, for truths have all their power from good, and none without good; on the other hand, good has all its power by truths, and none without truths; for power results from the conjunction of both. The case is the same with faith and love, for whether we speak of truth or faith it is the same thing, because the all of faith is truth; and whether we speak of good or love it is the same thing, because the all of love is good.[h] The immense power which the angels have by truths derived from

[f] A man and an angel is his own good and his own truth, and thus his own love and his own faith, n. 10298, 10367; for he is his own understanding and his own will, since the all of life is thence derived: the life of good being of the will, and the life of truth being of the understanding, n. 10076, 10177, 10264, 10284.

[g] Concerning the correspondence of the hands, the arms and shoulders, with the GRAND MAN, or heaven, n. 4931 to 4937. By *arms* and *hands*, in the Word, is signified power, n. 878, 3091, 4932, 4934, 6947, 10019.

[h] All power in heaven is from truth derived from good, and thus from faith grounded in love, n. 3091, 3563, 6423, 8304, 9643, 10019, 10182. All power is from the Lord, because from Him is all the truth which is of faith, and all the good which is of love, n. 9327, 9410; and this power is meant by the keys given to Peter, n. 6344. The divine truth proceeding from the Lord has all power, n. 6948, 8200; and this power of the Lord is what is understood by sitting at the right hand of Jehovah, n. 3387, 4592, 4933, 7518, 7673, 8281, 9133; for the right hand denotes power, n. 10019.

good, is manifest from this circumstance also, that an evil spirit, when only looked at by the angels, falls into a swoon, and loses the appearance of a man, and this continues until the angel turns away his eyes. This effect is produced by the look of the angels, because their sight is from the light of heaven, and the light of heaven is Divine Truth: see above, n. 126 to 132. The eyes, also, correspond to truths derived from good.[i]

233. Since truths derived from good have all power, therefore no power appertains to falses derived from evil;[k] but all in hell are in falses derived from evil, and therefore they have no power against truth and good. The nature of their power amongst themselves, and of the power of evil spirits before they are cast into hell, will be shewn in the following pages.

CONCERNING THE SPEECH OF ANGELS.

234. Angels converse together like men in the world, and talk, like them, on various subjects, such as their domestic affairs, the affairs of their society, and those of moral and spiritual life; nor is there any difference, except that they converse more intelligently than men, because from more interior thought. I have frequently been permitted to associate with them, and to converse with them as a friend, and sometimes as a stranger, and since my state then was similar to theirs, I felt exactly as if conversing with men on earth.

235. Angelic speech, consists of distinct words like human speech, and is equally sonorous; for angels, have a mouth, a tongue and ears like men. They have also an atmosphere, in which the sound of their speech is articulated, but it is a spiritual atmosphere, adapted to the angels as spiritual beings. Angels also breathe in their atmosphere, and pronounce their words by means of their breath, as men do in theirs.[l]

236. The universal heaven is of *one language*, and all understand each other, whether they belong to near or distant societies. This language is not *taught* there, but is implanted in

[i] The *eyes* correspond to truths derived from good, n. 4403 to 4421, 4523 to 4534, 6923.

[k] Falses derived from evil have no power, because truth derived from good has all power, n. 6784, 10481.

[l] There is respiration in the heavens, but of an interior kind, n. n. 3884, 3885: from experience, n. 3884, 3885, 3891, 3893; and respirations are dissimilar there, and various, according to their states, n. 1119, 3886, 3887, 3889, 3892, 3893; but the wicked cannot breathe in heaven, and if they enter there they are suffocated, n. 3894.

every one, for it flows from his very affection and thought. The sound of their speech corresponds to their affection, and the articulations of sound, which are words, correspond to the ideas of their thought derived from their affection; and since their language corresponds to their thoughts and affections, it is spiritual, for it is *audible affection* and *speaking thought*. Every attentive observer may know, that all thought is from the affection which is of love, and that the ideas of thought are various forms into which the common affection is distributed; for no thought or idea can exist without affection,—it is their soul and life. Hence the angels know the character of any one, merely from his speech; for from its sound they discern the quality of his affection, and from the articulations of its sounds, or his words, they discern the quality of his mind. The wiser angels know the quality of the ruling affection from the series of a few sentences, for they attend principally to that affection. It is universally known that affections are various with every one, for one affection prevails in a state of gladness, another in a state of grief, another in a state of mildness and mercy, another in a state of sincerity and truth, another in a state of love and charity, another in a state of zeal, or anger, another in a state of simulation and deceit, another in the pursuit of honour and glory, and so on; but the ruling affection or love is in them all; and therefore the wiser angels, who attend chiefly to that affection, discover from the speech the whole character of the speaker. This has been proved to me by much experience. I have heard angels lay open the life of another merely from his speech, and have been told by them that they know the whole of another's life from a few ideas of his thought, because they discover from them his ruling love, in which are inscribed all the particulars of his life in their order; and that man's *book of life* is nothing else.

237. Angelic language has nothing in common with human languages, but it has some relation to expressions which derive their sound from a peculiar affection: this relation, however, is not with the expressions themselves, but with their sound, and of this more will be said in what follows. That angelic language has nothing in common with human languages, is evident, because angels cannot utter a single word of human language. They have attempted, but were not able, for they cannot utter any thing but what is in complete agreement with their affection; and whatever is not in agreement with their affection, is repugnant to their very life, because life is of affection, and angelic speech is derived from it. I have been told that the primitive language of mankind on earth was in agreement with angelic language, because they had it from heaven, and that the Hebrew tongue agrees with it in some particulars.

238. Since the speech of angels corresponds to their affec-

tion which is of love, and the love of heaven is love to the Lord and love towards the neighbour, [see above, n. 13 to 19,] it is evident how elegant and delightful their discourse must be, for it affects not only the ear, but the interiors of the mind. An angel once spoke to a certain hard-hearted spirit, and he was at length so affected by his discourse, that he burst into tears, saying, that he could not resist it, because it was *love speaking*, and that he had never wept before.

239. The speech of angels is full of wisdom, because it proceeds from their interior thought; and their interior thought is wisdom, as their interior affection is love. Thus love and wisdom are united in their discourse, and hence it is so full of wisdom, that they can express by one word what man cannot express by a thousand. The ideas of their thought also comprehend things which man cannot conceive, much less utter; and hence it is that the things which have been heard and seen in heaven are said to be ineffable, and such as *ear hath not heard nor eye seen.* It has been granted me to know by experience that they are so, for I have occasionally been let into the state in which angels are, and have conversed with them; and in that state and on such occasions I have understood every thing they said; but when I was brought back to my former state, and thus into the natural thought proper to man, and was desirous to recollect what I had heard, I was not able; for there were a thousand things which could not be compressed into the ideas of natural thought, and which therefore were not expressible in the least degree by human words, but only by variegations of heavenly light. The ideas of the thought of angels, from which their expressions are derived, are likewise variegations of the light of heaven; and the affections, from which the tone of the expressions is derived, are modifications of the heat of heaven; because the light of heaven is Divine Truth or wisdom, and the heat of heaven is Divine Good or love, [see above, n. 126 to 140,] and the angels derive their affection from the Divine Love, and their thought from the Divine Wisdom.[m]

240. The ideas of thought are various forms into which the general affection is distributed, as was said above, n. 236; and since the speech of angels proceeds immediately from their affection, they are able to express in a minute what man cannot express in half an hour, and also to convey in a few words what would require several pages in writing. This has been proved to me by much experience.[n] Thus the ideas of angelic thought and the expressions of angelic speech, make a one, like the

[m] The ideas from which angels speak, are formed by wonderful variegations of the light of heaven, n. 1646, 3343, 3993.

[n] Angels can express by their speech, in a moment, more than man can express by his in half an hour, and they can also express such

efficient cause and its effect, for the expressions present in effect what exists in the ideas of thought as a cause; and therefore every expression comprehends in it so many things. All the particulars of the thought, and thence all the particulars of the speech of angels, when they are presented visibly, appear like a thin wave, or circumfluent atmosphere, in which things innumerable derived from angelic wisdom, and arranged in their order, enter the thoughts and move the affections of others. The ideas of the thought of every one, whether angel or man, are presented visibly in the light of heaven, whenever the Lord pleases.[o]

241. The angels of the Lord's celestial kingdom converse in the same manner as those of the Lord's spiritual kingdom, but they speak from more interior thought than the spiritual angels; for the celestial angels are in the good of love to the Lord, and therefore they speak from wisdom; but the spiritual angels are in the good of charity towards the neighbour, which in its essence is truth [n. 215], and therefore they speak from intelligence; for *wisdom is from good,* and *intelligence from truth.* On this account the speech of the celestial angels is like a gentle stream, soft, and, as it were, continuous; but the speech of the spiritual angels is rather vibratory and discrete. The speech of the celestial angels partakes greatly of the sound of the vowels *u* and *o;* but the speech of the spiritual angels, of the vowels *e* and *i;* for vowels are signs of sounds, and affection dwells in sound. It was shewn above, n. 236, that the sound of angelic speech corresponds to affection, and the articulations of sound, which are words, to the ideas of thought derived from affection; and since vowels do not belong to a language, but to the elevations of its words by sound to express various affections according to the state of every one, therefore they are not written in the Hebrew language, and are also variously pronounced. Hence the angels know the quality of man as to his affection and love. The speech of the celestial angels contains no hard consonants, and few transitions from one consonant to another without the interposition of a word which begins with a vowel, and therefore, in the Word, the particle "*and*" so often occurs,

things as cannot be conveyed in human language, n. 1641, 1642, 1643, 1645, 4609, 7089.

[o] There are innumerable things contained in one idea of thought, n. 1008, 1869, 4946, 6613, 6614, 6615, 6617, 6618. The ideas of the thought of man are opened in the other life, and their quality shewn by a visible living image, n. 1869, 3310, 5510. What is the quality of their appearance, n. 6201, 8885. The ideas of the angels of the inmost heaven appear like flaming light, n. 6615, and the ideas of the angels of the ultimate heaven appear like thin bright clouds, n. 6614. The idea of an angel seen, from which issued radiation to the Lord, n. 6620. The ideas of thought extend themselves into angelic societies round about, n. 6598 to 6613.

as is evident to those who read the Word in Hebrew, in which that particle has a soft expression, and always takes a vowel-sound before and after it. The expressions themselves in the Hebrew Word point out in some measure whether they belong to the celestial or to the spiritual class; that is, whether they involve good or truth: those which involve good abound with the vowels *u* and *o*, and use the *a* but sparingly, while those which involve truth abound with the vowels *e* and *i*. Since affections are expressed in an especial manner by sounds, therefore, when great subjects are treated of in human language, such as heaven and God, those expressions are preferred, which are characterized by the vowels *u* and *o*. Musical sounds, also, swell to the fulness of the *u* and the *o* when employed on such themes; but when the subject is less imposing, other sounds are preferred; and hence comes the power of music in expressing various kinds of affections.

242. There is a musical concord in the speech of angels, which cannot be described;[p] and this concord arises from the circumstance, that the thoughts and affections, which give birth to speech, pour themselves forth and diffuse themselves according to the form of heaven; and all consociation and communication harmonize with that form. That the angels are consociated according to the form of heaven, and that their thoughts and affections flow according to that form, may be seen above, n. 200 to 212.

243. Speech like that which is universal in the spiritual world, is implanted in every man, but only in his interior intellectual part. Man does not know this, because it does not fall into expressions analogous to his affection, as it does with angels; yet from this ground, when he comes into the other life, he speaks the language of spirits and angels without effort or instruction; but on this subject we shall say more shortly.

244. All in heaven speak the same language, as was said above, but it varies in this respect, that the speech of the wise is more interior, and fuller of the variations of affections, and of the ideas of thought;[q] while the speech of the less wise is more exterior, and less full; and the speech of the simple is still more exterior, and consists of expressions from which the sense is to be gathered in the same manner as in the conversation of men. There is also a kind of speech by the face, terminating in

[p] In angelic speech there is concord with harmonious cadence, n. 1648, 1649, 7191.

[q] Spiritual or angelic speech is latent in man, although he is ignorant of it, n. 4104; for the ideas of the internal man are spiritual, but man, during his life in the world, perceives them naturally, because he then thinks in the natural principle, n. 10236, 10246, 10550. After death man comes into his interior ideas, n. 3226, 3342, 3343, 10568. 10604; and those ideas then form his speech, n. 2470, 2478, 2479.

somewhat sonorous modified by ideas; another in which heavenly representations are mixed with ideas, and ideas themselves become visible; another by gestures corresponding to the affections, and representing things similar to those which are represented by words; another by the general principles of affections and thoughts; another which resembles thunder; and others.

245. The speech of evil and infernal spirits is spiritual also, because it is derived from their affections, but from evil affections, and the filthy ideas thence resulting, which the angels hold in the utmost aversion. The language of hell is therefore opposite to that of heaven, and the wicked cannot endure angelic discourse, nor can angels endure infernal discourse; for infernal discourse affects them as a bad odour affects the nostrils. The speech of hypocrites, who are able to assume the appearance of angels of light, is like the speech of angels as to words, but as to affections and consequent ideas of thought it is diametrically opposite; so that when its interior quality is perceived by the wise angels, it sounds like the gnashing of teeth, and strikes them with horror.

CONCERNING THE SPEECH OF ANGELS WITH MAN.

246. When angels speak with man, they do not speak in their own language, but in the language of the man with whom they converse, or in other languages with which he is acquainted, but not in a language unknown to him; because they turn themselves to him and conjoin themselves with him, and this conjunction brings them into a similar state of thought. The thought of man coheres with his memory, and his speech flows from it, therefore, when an angel or spirit is thus turned to him and conjoined with him, both speak the same language; for the angel enters into all the man's memory so perfectly, that he is almost led to suppose that he knows of himself what the man knows, even all the languages which he has learned. I have conversed with angels on this subject, and have told them, that, possibly, they might imagine that they were speaking with me in my mother tongue, because it so appeared to them; but that they did not speak in that language, but I, myself, and that this was demonstrable, because angels are not able to utter one word of any human language, [n. 237;] and, because human language is natural, and they are spiritual, and spiritual beings cannot utter any thing natural. The angels replied, "that they were aware that their conjunction with man when conversing with him, is with his spiritual thought, but since his spiritual thought flows into his natural thought, and his natural thought coheres with his memory, the language of the man appears to them as their own, and also all his knowledge; that this results

from the Lord's good pleasure that such a conjunction, and as it were insertion of heaven into man, should take place; but that the state of man at this day is so altered, that he cannot any longer have such conjunction with angels, but only with spirits who are not in heaven." I have also conversed with spirits on the same subject, but they were not willing to believe that it is the man who speaks, but that they speak in man, and that man does not know what he knows, but they themselves, and thus that all things which man knows are derived from them. I endeavoured by many arguments to convince them that they were mistaken, but in vain.

Who are meant by spirits, and who by angels, will be explained in the following pages, when we come to treat of the world of spirits.

247. Another reason why angels and spirits conjoin themselves so closely with man as not to know but that all which belongs to man is their own, is, because the conjunction between the spiritual and the natural world with man is such, that they are as it were one: but since man has separated himself from heaven, it has been provided by the Lord, that there should be (attendant) angels and spirits with every man, and that he should be governed by them from the Lord, and hence there is so close a conjunction between them. It would have been otherwise if man had not separated himself from heaven, for then he might have been governed by a general influx out of heaven from the Lord without spirits and angels adjoined to him; but this subject will be specifically treated of, when we come to speak of the conjunction of heaven with man.

248. The speech of an angel or spirit with man is heard as sonorously as the speech of one man with another; nevertheless it is not heard by other men who are present, but only by the man who is addressed, because the speech of an angel or spirit flows in first into man's thought, and by an internal way into his organ of hearing, and thus acts upon it from within; whereas the speech of man with man flows first into the air, and by an external way into his organ of hearing, which it acts upon from without. Hence it is evident that the speech of an angel or spirit with man is heard *in* man, and, since it affects the organs of hearing as much as speech from without, that it is equally sonorous. That the speech of an angel or spirit flows down from within even into the ear, was proved to me by its effect upon the tongue which it also flows into, and excites to a slight vibration; but this vibration is not a local motion, such as takes place when the sound of speech is articulated into words by the man himself.

249. To speak with spirits at this day is rarely granted, because it is dangerous;[r] for then they know that they are with

[r] Man is able to converse with spirits and angels, and the ancients

man, which otherwise they do not know, and evil spirits are of such a nature, that they regard man with deadly hatred, and desire nothing more vehemently than to destroy him, both soul and body. This also they effect with those who have indulged much in phantasies, so as to remove from themselves the delights which are suitable to the natural man. Some who lead a solitary life occasionally hear spirits speaking to them, and without danger, because the spirits who are present with them are removed at intervals by the Lord, lest they should know that they are with man; for most spirits do not know that there is any other world than that which they inhabit, and are therefore ignorant that there are men elsewhere; and on this account man is not allowed to speak to them in return, for then they would know it. They who think much on religious subjects, and are so intent upon them as to see them as it were inwardly in themselves, begin also to hear spirits speaking with them; for religious subjects of whatever kind, when man dwells upon them from himself, and does not break the current of his thoughts with various useful occupations, penetrate interiorly, become fixed there, occupy the whole spirit of the man, and thus enter into the spiritual world, and act upon the spirits who dwell there. Such persons are visionaries and enthusiasts, and believe every spirit whom they hear to be the Holy Spirit, when yet they are all enthusiastic spirits. Spirits of that character see falses as truths, and because they see them, they persuade themselves that they are truths, and infuse the same persuasion into those who are receptive of their influx; and because such spirits began also to press the commission of evils, and were obeyed, therefore they were gradually removed. Enthusiastic spirits are distinguished from other spirits by this peculiarity, that they believe themselves to be the Holy Spirit, and their dictates to be divine oracles; but they do not hurt the man with whom they communicate, because he pays them divine worship and honour. I have occasionally conversed with spirits of this kind, and on such occasions the wicked principles and motives which they infused into their worshippers were discovered to me. They dwell together towards the left, in a desert place.

250. To converse with the angels of heaven is granted only to those who are in truths derived from good, and especially to those who are in the acknowledgment of the Lord, and of the Divine in His Human, because the heavens are in this truth; for, as was said above, the Lord is the God of heaven, n. 2 to 6:

frequently did so, n. 67, 68, 69, 784, 1634, 1636, 7802. In some earths angels and spirits appear in a human form, and speak with the inhabitants, n. 10751, 10752; but in this earth it is dangerous to discourse with spirits now, unless man is principled in a true faith, and led by the Lord, n. 784, 9438, 10751.

the Divine of the Lord makes heaven, n. 7 to 12: the Divine of the Lord in heaven is love to Him and charity towards the neighbour derived from Him, n. 13 to 19: the universal heaven in one complex resembles one man, and in like manner every society of heaven; and every angel is in a perfect human form, derived from the Divine Human of the Lord, n. 59 to 86. Hence it is evident, that to speak with the angels of heaven is not granted to any but those whose interiors are opened, by divine truths, even to the Lord; for the Lord flows into them with man, and heaven also flows-in with the Lord. Divine truths open the interiors of man, because man was so created, that he may be an image of heaven as to his internal man, and an image of the world as to his external man (n. 57); and the internal man is not opened except by Divine Truth proceeding from the Lord, for that is the light and life of heaven, [n. 126 to 140].

251. The influx of the Lord Himself with man is into his forehead, and thence into the whole face, because the forehead of man corresponds to his love, and the face to all his interiors;[s] but the influx of the spiritual angels with man is into his head in every direction, from the forehead and temples to every part which covers the *cerebrum*, because that region of the head corresponds to intelligence; and the influx of the celestial angels is into that part of the head which covers the *cerebellum*, and is called the *occiput*, extending from the ears in all directions even to the back of the neck; for that region corresponds to wisdom. The speech of angels with man always enters by those ways into his thoughts; so that by attending to this circumstance, I have ascertained whether they were spiritual or celestial angels with whom I had been conversing.

252. They who converse with angels of heaven, see also the objects which exist in heaven, because they see by the light of heaven, in which their interiors are; and the angels see through them the things which are on earth;[t] for with them heaven is conjoined to the world, and the world to heaven, because—as was said above, n. 246—when angels turn themselves to man, they conjoin themselves to him in such a manner, that they know no other than that the things which belong to man are their own: not only those which belong to his speech, but also

[s] The *forehead* corresponds to celestial love, and thence, in the Word, signifies that love, n. 9936. The face corresponds to the interiors of man, which are of the thought and affection, n. 1568, 2988, 2989, 3631, 4796, 4797, 4800, 5165, 5168, 5695, 9306; and it is formed to correspondence with the interiors, n. 4791 to 4805, 5695; and hence the *face*, in the Word, signifies the interiors, n. 1999, 2434, 3527, 4066, 4796.

[t] Spirits can see nothing through man which is in this solar world, but they have seen through my eyes, and the reason why, n. 1880.

those which belong to his sight and hearing; while man, on his part, knows no other than that the things which flow-in through the angels are his own. Such was the conjunction which existed between the angels of heaven and the most ancient people on this earth, and therefore their age was called *the golden age*. They acknowledged the Divine under a human form, that is, they acknowledged the Lord, and therefore they conversed with the angels of heaven as with their own kindred, and the angels conversed with them as with theirs, and in them heaven and the world made a one; but after those times, man removed himself farther and farther from heaven, by loving himself more than the Lord, and the world more than heaven, and consequently he began to be sensible of the delights of self-love and the love of the world separate from the delights of heaven; and at last he became ignorant of any other delight. His interiors which had been open into heaven, were then closed, and his exteriors only were opened to the world; and thus man is in light as to all things relating to the world, but in thick darkness as to all things relating to heaven.

253. Since those times it has rarely happened that any one has conversed with the angels of heaven, but some have conversed with spirits who were not in heaven; for the interiors and exteriors of man are either turned to the Lord, as their common centre [n. 124], or to self, that is, backwards from the Lord. When they are turned to the Lord, they are also turned towards heaven; and when they are turned to self, they are also turned towards the world, and when they are turned towards self and the world, they can with difficulty be elevated; nevertheless they are elevated by the Lord as far as possible, through a conversion of the love, by means of truths from the Word.

254. I have been informed in what manner the Lord spoke with the prophets, by whom the Word was given. He did not speak with them as He did with the ancients, by an influx into their interiors; but by spirits who were sent to them, whom the Lord filled with His aspect, and thus inspired with words which they dictated to the prophets. This was not influx, but dictation; and since the words came forth immediately from the Lord, therefore every one of them was filled with the Divine, and contains in it an internal sense, of such a nature, that the angels in heaven understand the words in a celestial and spiritual sense, while men perceive them in a natural sense: thus the Lord has conjoined heaven and the world by means of the Word. In what manner spirits are filled with the Divine from the Lord by aspect, has also been shewn me. The spirit filled with the Divine from the Lord, knows no other than that he is the Lord, and that what he speaks is Divine; and this state continues until he has delivered his communication; but afterwards he perceives and acknowledges that he is a spirit, and that he

did not speak from himself, but from the Lord. Since such was the state of the spirits who spoke with the prophets, therefore also it is said by them, that *Jehovah spoke*. The spirits also called themselves Jehovah, as is evident, not only from the prophetical, but also from the historical parts of the Word.

255. That the nature and quality of the conjunction of angels and spirits with man may be known, it is allowed to relate some striking particulars, which may tend to illustrate and confirm the subject. When angels and spirits turn themselves to man, they know no other than that his language is theirs, and that they have no other language; because, on such occasions, they are in the man's language, and not in their own, which they do not even remember; but as soon as they turn themselves from man, they are in their own angelic and spiritual language again, and know nothing of the language of man. I have myself experienced this transition, for when I have been in company with angels, and in a state similar to theirs, I have conversed with them in their language, and neither knew nor remembered anything of my own; but as soon as I left them, I was in my own language. It is also worthy of remark, that when angels and spirits turn themselves to man, they can converse with him at any distance. They have conversed with me when they were afar off, and their speech sounded as loud as when they were near; but when they turn themselves from man, and speak one with another, not a syllable is heard by him, even though they are close to his ear. Hence it is evident, that all conjunction in the spiritual world depends upon the degree in which individuals turn towards each other. It deserves further to be mentioned, that many spirits can converse with man at the same time, and man with them; for they send one of their number to the man with whom they wish to converse, and he turns himself to him: the other spirits turn to their emissary, and by this mutual aspect concentrate their thoughts, and he utters them. The emissary knows no other than that he speaks from himself, and they know no other than that they speak from themselves; and thus the conjunction of many with one is effected by their turning towards each other;[u] but concerning these emissary spirits, who are also called *subjects*, and the communication effected through them, more will be said in the following pages.

256. It is not allowed any angel or spirit to speak with man from his own memory, but only from the man's memory; for

[u] The spirits sent from societies of spirits to other societies are called *subjects*, n. 4403, 5856; and communications in the spiritual world are effected by such emissary spirits, n. 4403, 5846, 5983. A spirit, when he is sent out and acts as a subject, does not think from himself, but from those who sent him, n. 5985, 5986, 5987.

angels and spirits have memory as well as men, and if a spirit were to speak with a man from his own memory, he would know no other than that the spirit's thoughts were his own; and *it would be like the seeming recollection of a thing which had never been heard or seen.* That this is the case, it has been given me to know from experience; *and hence arose the opinion held by some of the ancients, that after some thousands of years they should return into their former life, and into all its transactions; and that, indeed, they had actually so returned.* They believed so, because occasionally there had occurred to them, as it were, a recollection of things which nevertheless they had neither seen nor heard; and this appearance was produced by spirits whose influx proceeded from their own memory into the ideas of man's thought.

257. There are certain spirits, called natural and corporeal spirits, who, when they come to man, do not conjoin themselves with his thought like other spirits, but enter into his body, and occupy all his senses, and speak through his mouth, and act by his members, knowing no other than that the body and faculties of the man are theirs. These are the spirits by whom men were formerly possessed; but they were cast into hell by the Lord, and altogether removed, so that there are no such possessions at this day.[x]

CONCERNING WRITINGS IN HEAVEN.

258. Since angels have speech, and their speech consists of words, it follows that they have writings also; and that they express the sentiments of their minds by writing, as well as by speaking. Sometimes papers have been sent to me [in the spirit], covered with writing, some of which were exactly like manuscripts, and others like papers which had been printed in the world. I could read them also in the same manner, but it was not allowed me to draw from them more than one or two

[x] External obsessions, or bodily possessions, do not exist at this day, as formerly, n. 1983; but internal obsessions, which are of the mind, are more numerous than formerly, n. 1983, 4793. Man is obsessed interiorly, when he has filthy and scandalous thoughts concerning God and his neighbour; and when he is only withheld from publishing them by external bonds, which relate to the fear of the loss of reputation, honour, or gain; or to the dread of the law, and to the loss of life, n. 5990. Concerning the diabolical spirits who chiefly obsess the interiors of man, n. 4793. Concerning the diabolical spirits who are desirous to obsess the exteriors of man, but are shut up in hell, n. 2752, 5990.

ideas; because it is contrary to Divine Order for man to be instructed from heaven by writings, except by the Word, since the communication and conjunction of heaven with the world, and thus of the Lord with man, is effected by the Word alone. That papers written in heaven appeared also to the prophets, is evident from Ezekiel: "*When I looked, behold a hand was sent unto me; and, lo! a roll of a book was therein; and he spread it before me; and it was written within and without,*" chap. ii. 9, 10; and in John: "*I saw in the right hand of Him that sat on the throne, a book written within and on the back side; sealed with seven seals,*" Rev. v. 1.

259. That there should be writings in heaven was provided by the Lord for the sake of the Word; for the Word in its essence is the Divine Truth, from which both men and angels derive all heavenly wisdom, and it was dictated by the Lord; but what is dictated by the Lord passes through all the heavens in their order, and terminates with man; and thus the Word is accommodated both to the wisdom of angels and the intelligence of men; and therefore angels have the Word, and read it as men do on earth. They also preach from it, and from it they derive their doctrinal tenets, [n. 221.] The Word in heaven and on earth is the same, but its natural sense, which is the sense of the letter with us, is not in heaven. The spiritual sense is there, which is its internal sense. What is the nature and quality of the spiritual sense, may be seen in the small work On the White Horse mentioned in the Revelation.

260. A little paper was once sent to me from heaven, on which were written only a few words in the Hebrew character, and I was told that every letter involved arcana of wisdom; and that those arcana were contained in the inflexions and curvatures of the letters, and also in the sounds. From this circumstance I clearly understood the meaning of the Lord's words: "*Verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law,*" Matt. v. 18. That the Word is divine as to every tittle of it, is known in the church; but in what its divinity consists is not yet known, and therefore it shall be explained.

Writing in the inmost heaven consists of various inflected and circumflected forms, and the inflexions and circumflexions are according to the form of heaven. By these the angels express the arcana of their wisdom, many of which cannot be uttered by words; and, what is wonderful, the angels are skilled in such writing without being taught; for it is implanted in them like their speech, concerning which see n. 236,—and therefore this writing is heavenly writing, which is not taught, but inherent, because all extension of the thoughts and affections of the angels, and thus all communication of their intelligence and wisdom, proceeds according to the form of heaven, [n. 201];

and hence their writing also flows into that form. I have been told, that the most ancient people on this earth wrote in the same manner before the invention of letters; and that it was transferred into the letters of the Hebrew language, which, in ancient times, were all inflected. *Not one of them had the square form in use at this day;* and hence it is that the very dots, iotas, and minutest parts of the Word contain heavenly arcana and things Divine.

261. This kind of writing, by characters of a heavenly form, is in use in the inmost heaven, where the inhabitants excel all others in wisdom; and by such characters they express the affections by which their thoughts flow and follow in order, according to the nature of the subject; and hence their writings involve arcana which no thought can exhaust. It has been permitted me to see such writings, which do not exist in the inferior heavens, for the writings there are like those in the world, and are formed with similar letters; but still they are not intelligible to man, because they are in angelic language, which has nothing in common with human languages, [n. 237]; for by vowels they express affections; by consonants, the ideas of thought derived from affections; and by words composed of both, their general sense or meaning, [see above, n. 236, 241.] This kind of writing, specimens of which have been shewn to me, involves in a few words more than man can express in several pages; and in this manner the Word is written in the lower heavens, but in the inmost heaven it is written in heavenly forms.

262. It is worthy of remark that writings in the heavens flow naturally from the very thoughts of the angels, and are executed so easily, that it is as if thought went forth into form; nor does the hand pause for the choice of a word, because the words themselves, whether written or spoken, correspond to the ideas of angelic thought; and all correspondence is natural and spontaneous. There are also writings in the heavens produced without the aid of the hand, derived from mere correspondence with the thoughts; but these are not permanent.

263. I have also seen writings from heaven which consisted of nothing but numbers written in order and series, exactly like writings composed of letters and words; and I was instructed that this writing is from the inmost heaven, and that the writing of the celestial angels, treated of above, n. 260, 261, takes the form of numbers before the angels of an inferior heaven, when thought derived from it flows down thither; and that this numerical writing also involves arcana, some of which can neither be comprehended by thought nor expressed by words. All numbers have their correspondence, and a signification according to their correspondence, like words,[y] but with

[y] All *numbers*, in the Word, signify *things*, n. 482, 487, 647, 648,

this difference, that numbers involve *general* ideas, and words *particular* ideas; and since one general idea involves innumerable particulars, it follows that writing composed of numbers involves more arcana than writing composed of letters. From this experience I saw, that *numbers*, in the Word, as well as words, signify *things*. What the simple numbers signify, as 2, 3, 4, 5, 6, 7, 8, 9, 10, 12; and what the compound, as 20, 30, 50, 70, 100, 144, 1000, 10000, 12000, and others, may be seen in the ARCANA CŒLESTIA, where they are treated of. In numerical writing in heaven, that number is always placed first on which the following numbers depend, as on their subject; for that number is as it were the index of the subject treated of, and from that number those which follow derive their specific determination to the subject.

264. They who are not acquainted with the nature of heaven, and who are not disposed to entertain any other idea concerning heaven than as of an atmospherical region, in which the angels fly about as intellectual minds, destitute of the sense of hearing and sight, are unable to conceive that they have speech and writing, because they place the existence of every thing real in material nature; but it is nevertheless true, that the things which exist in heaven are as real as those which are in the world, and that angels possess every thing which can be of use for life and for wisdom.

CONCERNING THE WISDOM OF THE ANGELS OF HEAVEN.

265. THE nature of angelic wisdom can scarcely be comprehended, because it so far transcends human wisdom as to preclude all comparison, and what is so transcendent appears to have no existence. To describe such wisdom is impossible, except by the aid of truths yet unknown; but things unknown are like shadows in the understanding, which hide the real quality of the subject thought of; nevertheless, these unknown truths may be known and comprehended, if the mind takes delight in knowledge, for delight carries light with it, because delight proceeds from love; and light shines from heaven on those who love what relates to divine and heavenly wisdom, and enlightens their perceptions.

755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4670, 6175, 9488, 9659, 10217, 10253: shown from heaven, n. 4495, 5265. Numbers multiplied signify similar things with the simple numbers from which they result by multiplication, n. 5291, 5335, 5708, 7973. The most ancient people had heavenly arcana in numbers, forming a kind of computation of things relating to the church, n. 575.

266. The nature of the wisdom of angels, may be inferred from this circumstance, that they are in the light of heaven; for the light of heaven in its essence is Divine Truth, or Divine Wisdom, and this light enlightens at the same time their internal sight, which is the sight of the mind, and their external sight which is that of the eyes.—That the light of heaven is Divine Truth, or Divine Wisdom, was shewn above, n. 126 to 133.—The angels are also in celestial heat, which in its essence is Divine Good, or Divine Love, from which they derive the affection and desire of growing wise.—That the heat of heaven is Divine Good, or Divine Love, see above, n. 133 to 140.—That angels are principled in wisdom, so that they may be called *wisdoms*, may be inferred also from this consideration, that all their thoughts and affections flow according to the form of heaven, which is the form of Divine Wisdom; and that their interiors, which receive wisdom, are arranged in that form.—That the thoughts and affections of angels flow according to the form of heaven, and consequently also their intelligence and wisdom, see above, n. 201 to 212.—That the angels are super-eminently wise, is further evident, because their speech is the speech of wisdom; for it flows immediately and spontaneously from thought, as thought flows from affection; so that their speech is thought and affection in an external form, and hence it is that nothing withdraws them from the Divine Influx, and that no extraneous ideas enter their thoughts, as is the case with man while he is speaking.—That the speech of angels is the speech of their thought and affection, see n. 234 to 245.—Another circumstance also conspires to exalt the wisdom of angels, namely, that all things which they see with their eyes, and perceive by their senses, are in agreement with their wisdom, because they are correspondences, and therefore forms representative of such things as relate to wisdom.—That all things which appear in the heavens correspond with the interiors of the angels, and are representations of their wisdom, may be seen above, n. 170 to 182.—Besides, the thoughts of angels are not bounded and confined by ideas derived from space and time, as the thoughts of men are; for spaces and times belong to nature, and things proper to nature withdraw the mind from spiritual things, and take away the extension of intellectual vision.—That the ideas of angels derive nothing from time and space, and thus are not limited like those of men, may be seen above, n. 162 to 169, and 191 to 199; neither are they drawn downwards to things terrestrial and material, nor interrupted by cares about the necessaries of life; and consequently they are not withdrawn by them from the delights of wisdom, as men are in the world; for all things which they need are given them freely by the Lord. They are clothed gratis, they are fed gratis, they have habitations gratis, [n. 181, 190;] and moreover they are gifted with delights

and pleasures according to their reception of wisdom from the Lord. These observations are made that it may be known whence angels derive their exalted wisdom.[z]

267. Angels are capable of receiving wisdom so exalted, because their interiors are open, and wisdom, like every other perfection, increases towards the interiors, and according to the degree in which the interiors are opened.[a] There are three degrees of life in every angel, which correspond to the three heavens, [see n. 29 to 40.] They with whom the first degree is open, are in the first or ultimate heaven; they with whom the second degree is open, are in the second or middle heaven; and they with whom the third degree is open, are in the third or inmost heaven. The wisdom of angels in the heavens is according to these degrees, and hence the wisdom of the angels of the inmost heaven immensely transcends the wisdom of those of the middle heaven; and their wisdom immensely transcends the wisdom of the angels of the ultimate heaven, see above, n. 209, 210; and on the nature of degrees, see n. 38. Such distinctions exist, because things which are in a superior degree are more minute or particular, and those which are in an inferior degree are things general, and things general contain things particular; for things particular, in comparison with things general, are as thousands or myriads to one, and so is the wisdom of the angels of a superior heaven compared with the wisdom of the angels of an inferior heaven; but still the wisdom of the inferior angels transcends the wisdom of man in the same proportion, for man is in a corporeal nature, and in the sensual things belonging to it; and the corporeal sensual things of man are in the lowest degree of his nature. Hence it is evident what kind of wisdom they possess, who think from things sensual, and are called sensual men, namely, that they have no wisdom, but only science.[b] It is otherwise with those who elevate their thoughts above the

[z] The wisdom of angels is incomprehensible and ineffable, n. 2795, 2796, 2802, 3314, 3404, 3405, 9094, 9176.

[a] In proportion as man is elevated from things external towards interior things, he comes into light and intelligence, n. 6183, 6313. This elevation is actual, n. 7816, 10330; for elevation from things external to things interior is like elevation out of a mist into light, n. 4598. Exterior things are more remote from the Divine in man, and are therefore respectively obscure, n. 6451; and confused, n. 996, 3855. Interior things are more perfect, because nearer to the Divine, n. 5146, 5147; and in them there are a thousand and a thousand things which appear externally as one general thing, n. 5707, and hence it is that thought and perception are clearer in proportion as they are interior, n. 5920.

[b] The sensual [mind] is the ultimate of the life of man, and it adheres to, and inheres in things corporeal, n. 5077, 5767, 9212, 9216, 9331, 9730. He is called a sensual man who judges and con-

things of sense, and especially with those whose interiors are open even into the light of heaven.

268. How great the wisdom of the angels is, is further evident, because in the heavens there is a communication of all things, the intelligence and wisdom of every one being communicated to every other; for *heaven is a communion of all goods,* because heavenly love wills that what is its own should be another's; and consequently no one in heaven regards the good in himself as a good, unless it be also in others. This is the origin of the happiness of heaven, and this quality the angels derive from the Lord, for it is the quality of the Divine Love. That there is such a communication in the heavens, has been given me to know by experience, for certain simple spirits were once taken up into heaven, and when there, they also came into angelic wisdom, and understood things which they could not comprehend before; and said such things as they were incapable of uttering in their former state.

269. Words cannot describe the nature of the wisdom of angels, but it may be illustrated by some general observations. Angels can express by a single word what man cannot express by a thousand; and besides, there are things innumerable in one angelic expression, which cannot be expressed at all by the words of human language; for in every single word spoken by angels, there are contained arcana of wisdom in continuous connexion, which human science cannot reach. Angels supply, by the tone of the voice, what they do not fully express by words; and in that tone there is contained the affection of the subject spoken of according to the order in which its particulars are developed, since,—as was said above, n. 236, 241,—they express affections by sounds, and the ideas of thought derived from affections, by words. Hence it is that things heard in heaven are said to be *ineffable.* Angels can also recite in a few

cludes about all things from the senses of the body, and who believes nothing but what he can see with his eyes and feel with his hands, n. 5094, 7693. Such a man thinks in externals, and not interiorly in himself, n. 5089, 5094, 6564, 7693; for his interiors are closed, so that he sees nothing in them of spiritual truth, n. 6564, 6844, 6845. In a word, he is in gross natural light, and therefore perceives nothing which is from the light of heaven, n. 6201, 6310, 6564, 6844, 6845, 6598, 6612, 6614, 6622, 6624; for interiorly he is in contrariety to those things which relate to heaven and the church, n. 6201, 6316, 6844, 6845, 6948, 6949. The learned, who confirm themselves against the truths of the church, become of such a character, n. 6316. Sensual men are more cunning and malicious than others, n. 7693, 10236. They reason sharply and cunningly, but it is from the corporeal memory, in which they place all intelligence, n. 195, 196, 5700, 10236; and their reasonings are from the fallacies of the senses, n. 5084, 6948, 6949, 7693.

words, the whole contents of any book, and infuse into every word a spirit of interior wisdom; for their speech is such that its sounds harmonize with their affections, and every word, with their ideas. Their words, too, are varied, by an infinity of methods, according to the series of things which are arranged in one complex in their thought. The interior angels, can even discover the whole life of a speaker from the tone of his voice combined with a few of his expressions; for from the sound variegated by the ideas in the words, they perceive his ruling love, *on which are inscribed all the particulars of his life.*[c] From these considerations the nature of angelic wisdom may be in some measure understood. Angelic wisdom, in comparison with human wisdom, is as a myriad to one, and as the moving forces of the whole body, which are innumerable, are to the action resulting from them, in which, they appear but as one; or it is as the thousand constituents of an object viewed by a perfect microscope to the one obscure thing which it appeared to the naked eye. To illustrate the case by an example. An angel from his wisdom described regeneration, and presented a hundred arcana concerning it in their order, filling every arcanum with ideas which contained arcana still more interior. This description embraced the whole subject from beginning to end, for he explained in what manner the spiritual man is conceived anew, is carried, as it were in the womb, is born, grows up, and is successively perfected; and he said that he could increase the number of arcana to several thousands; that what he had said related only to the regeneration of the *external* man, and that there were innumerable other things relating to the regeneration of the *internal* man. From this and similar examples which I have heard from angels, it was made evident to me how great is their wisdom, and how great, respectively, is the ignorance of man; for he scarcely knows what regeneration is, and is not acquainted with a single step of its progression in himself.

270. Something shall now be said concerning the wisdom of

[c] What rules, or has universal dominion with man, is in every particular of his life, and thus in all and every thing of his affection and thought, n. 4459, 5949, 6159, 6571, 7648, 8067, 8853, to 8858. The quality of man is such as his ruling love is, n. 918, 1040, 8858; illustrated by examples, n. 8854, 8857. What reigns universally constitutes the life of the spirit of man, n. 7648, and it is his very will, his very love, and the end of his life; for what a man wills, he loves, and what he loves, he regards as an end, n. 1317, 1568, 1571, 1909, 3796, 5949, 6936. Therefore man is of such a quality as his will is; or of such a quality as his ruling love is; or of such a quality as the end of his life is, n. 1568, 1571, 3570, 4054, 6571, 6934, 6938, 8856, 10076, 10109, 10110, 10284.

the angels of the third or inmost heaven, and how much it exceeds the wisdom of the angels of the first or ultimate heaven. The wisdom of the angels of the third or inmost heaven is incomprehensible to those who are in the ultimate heaven; because the interiors of the angels of the third heaven are open to the third degree, but those of the angels of the first heaven are open only to the first degree, and all wisdom increases towards the interiors, and is perfected according to the degree in which they are opened, [n. 208, 267.] Since the interiors of the angels of the third or inmost heaven are opened to the third degree, therefore divine truths are, as it were, inscribed on them; for the interiors of the third degree are in the form of heaven more than the interiors of the second and first degrees, and the form of heaven is from the Divine Truth, and, therefore, according to the Divine Wisdom. Hence it is that divine truths appear, as it were, inscribed on those angels, or as if they were inherent and innate; and therefore as soon as they hear genuine divine truths, they immediately acknowledge and perceive them, and afterwards, as it were, see them inwardly in themselves. Since the angels of the third heaven are of such a character, therefore they never *reason* about divine truths, still less do they dispute concerning any of them, whether it be so or not so; nor do they know what it is to believe or to have faith; for they say, "What is faith? I perceive and see that it is so." They illustrate this by comparisons such as these: "To urge a man to have faith, who sees the truth in himself, is like saying to one who sees a house and the various things in it and around it, that he ought to have faith in them, and believe that they are what he sees they are; or it is like telling a man who sees a garden with its trees and fruits, that he ought to have faith that it is a garden, and that the trees and fruits are trees and fruits, when yet he sees them plainly with his eyes." *Hence it is that the angels of the third heaven never mention the term* FAITH, *nor have they any idea of it;* and therefore also they neither reason about divine truths, nor dispute concerning any truth, whether it be so, or not so;[d] but the angels of the first or ultimate heaven have not divine truths thus inscribed on their interiors, because

[d] The celestial angels are acquainted with innumerable things, and are immensely wiser than the spiritual angels, n. 2718. They do not think and speak from a principle of faith, like the spiritual angels, because they are in perception from the Lord of all things relating to faith, n. 202, 597, 607, 784, 1121, 1387, 1398, 1442, 1919, 7680, 7877, 8780, 9277, 10336; and in regard to the truths of faith, they only say, "Yea, yea, or Nay, nay," but the spiritual angels reason whether it be so, n. 2715, 3246, 4448, 9166, 10786; where the Lord's words are explained, "*Let your discourse be Yea, yea, Nay, nay,*" Matt. v. 36.

only the first degree of life is open with them, and therefore they reason concerning truths; and they who reason see scarcely any thing beyond the immediate object about which they reason, and if they go farther it is only to confirm it by arguments; and when they have confirmed it, they say that it is a matter of faith, and that it ought to be believed. I have conversed with angels on these subjects, and they told me, that the distinction between the wisdom of the angels of the third heaven and that of the angels of the first heaven, is like the distinction between what is lucid and what is obscure. They also compared the wisdom of the angels of the third heaven to a magnificent palace full of all things designed for use, and standing in the midst of an extensive paradise surrounded with magnificent objects of various kinds; and they said that because those angels are in the truth of wisdom, they can enter into the palace, and see every thing which it contains, and also walk in the paradise in every direction, and gather delight from all they behold; but that it is otherwise with those who reason concerning truths, and especially with those who dispute about them; for they do not see truths from the light of truth, but either imbibe them from others, or from the literal sense of the Word not interiorly understood; and therefore they say that they are to be believed, or that faith is to be exercised on them, and they are afterwards unwilling that any interior vision should penetrate them. Concerning persons of this character the angels said, that they cannot approach the first threshold of the palace of wisdom, much less can they enter into it and walk about in its paradises, because they stop at the beginning of the way that leads to it; but that it is otherwise with those who are in truths themselves, for nothing retards *their* unlimited progress; because truths which are seen lead them wherever they go, and open wide fields before them: every truth being of infinite extent, and in conjunction with a multitude of other truths. They said, further, that the wisdom of the angels of the inmost heaven consists principally in this, that they see divine and heavenly things in every object, and wonderful things in a series of objects; for all things which appear before their eyes are correspondences, and, therefore, when they see palaces and gardens their view does not close in the objects themselves, but they see, also, the interior things from which they originate, and to which they correspond; and this with all possible variety according to the particular appearance of the objects. Thus they behold innumerable things at once in regular order and connexion, which affect their minds with such delight that they seem to be carried out of themselves.—That all visible things in heaven correspond to divine things appertaining to the angels from the Lord, see above, n. 170 to 176.

271. The angels of the third heaven are of such a quality,

because they are in love to the Lord, and that love opens the interiors of the mind to the third degree, and is the receptacle of all things of wisdom; but still they are continually perfected in wisdom, although in a manner different to the angels of the ultimate heaven; for they neither store up divine truths in the memory, nor arrange them into a science, but as soon as they hear them, they perceive them to be truths, and commit them to life. Divine truths therefore, remain with them as if they were inscribed on them; for what is committed to the life thus remains, but it is otherwise with the angels of the ultimate heaven; for they first store up divine truths in the memory, and reduce them to a science, and afterwards call them forth and perfect their understanding by them; and without any interior perception of their truth they will them, and commit them to life; and hence they are respectively in obscurity. It is worthy of remark, that the angels of the third heaven are perfected in wisdom by *hearing*, and not by *sight*; for what they hear from preaching does not enter into their memory, but immediately into their perception and will, and is incorporated into their life; but the things which they see with their eyes enter into their memory, and they reason and discourse about them; and thus it is evident, that *hearing is the way of wisdom to them.* This also is from correspondence; for the ear corresponds to obedience, and obedience belongs to life; whereas the eye corresponds to intelligence, and intelligence has relation to doctrine.[e] The state of these angels is described in the Word throughout, as in Jeremiah: "*I will put My law in their inward parts, and write it in their hearts.—They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord, for they shall all know Me from the least of them unto the greatest of them,*" xxxi. 33, 34. And in Matthew: "*Let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil,*" v. 37. What is more than these cometh of evil, because it is not from the Lord, for the truths which are in the angels of the third heaven are from the Lord, because those angels are in love to Him; and love to the Lord, in that heaven, consists in willing and doing divine truth, for divine truth is the Lord in heaven.

272. Another reason—and indeed in heaven the chief reason—why angels are capable of receiving wisdom so exalted, is,

[e] Concerning the correspondence of the ear and of hearing, n. 4652 to 4660. The *ear* corresponds to perception and obedience, and therefore signifies those principles, n. 2542, 3869, 4653, 5017, 7216, 8361, 9311, 9397, 10065, and also the reception of truths, n. 5471, 5475, 9926. Concerning the correspondence of the eye and its sight, n. 4403 to 4421, 4523 to 4534: hence *the sight of the eye* signifies the intelligence which is of faith, and also faith itself, n. 2701, 4410, 4526, 6923, 9051, 10569.

because they are free from self-love; for in proportion as any one is free from that love, he is capable of growing wise in divine things. Self-love closes the interiors against the Lord and heaven, and opens the exteriors and turns them to self; and therefore all those with whom self-love predominates are in thick darkness as to heavenly things, however enlightened they may be as to those which are of the world. Angels, on the other hand, being free from self-love, are in the light of wisdom; for the heavenly loves in which they are,—which are love to the Lord and neighbourly love,—open the interiors, because those loves are from the Lord, and the Lord Himself is in them.—That those loves make heaven in general, and form heaven with every one in particular, may be seen above, n. 13 to 19.—Since heavenly loves open the interiors to the Lord, therefore also all the angels turn their faces to the Lord [n. 142,] for in the spiritual world the love turns the interiors of every one to itself, and in whatever direction it turns the interiors, it also turns the face; because the face there acts in unity with the interiors, of which it is the external form. Since the love turns the interiors and the face to itself, therefore also it conjoins itself with them,—for love is spiritual conjunction, and communicates to them all that it possesses, and from this turning and consequent conjunction and communication, angels derive their wisdom.—That all conjunction in the spiritual world is according to aspect, may be seen above, n. 255.

273. The angels are perfected in wisdom continually;[1] but still they cannot be so far perfected to eternity, as to attain to any proportion between their wisdom and the Divine Wisdom of the Lord; for the Lord's Divine Wisdom is infinite, and that of the angels is finite, and there is no proportion between what is infinite and what is finite.

274. Since wisdom perfects the angels, and constitutes their life; and since heaven with all its goods flows into every one according to his wisdom, therefore all in heaven desire wisdom, and relish it, as a hungry man relishes food; for knowledge, intelligence, and wisdom are spiritual nourishment, as food is natural nourishment, and they mutually correspond to each other.

275. The angels in the same heaven and the same society, are not in the same, but in different degrees of wisdom. They who are in the centre are in the greatest wisdom, and they who are round about them, are in less and less in proportion as they are distant from the centre; for the decrease of wisdom according to distance from the centre is like the decrease of light verging to shade, [see above, n. 43 and 128.] The angels have light also in a degree corresponding to their wisdom, for the light of

[1] The angels advance in perfection to eternity, n. 4803, 6648.

heaven is Divine Wisdom, and every one is in light according to his reception of that wisdom. Concerning the light of heaven and its various reception, see above, n. 126 to 132.

CONCERNING THE STATE OF INNOCENCE OF THE ANGELS IN HEAVEN.

276. The nature and quality of innocence, is known to few in the world, and is entirely unknown to those who are in evil. It appears, indeed, before men's eyes, displaying itself especially in the face, speech, and gestures of little children; but still its nature is unknown, and it is still less known that heaven abides with man pre-eminently in innocence. In order therefore, that the subject may be more clearly apprehended, I shall speak first concerning the innocence of infancy; next concerning the innocence of wisdom, and lastly concerning the state of heaven in regard to innocence.

277. The innocence of infancy, or of little children, is not genuine innocence, for it is only the external form of innocence, and not its internal form; but still this kind of innocence may furnish some idea of the quality of *true* innocence, for it shines forth from the faces of children, from many of their gestures, and from their earliest speech, and affects those who look at them. This engaging character arises from their having *no internal thought*; for they do not yet know what is good and evil, nor what is true and false; and these principles are the origin of thought. Hence they have no prudence grounded in the selfhood; no purpose and deliberate object, and, consequently no end of an evil nature. They have no selfhood acquired from the love of self and the world; they attribute nothing to themselves, but refer all that they have received to their parents; they are content and pleased with the few trifling things which are given them; they have no anxiety about food and raiment, nor about futurity; they do not look to the world, and covet a multitude of its possessions; but they love their parents, their nurses, and their infantile companions, with whom they play innocently; they suffer themselves to be led; they hearken and obey; and since they are in this state, they receive all they are taught in the life, and derive thence, without knowing it, becoming manners, speech, and the rudiments of memory and thought; for the receiving and implanting of which their state of innocence serves as a medium: but this innocence, as was just said, is external, because of the body only, and not of

the mind;[g] for their mind is not yet formed, because mind is understanding and will, and the thought and affection thence derived. It has been told me from heaven, that infants are under the Lord's especial care, and that they have an influx from the inmost heaven, which is the heaven of innocence; and that the influx passes through their interiors, and affects them with nothing but innocence; that hence innocence is visible in their face and gestures; and that it is this innocence by which parents are inmostly affected, and which produces parental love.

278. The innocence of wisdom is genuine innocence, because it is internal, for it is of the mind itself, and thus of the will itself, and thence of the understanding; and when innocence is in those principles, there, also, is wisdom, for wisdom is predicated of them in union. Hence it is said in heaven that innocence dwells in wisdom, and that angels have wisdom in proportion as they have innocence; and this is confirmed by observing that they who are in a state of innocence attribute nothing of good to themselves, but consider themselves only as receivers, and ascribe all things to the Lord; that they are willing to be led by Him, and not by themselves; that they love every thing which is good, and are delighted with every thing that is true, because they know and perceive that to love what is good, and therefore to will and do it, is to love the Lord: and that to love what is true, is to love their neighbour; that they live contented with what they have, whether it be little or much, because they know that they receive as much as is good for them; little, if little is best, and much, if much is best for them; and that they do not know themselves what is best for them, because that is known only to the Lord, whose providence contemplates eternal ends in all things. Hence they are not anxious about the future, but call anxiety for the future *care for the morrow*, which they say is grief for the loss or non-reception of things which are not necessary for the uses of life. In dealing with their associates, they who are in innocence, never act from an evil end, but from what is good, just, and sincere. They call it cunning to act from an evil end, and shun it as the poison of a serpent, because it is altogether contrary to innocence; and since they love nothing more than to be led of the Lord, and to refer all things to Him, as His gifts, therefore they are

[g] The innocence of infants is not true innocence, because true innocence dwells in wisdom, n. 1616, 2305, 2306, 3495, 4563, 4797, 5608, 9301, 10021. The good of infancy is not spiritual good, but it becomes so by the implantation of truth, n. 3504: nevertheless the good of infancy is a medium by which intelligence is implanted, n. 1616, 3183, 9301, 10110. Man without the good of innocence infused in infancy, would be a wild beast, n. 3494; but whatever is imbibed in infancy, appears natural, n. 3494.

removed from their selfhood, and in proportion as they are removed from their selfhood the Lord flows-in. Hence it is, that whatever they hear from Him, whether through the medium of the Word, or of preaching, they do not store up in the memory, but immediately obey; that is, they will and do it, for *the will itself is their memory*. These, for the most part, are simple in their exterior appearance, but are interiorly wise and prudent; and the Lord alluded to them when He said, "*Be ye wise as serpents, and harmless as doves*," Matt. x. 16. Such is the innocence which is called the innocence of wisdom.

Because innocence attributes nothing of good to self, but ascribes all good to the Lord; and thus loves to be led of the Lord, and hence is receptive of all good and truth from which wisdom is derived; therefore man is so created, that when he is an infant he may be in innocence externally, and that when he becomes old he may be in internal innocence: that by the external he may come into the internal, and that he may return from the internal to the external; wherefore also, when man becomes old, he shrinks in body, and becomes as it were an infant again, but a wise infant, and thus as an angel; for an angel is a wise infant in an eminent sense. Hence it is that, in the Word, *an infant* signifies one who is innocent, and *an old man*, a wise man in whom is innocence.[h]

279. It is similar with every one who is regenerated, for *regeneration is re-birth as to the spiritual man*. The regenerating man is first introduced into the innocence of infancy, which consists in this, that he knows nothing of truth, and has no ability to do good, from himself, but only from the Lord; and that he desires and seeks good and truth simply, because truth is truth, and good is good. Good and truth are also given him by the Lord, as he advances in age; for he is led first into the knowledge of them, and then from knowledge into intelligence, and from intelligence into wisdom; but innocence accompanies him in every state, namely, that innocence which consists, as was said, in the acknowledgment, that he knows nothing of truth, and has no power to do good from himself, but only from the Lord. Without this faith and the perception which springs from it, no one can receive anything of heaven; for in this principally consists the innocence of wisdom.

280. Since innocence consists in being led by the Lord and not by self, all who are in heaven are in innocence, for all who

[h] Innocence, in the Word, is signified by *infants*, n. 5608; and also by *sucklings*, n. 3183. *An old man* signifies a wise man, and, in the abstract sense, wisdom, 3183, 6524. Man is so created, that in proportion as he verges to old age, he may become as an infant; that innocence may then be in wisdom, and that he may thus pass into heaven, and become an angel, n. 3183, 5608.

are there love to be led by the Lord. They know that to lead themselves is to be led by the selfhood, and the selfhood consists in loving self; and he who loves himself, does not suffer another to lead him. Hence therefore, in proportion as an angel is in innocence, he is in heaven, that is, he is in Divine Good and Divine Truth; for to be in them is to be in heaven, and the heavens are distinguished according to innocence: they who are in the ultimate or first heaven, are in innocence of the first or ultimate degree; they who are in the middle or second heaven, are in innocence of the second or middle degree; and they who are in the inmost or third heaven, are in innocence of the third or inmost degree. These last, therefore, of all the inhabitants of heaven, are true innocencies, for they above all the rest love to be led by the Lord as little children by their father. They receive the Divine Truth, which they hear, either immediately from the Lord or mediately by the Word and by preaching, directly in the will, and do it, and thus commit it to life; and hence their wisdom so far exceeds that of the angels of the inferior heavens, [see n. 270, 271]. Since the celestial angels are of such a character, therefore they are nearest to the Lord, from whom they derive their innocence; and they are also separated from the selfhood, so that they live as it were *in* the Lord. They appear simple outwardly, and before the angels of the inferior heavens as little children, and thus of small stature. They also appear like those who are not very wise, although they are the wisest of the angels of heaven; for they know that they have nothing of wisdom from themselves, and that to be truly wise is to acknowledge it, and to confess that what they know is nothing in comparison with what they do not know. They say that to know this, to acknowledge, and to perceive it, is the first step to wisdom. These angels are naked, because nakedness corresponds to innocence.[i]

281. I have frequently conversed with angels concerning innocence, and have been informed that it is the *esse* of all good, and therefore that good is really good only in proportion as there is innocence within it; consequently that wisdom is really wisdom only so far as it partakes of innocence; that it is the same with love, charity, and faith; that on this account no one can enter heaven without innocence; and that this is what is meant by the Lord where He says, "*Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God.*

[i] All in the inmost heaven are forms of innocence, n. 154, 2736, 3887; and, therefore, they appear to others as infants, n. 154. They are also naked, n. 165, 8375, 9960; for nakedness is a sign of innocence, n. 165, 8375, and spirits have a custom of testifying their innocence by putting off their clothes, and presenting themselves naked, n. 8375, 9960.

Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein," Mark x. 14, 15; Luke xviii. 16, 17. By *little children* in this passage, and also in other parts of the Word, are meant those who are innocent.[k] A state of innocence is also described by the Lord, by pure correspondences, in Matt. vi. 25 to 34. Good is really good only so far as innocence is within it, because all good is from the Lord, and because innocence consists in being willing to be led by the Lord. I have also been informed, that truth cannot be conjoined to good, and good to truth, except by means of innocence, and hence it is, that an angel is not an angel of heaven unless innocence is in him; for heaven is not in any one until truth is conjoined to good in him, and therefore the conjunction of truth and good is called the heavenly marriage, and the heavenly marriage is heaven. I have been further informed, that love truly conjugial derives its existence from innocence, because from the conjunction of good and truth in which two minds are principled, namely, the minds of the husband and of the wife; and that this conjunction, when it descends into a lower sphere, assumes the form of conjugial love; for conjugial partners love one another, in proportion as their minds assimilate and love, and hence there is a playfulness like that of infancy and innocence in conjugial love.[l]

282. Since innocence is the very *esse* of all good with the angels of heaven, it is evident that the Divine Good proceeding from the Lord is innocence itself; for it is that good which flows into the angels, and affects their inmost principles, and disposes and fits them to receive all the good of heaven. It is similar with little children, whose interiors are not only formed by the

[k] Every good of love and truth of faith ought to have innocence in it, that it may be good and true, n. 2526, 2780, 3111, 3994, 6013, 7840, 9262, 10134; for innocence is the essential of what is good and true, n. 2780, 7840, and no one is admitted into heaven unless he has something of innocence, n. 4797.

[l] Love truly conjugial is innocence, n. 2736, and it consists in willing what the other wills, mutually and reciprocally, n. 2731, and, therefore, they who are in conjugial love cohabit together in the inmost principles of life, n. 2732: thus there is a union of two minds, which from love become one, n. 10168, 10169. Love truly conjugial derives its origin and essence from the marriage of good and truth, n. 2728, 2729. Concerning certain angelic spirits who have a perception whether there is a conjugial principle, from the idea of the conjunction of good and of truth, n. 10756; for conjugial love is altogether like the conjunction of good and of truth, n. 1094, 2173, 2429, 2503, 3103, 3132, 3155, 3179, 3180, 4358, 5407, 5835, 9206, 9207, 9495, 9637, and therefore, in the Word, by *marriage* is understood the marriage of good and truth, which exists in heaven, and should be in the church, n. 3132, 4434, 4835.

transflux of innocence from the Lord, but are also continually adapted and disposed to receive the good of celestial love; for the good of innocence acts from an inmost principle, because, as was said, it is the *esse* of all good. Hence it is obvious, that all innocence is from the Lord, and therefore it is that the Lord, in the Word, is called *a lamb*, for a lamb signifies innocence.[m] Because innocence is the inmost principle in every good of heaven, therefore it so affects the mind, that he who is made sensible of it, as when an angel of the inmost heaven approaches, seems to be taken out of himself, and to be as it were carried away with such delight, that every delight of the world appears comparatively as nothing. I speak this from experience.

283. All who are in the good of innocence are affected by innocence, in proportion as they are in that good; but they who are not in the good of innocence are not affected by it; and therefore all who are in hell are entirely opposed to innocence: they do not even know what innocence is, and are of such a character, that in proportion as any one is innocent, they burn to do him injury. They cannot, therefore, bear to see little children, and as soon as they do see them, they are inflamed with a cruel desire to hurt them; and hence it is evident, that the selfhood of man, and therefore the love of self, is opposed to innocence; for all who are in hell are in the selfhood, and thence in the love of self.[n]

CONCERNING THE STATE OF PEACE IN HEAVEN.

284. They who have not experienced the peace of heaven, can have no perception of the nature of the peace which angels enjoy; for man, so long as he is in the body, cannot receive the peace of heaven, and therefore cannot have a perception of it because the perception of man is in his natural [mind]. In order to perceive the peace of heaven, a man must be of such a character, that he may be capable, as to his thought of being elevated and withdrawn from the body and of being kept in the spirit, and thus of being with angels. Since the peace of heaven has been perceived by me, I am enabled to describe it; not indeed as it is in itself,—because human words are not adequate

[m] A *lamb*, in the Word, signifies innocence and its good, n. 3994, 10132.

[n] The selfhood of man consists in loving himself more than God, and the world more than heaven, and in making his neighbour of no account in respect to himself; thus it consists in the love of self and the world, n. 694, 731, 4317, 5660. The wicked are so entirely opposed to innocence, that they cannot endure its presence, n. 2126.

to describe it,—but only as it is comparatively; or in regard to that rest of mind which they enjoy who are content in God.

285. The inmost constituents of heaven are two,—innocence and peace; and they are called the inmost, because they proceed immediately from the Lord. Innocence is that from which every good of heaven is derived, and peace is that from which is derived all the delight of good. Every good has its delight, and each—both the good and the delight—is of love; for what is loved, is called good, and is felt to be delightful. Hence it follows, that the two inmost constituents of heaven, which are innocence and peace, proceed from the Lord's Divine Love, and affect the angels most intimately.

That innocence is the inmost principle of good, may be seen in the chapter immediately preceding, which treats of the state of innocence of the angels of heaven; but that peace is the inmost principle of delight derived from the good of innocence, shall now be explained.

286. We shall first speak of the origin of peace. Divine peace is in the Lord, and results from the union of the Essential Divine, with the Divine Human in Him. The Divine peace in heaven is from the Lord, and results from His conjunction with the angels of heaven, and, in particular, from the conjunction of good and truth in every angel. These are the origins of peace; and hence it is manifest, that peace in the heavens is the Divine inmostly affecting every good there with blessedness; that it is, thus, the source of all the joy of heaven; and is, in its essence, the Divine Joy of the Lord's Divine Love resulting from His conjunction with heaven and with every individual angel. This joy—perceived by the Lord in the angels, and by the angels from the Lord—is peace; and from this the angels derive every blessedness, delight, and happiness, which constitutes what is called heavenly joy.[o]

287. Since the origins of peace are from this source, therefore the Lord is called *the Prince of Peace*, and says that peace is from Him, and that in Him is peace. Angels are also called *angels of peace*, and heaven *the habitation of peace;* as in the following passages: "*Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the* PRINCE OF PEACE; *of the increase of His*

[o] By *peace*, in the supreme sense, is meant the Lord,—because peace exists from Him;—and, in the internal sense, heaven, because its inhabitants are in a state of peace, n. 3780, 4681. Peace in the heavens is the Divine inmostly affecting with blessedness every good and truth there, and it is incomprehensible to man, n. 92, 3780, 5662, 8455, 8665. Divine peace is in good, but not in truth without good, n. 8722.

government and peace there shall be no end," Isaiah ix. 5, 6. Jesus said, "PEACE *I leave with you, My* PEACE *I give unto you; not as the world giveth give I unto you,"* John xiv. 27. *"These things have I spoken unto you, that in Me ye might have* PEACE," John xvi. 33. *"The Lord lift up His countenance upon thee, and give thee* PEACE," Numb. vi. 26. "THE ANGELS OF PEACE *shall weep bitterly. The highways lie waste,"* Isaiah xxxiii. 7, 8, *"The work of righteousness shall be* PEACE,—*and My people shall dwell in* THE HABITATION OF PEACE," Isaiah xxxii. 17, 18. That Divine and neavenly peace is the peace which is meant in the Word, is also evident from other passages where it is named; as in Isaiah lii. 7; chap. liv. 10; chap. lix. 8; Jerem. xvi. 5; chap. xxv. 37; chap. xxix. 11; Haggai ii. 9; Zec. viii. 12; Psalm xxxvii. 37; and elsewhere. Since peace signifies the Lord and heaven, and also heavenly joy and the delight of good, therefore the salutation of ancient times was, PEACE BE UNTO YOU. This form has descended to the present day, and was approved by the Lord when he said to the disciples whom he sent forth, *"Into whatsoever house ye enter, first say, Peace be to this house; and if the son of peace be there, your peace shall rest upon it,"* Luke x. 5, 6; and the Lord Himself, when He appeared to the apostles, said, *"Peace be unto you."* John xx. 19, 21, 26. A state of peace also is signified in the Word, when it is said that *Jehovah smelled an odour of rest,* as in (the original of) Exod. xxix. 18, 25, 41; Levit. i. 9, 13, 17; chap. ii. 2, 9; chap. vi. 8, 14; chap. xxiii. 12, 13, 18; Numb. xv. 3, 7, 13; chap. xxviii. 6, 8, 13; chap. xxix. 2, 6, 8, 13, 36. *An odour of rest,* in the celestial sense, signifies the perception of peace.[p] Since peace signifies the union of the Essential Divine and the Divine Human in the Lord; and the conjunction of the Lord with heaven and the church, and with all in heaven and the church who receive Him, therefore the sabbath was instituted for a remembrance of these things, and was named from rest or peace, and was the most holy representative of the church. ON this account the Lord called Himself the *Lord of the sabbath,* Matt. xii. 8; Mark ii. 27, 28: Luke vi. 5.[q]

[p] *Odour*, in the Word, signifies the perceptivity of what is agreeable or disagreeable, according to the quality of the love and the faith, of which it is predicated, n. 3577, 4626, 4628, 4748, 5621, 10292. *An odour of rest,* when applied to Jehovah, denotes the perceptivity of peace, n. 925, 10054, and on this account, frankincense, incense, and odour in oils and ointments, were made representative, n, 925, 4748, 5621, 10177.

[q] The *sabbath*, in the supreme sense, signifies the union of the Essential Divine with the Divine Human in the Lord; in the internal sense, the conjunction of the Divine Human of the Lord with heaven and the church; and in general, the conjunction of good and truth, thus the heavenly marriage, n. 8495, 10356, 10730; and hence to *rest on*

288. Because the peace of heaven is the Divine inmostly affecting with blessedness the good which appertains to the angels, therefore it does not come to their manifest perception, except by a delight of heart, when they are in the good of their life; by a pleasantness when they hear truth which is in agreement with their good, and by a cheerfulness of mind when they perceive the conjunction of that good and truth; nevertheless it flows thence into all the actions and thoughts of their life, and is even visibly present in them as joy. The quality and quantity of peace differs in the heavens according to the innocence of the inhabitants, because innocence and peace go hand in hand; for, as was said above, innocence is the source of all the good of heaven, and peace is the source of all the delight of that good. Hence it may be manifest, that similar things may be said of a state of peace as were said in the preceding section concerning a state of innocence in the heavens, because innocence and peace are joined together like good and its delight; for we are conscious of good by its delight, and delight is known from its good: it is evident, therefore, that the angels of the inmost or third heaven are in the third or inmost degree of peace, because they are in the third or inmost degree of innocence; and that the angels of the inferior heavens are in a less degree of peace, because in a less degree of innocence, [see above, n. 280]. That innocence and peace dwell together, like good and its delight, may be seen in children, who, because they are in innocence, are also in peace; and because they are in peace, are full of playfulness; but their peace is external peace, because internal peace, like internal innocence, exists only in wisdom, and therefore in the conjunction of good and truth, which is the origin of wisdom. Heavenly or angelic peace exists also with men who are in wisdom from the conjunction of good and truth, and are thence conscious of content in God; but, so long as they live in the world, peace lies stored up in their interiors, and is not revealed until they leave the body and enter heaven, for then the interiors are opened.

289. Since Divine peace exists from the conjunction of the Lord with heaven, and, specifically, in every angel, from the conjunction of good and truth, it follows that when angels are in a state of love, they are in a state of peace, for then good is conjoined to truth with them. That the states of the angels are successively changed, see n. 154 to 160. The case is similar with man during his regeneration. When the conjunction of

the sabbath day signified a state of that union, because then the Lord had rest, and by it there is peace and salvation in the heavens and on earth; and, in the respective sense, the conjunction of the Lord with man, because then he has peace and salvation, n. 8494, 8510, 10360, 10367, 10370, 10374, 10668, 10730.

good and truth is effected in him, which occurs especially after temptations, he comes into a state of delight originating in heavenly peace.[r] This peace may be compared to morning or day-dawn in the time of spring, when, the night being past, all the productions of the earth begin to derive new life from the rising sun, which causes vegetation, refreshed by the dew which descends from heaven, to diffuse its fragrance around, while the vernal temperature imparts fertility to the ground, and inspires pleasantness into the human mind. These effects are produced, because morning or day-dawn in the time of spring corresponds to the state of peace of the angels in heaven, [see n. 155].[s]

290. I have conversed with angels concerning peace, and told them, that it is called peace in the world when wars and hostilities cease between kingdoms, and when enmity and discord cease amongst men; and that internal peace is believed to consist in repose of mind by the removal of cares, and especially in tranquillity and delight arising from success in business; but the angels said, that repose of mind, and tranquillity and delight arising from the removal of cares, and from success in business, appear to be constituents of peace, but are not so, except with those who are in heavenly good, because there is no peace except in that good; for peace flows-in from the Lord into the inmost principle, and from the inmost into the inferior principles, and manifests itself in the rational mind in a feeling of repose, and in the natural mind in a sense of tranquillity, and of joy thence derived. They who are in evil have no peace.[t] It appears, indeed, as if they enjoyed rest, tranquillity, and delight, when things succeed according to their wishes, but all this is external, and not internal; for they burn interiorly with enmity, hatred, revenge, cruelty, and many other evil lusts, into which their external mind also rushes, as soon as they see any one who is not favourable to them. If unrestrained by fear, the passions burst forth then into open violence, and hence it is that their delight dwells in insanity, whilst the delight of those who are in good dwells in wisdom. The difference is like that which subsists between hell and heaven.

[r] The conjunction of good and truth with man who is regenerating, is effected in a state of peace, n. 3696, 8517.

[s] The state of peace in heaven is like the state of day-dawn and of spring on earth, n. 1726, 2780, 5662.

[t] The cupidities which originate in the love of self and the world, entirely take away peace, n. 3170, 5662. Some make peace to consist in restlessness and in such things as are contrary to peace, n. 5662; but there can be no peace, unless the cupidities of evil are removed, n. 5662.

CONCERNING THE CONJUNCTION OF HEAVEN WITH THE HUMAN RACE.

291. It is known in the church, that all good is from God, and none from man, and that, therefore, no one ought to ascribe any good to himself; and it is also known, that evil is from the devil; and hence it is that they who speak from the doctrine of the church, say of those who act well, and also of those who speak and preach piously, that they are *led of God;* but they say the contrary of those who do evil and speak profanely. This could not be, unless man had conjunction with heaven, and conjunction with hell; and unless those conjunctions were with his will and his understanding, for from them the body acts, and the mouth speaks. The nature and quality of that conjunction shall now be shewn.

292. There are attendant on every man, both good spirits, and evil spirits: by good spirits he has conjunction with heaven, and by evil spirits he has conjunction with hell; and these spirits are in the world of spirits, which is in the midst between heaven and hell, and of which we shall treat specifically in the following pages. When these attendant spirits come to man, they enter into all his memory, and thence into all his thought; evil spirits, into those things of the memory and thought which are evil, and good spirits, into those things of the memory and thought which are good. The spirits are not aware that they are with man, but when they are with him they believe that all things contained in the man's memory and thought are their own; neither do they see man, because things which are in our solar world do not fall within the sphere of their vision.[u] The greatest care is exercised by the Lord to prevent spirits from knowing that they are attendant on man; for if they knew it, they would speak with him, and in such case evil spirits would destroy him; for evil spirits,—because they are conjoined with hell,—desire nothing more earnestly than to destroy man, not only as to the soul, that is, as to faith and love, but also as to the body. It is otherwise when they do not speak with man, because they do not know then that what they think, and what they speak, is from him;—for in speaking one amongst another they speak also from man,—but they believe that the things which they speak are their own, and every one esteems and loves what is his

[u] Angels and spirits are attendant on every man, and by them he has communication with the spiritual world, n. 697, 2796, 2886, 2887, 4047, 4048, 5846 to 5866, 5976 to 5993; for man cannot live without attendant spirits, n. 5993, but they are not visible to him, nor is he visible to them, n. 5862. Spirits can see nothing which is in our solar world except what belongs to him with whom they speak, n. 1880.

own. Thus spirits are compelled to love and esteem man, although they are not aware of it; and that such a conjunction of spirits with man really exists, has been made so thoroughly known to me by the continual experience of many years, that there is nothing of which I am more certain.

293. Spirits who communicate with hell are adjoined to man, because man is born into evils of every kind, and hence his first life is derived entirely from evils; therefore, unless spirits of a quality similar to his own were adjoined to him, he could not live, nor could he be withdrawn from his evils, and reformed. On this account he is kept in his own life by evil spirits, and withheld from it by good spirits. He is also held in equilibrium by the influence of both, and because he is in equilibrium he is in his freedom, and can be withdrawn from evils and inclined to good; for in freedom good may be implanted in him, which would not otherwise be possible; but freedom cannot be given to man unless spirits from hell act upon him on the one part, and spirits from heaven on the other; and unless he is kept in the midst between their opposite influences. It has also been shewn me, that man, so far as he partakes of what is hereditary and selfish, would have no life if he were not permitted to be in evil, and also in freedom; that he cannot be compelled to what is good; that what is induced by compulsion does not inwardly remain; that the good which man receives in freedom is implanted in his will, and becomes as it were his own;[x] and that hence man has communication with hell, and also with heaven.

294. The nature and quality of the communication of heaven with good spirits, and of hell with evil spirits, and thence the nature and quality of the conjunction of heaven and hell with man, shall now be shewn. All the spirits who are in the world of spirits, have communication with heaven, or with hell; the evil with hell, and the good with heaven. Heaven and hell are both distinguished into societies, and every spirit belongs to some particular society, and subsists by influx from it, so as to act in unity with it; and therefore since man is conjoined with

[x] All freedom is of love and affection, since what a man loves he does freely, n. 2870, 3158, 8987, 8990, 9585, 9591; and since freedom is of love, it is therefore of man's life, n. 2873. Nothing appears as man's own but what is from freedom, n. 2880; and freedom is necessary to man in order that he may be capable of being reformed, n. 1937, 1947, 2876, 2881, 3145, 3146, 3158, 4031, 8700. Otherwise the love of good and truth cannot be implanted in man, and be appropriated apparently as his own, n. 2877, 2879, 2880, 2888, 8700; for nothing is conjoined to man which is of compulsion, n. 2875, 8700, and if man could be reformed by compulsion, all would be reformed, n. 2881; but what is of compulsion in reformation is hurtful, n. 4031. What states of compulsion are, n. 8392.

spirits, he is conjoined also with heaven or with hell, and indeed with that particular society there in which he is as to his affection or love; for all the societies of heaven are distinct, according to the affections of good and truth; and all the societies of hell, according to the affection of evil and the false. Concerning the societies of heaven, see above, n. 41 to 45, and also n. 148 to 151.

295. The spirits who are adjoined to man are of the same quality as he is himself, as to affection, or love. Good spirits are adjoined to him by the Lord, but evil spirits are invited by man himself; and the spirits which attend him are changed according to the changes of his affections; one kind attending him in infancy, another in childhood, another in youth, and manhood, and another in old age. The spirits who attend on infancy are characterized by innocence, and therefore communicate with the heaven of innocence which is the inmost or third heaven; those which attend on childhood are distinguished by the affection of knowing, and communicate with the ultimate or first heaven; those which attend on youth and manhood are in the affection of truth and good, and communicate with the second or middle heaven; and those which attend on old age are in wisdom and innocence, and again communicate with the inmost or third heaven. Spirits who are in the innocence of wisdom are adjoined by the Lord to those only who are capable of being reformed and regenerated. Good spirits are indeed adjoined to those who are not capable of being reformed and regenerated, but only that they may be withheld from evil as much as possible; for their immediate conjunction is with evil spirits who communicate with hell, and are like themselves. If they are lovers of themselves, or lovers of gain, or lovers of revenge, or lovers of adultery, similar spirits are present, and as it were dwell, in their evil affections; and, so far as man cannot be restrained from evil by good spirits, evil spirits inflame him with evil lust, and in proportion as lust prevails, they adhere to him and do not recede. Thus a wicked man is conjoined with hell, and a good man with heaven.

296. Man is governed by spirits from the Lord, because he is not in the order of heaven; for he is born into the evils of hell, and thus into a state altogether contrary to divine order. It is therefore necessary that he should be brought back into order, and this cannot be effected except by means of spirits; but it would be otherwise if man were born into good, which is according to the order of heaven; for then he would not be governed of the Lord by spirits, but by order itself, and thus by general influx. Man is governed by this influx as to those things which proceed from his thought and will into act, and thus as to his speech and actions, for both these flow according to natural order. The spirits who are adjoined to man have,

therefore, nothing in common with his speech and actions. Animals also are governed by general influx from the spiritual world, because they are in the order of their life, which they have not been able to pervert and destroy, because they have no rational [mind].[y] What the distinction is between men and beasts, may be seen above, n. 39.

297. It is further to be observed concerning the conjunction of heaven with the human race, that the Lord Himself flows-in with every man, according to the order of heaven, both into his inmost and his ultimate things; preparing him to receive heaven, governing his ultimate things from his inmost, and the inmost from the ultimate, and thus holding in connection every thing which belongs to him. This influx of the Lord is called immediate influx; but the other influx, which is effected through the medium of spirits, is called mediate influx; and the latter subsists by the former. Immediate influx, which is of the Lord Himself, proceeds from His Divine Human into the will of man, and through his will into his understanding; thus it flows into the good of man, and through his good into his truth, or, what is the same thing, into his love, and through his love into his faith, but not *vicê versâ:* still less does it flow into faith without love, or into truth without good, or into (any part of) the understanding which is not derived from the will. This Divine Influx is perpetual, and is received in good by the good, but not by the evil; for they either reject it, or suffocate it, or pervert it. Hence the life of the evil is an evil life, which, in the spiritual sense, is death.[z]

[y] The distinction between men and beasts is, that men are capable of being elevated by the Lord to Himself; of thinking about the Divine Being; of loving Him, and thus of being conjoined to the Lord, and hence they have eternal life; but it is otherwise with beasts, n. 4525, 6323, 9231; for they are in the order of their life, and therefore, they are born into things suitable to their nature; but man is not born into the order of his life, and, therefore, he must be brought into it by things intellectual, n. 637, 5850, 6323. According to general influx, thought falls into speech with man, and will into gestures, n. 5862, 5990, 6192, 6211. Concerning the general influx of the spiritual world into the lives of beasts, n. 1633, 3646.

[z] There is immediate influx from the Lord, and also a mediate influx through the spiritual world, n. 6063, 6307, 6472, 9682, 9683. The immediate influx of the Lord is into the most minute of all things, n. 6058, 6474 to 6478, 8717, 8728. How the Lord flows into first and at the same time into last things, 5147, 5150, 6473, 7004, 7007, 7270. The influx of the Lord is into the good in man, and through good into truth, and not *vicê versâ*, n. 5482, 5649, 6027, 8685, 8701, 10153. The life which flows-in from the Lord varies according to the state of man and according to the quality of his reception, n. 2888, 5986, 6472, 7343; for the good which flows-in from the Lord is turned into evil with the wicked, and truth into the false; from experi-

298. The spirits who are attendant on man, as well those who are conjoined to heaven as those who are conjoined to hell, never flow-in to man from their own memory and consequent thought,—for in such case, man would know no other than that their thoughts were his own, as may be seen above, n. 256,—but an affection which is of the love of good and truth, flows-in through them from heaven; and an affection which is of the love of evil and the false, flows-in through them from hell. So far, therefore, as the affection of man agrees with that which flows-in, he receives it in his own thought,—for the interior thought of man is in perfect agreement with his affection or love,—but so far as it does not agree he does not receive it. Since, therefore, thought is not infused into man by spirits, but only the affection of good, and the affection of evil, it is evident that man has the power of choice, because he has freedom, and thus that he can receive good with his thought, and reject evil; for he knows what is good and what is evil from the Word. What he receives in thought from affection, is, also, appropriated to him; but what he does not receive in thought from affection, is not appropriated to him. From these considerations the quality of the influx of good from heaven, and of evil from hell, with man, may be clearly understood.

299. It has been granted me to know whence man derives anxiety, grief, and the interior sadness which is called melancholy. Certain spirits who are not yet in conjunction with hell, because they are in their first state,—concerning which we shall speak when we come to treat of the world of spirits,—love things undigested and malignant, such as meats in a state of corruption in the stomach; and therefore they are present where such things are in man, because they are delightful to them, and they converse there with one another from their own evil affection; and the affection of their discourse flows into man, and if it be contrary to his affection, excites melancholy, sadness, and anxiety; but if it be agreeable to his affection, it excites gladness and cheerfulness. These spirits appear near the stomach, some to the left, some to the right, some beneath, and some above. They also appear to be near or distant, and are thus variously present, according to the quality of the affections by which they are distinguished; and that this is the origin of anxiety of mind has been abundantly proved to me by experience; for I have seen such spirits, heard them, felt anxieties occasioned by them, and conversed with them. When they have been driven away anxiety ceased; and when they have returned the anxiety returned, and I have, also, perceived its

ence, n. 3607, 4632. Good and the truth thence derived, which continually flow from the Lord, are received so far as evil and the false thence derived do not oppose, n. 2411, 3142, 3147, 5828.

increase or decrease according to their approach or removal. From this experience I saw also the origin of the belief entertained by some who do not know what conscience is,—because they have none themselves,—that its pangs arise from a disordered stomach.[a]

300. The conjunction of heaven with man is not like the conjunction of man with man, but is a conjunction with the interiors of his mind, and thus with his spiritual or internal man. There is also a conjunction with his natural or external man by correspondences, but of this conjunction we shall say more, when we come to speak of the conjunction of heaven with man by the Word.

301. That the conjunction of heaven with the human race, and of the human race with heaven, is of such a nature that the one subsists from the other, will also be shewn in the next chapter.

302. I have conversed with angels concerning the conjunction of heaven with the human race, and have told them, that the man of the church says indeed that all good is from God; and that angels are present with man; but that few really believe that angels are conjoined to man, and still less that they are in his thought and affection. The angels replied, "That they are aware that such a want of faith, and yet such a mode of speaking, prevails in the world, and especially within the church; that they wondered at it, because the Word is in the possession of those within the church, and teaches them concerning heaven, and concerning its conjunction with man; that the nature of this conjunction is such, that man is incapable of the slightest thought unless spirits are adjoined to him, and that his spiritual life, therefore, depends upon this conjunction." They also said "that this ignorance arises from the belief that man lives from himself, without connexion with the First Esse of Life; and from not knowing that that connexion is effected through the heavens, when yet, if that connexion were dissolved, he would instantly fall down dead; that if man really believed

[a] They who have no conscience do not know what conscience is, n. 7490, 9121. There are some who laugh at conscience when they hear what it is, n. 7217, and some believe that conscience is nothing; some that it is something natural, which is sad and mournful, arising either from causes in the body, or from causes in the world; and others that it is something peculiar to the vulgar, and occasioned by religion, n. 950. There is a true conscience, a spurious conscience, a false conscience, n. 1033. Pain of conscience is anxiety of mind on account of what is unjust, insincere, and in any respect evil, which man believes to be contrary to God, and to the good of his neighbour, n. 7217. They have conscience who are in love to God and charity towards the neighbour, but they who are not so principled have no conscience, n. 831, 965, 2380, 7490.

the truth, that all good is from the Lord, and all evil from hell, he would not take merit to himself on account of his good, nor would evil be imputed to him; for then in every good thought and act he would look to the Lord, and every evil which flowed in would be rejected to hell, from whence it came; but that since man does not believe there is an influx from heaven and hell, and, therefore, since he supposes that all things which he thinks and wills are in himself, and from himself, he appropriates to himself evil from hell, and the good which flows in from heaven he defiles with an idea of his own merit."

CONCERNING THE CONJUNCTION OF HEAVEN WITH MAN BY THE WORD.

303. They who think from interior reason are able to see, that there is a connexion of all things by intermediates with the First, and that whatever is not in that connexion is dissolved; for they know, that nothing can subsist from itself, but that every thing subsists from what is prior to itself, and thus from the First. They also know that the connexion of anything with what is prior to itself, is like that of an effect with its efficient cause; for when the efficient cause is withdrawn from its effect, the effect is dissolved, and falls to nothing. Since the learned have thought in this manner, they have consequently seen and affirmed, that *subsistence is perpetual existence:* and thus, that since all things originally existed from the First, from Him also they *perpetually* exist, that is, *subsist;* but the nature of the connexion of every thing with what is prior to itself, and thus with the First, from Whom are all things, cannot be briefly explained, because it is various and diverse. We can only state in general terms, that there is a connexion of the natural world with the spiritual world, and that hence there is a correspondence of all things which are in the natural world with all things which are in the spiritual world,—concerning which correspondence, see n. 103 to 115,—and also that there is a connexion, and consequent correspondence, between all things of man and all things of heaven, concerning which also see above, n. 87 to 102.

304. Man was so created, that he has both *connexion* and *conjunction* with the Lord; but with the angels of heaven he has only *consociation.* He has not conjunction with angels, but only consociation, because by creation he is like an angel as to his interiors which are of the mind; for the will and understanding of man are like the will and understanding of an angel; and therefore, after his decease, if he has lived according to

divine order, he becomes an angel, and has angelic wisdom. *When, therefore, we speak of the conjunction of man with heaven we mean his conjunction with the Lord, and also his consociation with angels;* for heaven is not heaven from what is proper to the angels, but from the Divine of the Lord.—That the Divine of the Lord makes heaven, may be seen above, n. 7 to 22.—It is peculiar to man, and distinguishes him from an angel, that he is not only in the spiritual world as to his interiors, but also, at the same time, in the natural world as to his exteriors. His exteriors which are in the natural world, are all things belonging to his natural or external memory, which are the subjects of thought and imagination; and these in general are knowledges and sciences, with their delights and pleasures, so far as they savour of the world; and also the various pleasures which belong to the sensual things of the body, together with the senses themselves, the speech, and actions. All these things are ultimates in which the Divine influx of the Lord closes, for it does not stop in the middle, but proceeds to its ultimates; and hence it is evident, that the ultimate of Divine order is in man, and that, because he is the ultimate of Divine order, he is also its basis and foundation. Since the Divine influx of the Lord does not stop in the middle, but proceeds to its ultimates, as was just said; since the middle, through which it passes, is the angelic heaven, and the ultimate is in man; and since nothing unconnected can exist, it follows, that the connexion and conjunction of heaven with the human race are such that the one subsists from the other; that the human race without heaven, would be like a chain which had lost a link; and that heaven without the human race, would be like a house without a foundation.[b]

305. Since man broke this connexion with heaven, by avert-

[b] Nothing exists from itself, but everything exists from what is prior to itself, and thus all things from the First: they also subsist from Him who gave them existence; for to subsist is to exist perpetually, n. 2886, 2888, 3627, 3628, 3648, 4523, 4524, 6040, 6056. Divine order does not rest in the middle, but proceeds to ultimates, and there terminates; the ultimate is man, and therefore Divine order terminates in man, n. 634, (2853), 3632, 5897, (6239), 6451, 6465, 9216, (9217), 9824, 9828, 9836, 9905, 10044, 10329, 10335, 10548. Interior things flow by successive order into external things, even to the extreme or ultimate, and there, they exist and subsist, n. 634, 6239, 6465, 9216, (9217), and their existence and subsistence in ultimates is in simultaneous order, concerning which, n. 5897, 6451, 8603, 10099. Hence all interior things are held together in connexion from the First by the Last, n. 9828; and hence *the First and the Last* signify all things in general, and every particular thing, thus the whole, n. 10044, 10329, 10335, and consequently there is strength and power in ultimates, n. 9836.

ing his interiors from heaven, and turning them to the world and himself, by the love of himself and the world; and since he thus withdrew himself so that he no longer served as a basis and foundation for heaven, therefore a medium was provided by the Lord, to supply his place as a basis and foundation for heaven, and also to serve for the conjunction of heaven with man; *and this medium is the Word.* The manner in which the Word serves for a medium, has been abundantly shown in the ARCANA CŒLESTIA; in a number of passages which are collected together in the little work ON THE WHITE HORSE, MENTIONED IN THE APOCALYPSE; and also in the APPENDIX to the work ON THE NEW JERUSALEM AND ITS HEAVENLY DOCTRINE. Some of these passages are also adduced in the notes below.[c]

306. I have been informed from heaven, that the most ancient people had immediate revelation, because their interiors were turned towards heaven; and that therefore the Lord had conjunction with the human race at that time; but that afterwards immediate revelation ceased, and was succeeded by a mediate revelation by correspondences; that all the divine worship of the people who succeeded the most ancient consisted of correspondences, and that therefore their churches were called representative churches. The nature of correspondence and represen-

[c] The Word in its literal sense is natural, n. 8783, because the natural is the ultimate principle, in which spiritual and celestial things, which are things interior, close, and on which they subsist, as a house upon its foundation, n. 9430, 9433, 9824, 10044, 10436. In order that the Word might be of such a quality, it is written by pure correspondences, n. 1403, 1408, 1409, 1540, (1615), 1659, 1709, 1783, 8615, 10687; and because the Word consists of pure correspondences in the literal sense, it is the continent of the spiritual and celestial sense, n. 9407, and is accommodated both to men and angels at the same time, n. 1767 to 1772, 1887, 2143, 2157, 2275, 2333, 2395, 2540, 2541, 2547, 2553, 7381, 8862, 10322. It is, therefore, the medium for uniting heaven and earth, n. 2310, 2495, 9212, 9216, 9357, 9396, 10375; for the conjunction of the Lord with man is effected by the Word, through the medium of the internal sense, n. 10375; and by the whole Word and by every part of it there is conjunction, and therefore the Word is wonderful above all other writings, n. 10632, 10633, 10634. Since the Word was written, the Lord speaks by it to men, n. 10290. The church, where the Word is, and where the Lord is known by the Word, when compared with those who are out of the church, and have not the Word, and know not the Lord, is like the heart and lungs in man with respect to the other parts of the body, which live from them as from the fountains of their life, n. 637, 931, 2054, 2853, for the universal church on earth is as one man before the Lord, n. 7396, 9276, and hence it is, that unless there was a church on the earth where the Word is, and where the Lord is known by the Word, the human race here would perish, n. 468, 637, 931, 4545, 10452.

tation was then intimately known; for men knew that all things which are in the world correspond to spiritual things which are in heaven and the church, or—what is the same thing—that they represent them; and therefore the natural things, which were the externals of their worship, served them as mediums for thinking spiritually, and thus in unison with angels. After the science of correspondences and representations had become obliterated, the Word was written, in which all the expressions, and also the sense of them in every sentence, are correspondences, and therefore contain a spiritual or internal sense, which angels perceive. When, therefore, man reads the Word, and understands it according to the sense of the letter,—which is the external sense,—angels perceive it according to the internal or spiritual sense; for all the thought of angels is spiritual, but the thought of man is natural; and although spiritual and natural thought appear very different, still they form a one, because they correspond. When, therefore, man removed himself from heaven, and broke the bond of conjunction with it, a new medium of conjunction was provided of the Lord, by means of the Word.

307. The manner in which heaven is conjoined with man by the Word, may be illustrated by citing a few passages. The New Jerusalem is described in the Revelation in these words: *"I saw a new heaven and a new earth, for the first heaven and the first earth were passed away:—and I John saw the holy city new Jerusalem coming down from God out of heaven.—The city lieth four square, and the length is as large as the breadth; and the angel measured the city with a reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal; and he measured the wall thereof, a hundred and forty and four cubits, the measure of a man, that is, of the angel; and the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass; and the foundations of the wall of the city were garnished with all manner of precious stones.—The twelve gates were twelve pearls;—and the street of the city was pure gold, as it were transparent glass."* chap. xxi. 1, 2, 16—19, 21. When man reads these words, and understands them merely according to the sense of the letter, he supposes that the visible heaven and earth are to perish; that a new heaven will be created; that the holy city Jerusalem will descend upon a new earth, and that all its dimensions will exactly agree with this description; but the angels attendant on man understand the passage in a manner altogether different, because they understand spiritually what man understands naturally. By the *new heaven and new earth* they understand a new church. By the *city Jerusalem coming down from God out of heaven*, they understand the heavenly doctrine of that church revealed by the Lord. By its *length, breadth, and height*, which are *equal*, and each *twelve*

thousand furlongs, they understand all the goods and truths of that doctrine in the complex. By *the wall* of the city, they understand the truths which protect it. By the measure of the wall, *a hundred and forty-four cubits, the measure of a man, that is, of the angel,* they understand all those protecting truths in the complex, and their quality. By its *twelve gates,* which were *twelve pearls,* they understand the truths which introduce. *Pearls* also signify such truths. By *the foundations of the wall,* which were of precious stones, they understand the knowledges on which that doctrine is founded. By *gold like unto transparent glass,* of which the city and its street consisted, they understand the good of love, by which doctrine and its truths are rendered transparent. Angels, therefore, perceive all the above words in a manner quite different from man; for the natural ideas of man pass into spiritual ideas with angels, without their knowing anything of the sense of the letter of the Word; as of a new heaven and a new earth; of a new city Jerusalem; of its wall; and of the foundations of the wall, and its dimensions: nevertheless the thoughts of angels make one with the thoughts of man, because they correspond to them; and they make a one almost like the expressions of a speaker, and the understanding of them by a hearer, who does not attend to the expressions, but only to their meaning. From this example it may appear in what manner heaven is conjoined with man by the Word. Take another from Isaiah xix. 23—25: "*In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve the Assyrians. In that day Israel shall be the third with Egypt and Assyria, a blessing in the midst of the land, whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.*" The different modes of thought excited in men and angels by the reading of these words, may be apprehended by considering their literal sense as distinguished from their internal sense. Man thinks, from the sense of the letter, that the Egyptians and Assyrians are to be converted to God and accepted, and that they are to make one with the Israelitish nation; but angels think of the man of the spiritual church, who is described in the internal sense. His spiritual principle is denoted by *Israel,* his natural principle by the *Egyptian,* and his rational principle—which is the intermediate between them—by the *Assyrian.*[d] The literal and the spiritual

[d] *Egypt* and *Egyptian,* in the Word, signify the natural principle, and the scientific thence derived, n. 4967, 5079, 5080, 5095, 5160, 5799, 6015, 6147, 6252, 7355, 7648, 9391, 9340. *Assyria* signifies the rational principle, n. 119, 1186; and *Israel* signifies the spiritual principle, n. 5414, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833,

sense make a one, because they mutually correspond, and therefore when the angels think spiritually, and man naturally, they are conjoined almost like soul and body; for the internal sense of the Word is its soul, and the literal sense is its body. Such is the Word throughout, and hence it is evident, that the Word is a medium of conjunction between heaven and man; and that its literal sense serves as a basis and foundation for that conjunction.

308. They who are out of the church, and have not the Word, are yet conjoined to heaven by the Word, for the church of the Lord is universal, and includes all who acknowledge a Divine Being, and live in charity. Such persons are instructed also after their decease by angels, and then receive divine truths.[e]—On this subject more may be seen below in a specific chapter, concerning the Gentiles.—The universal church on earth, like the universal heaven, is as one man in the sight of the Lord; and that the universal heaven resembles one man, was shewn above, n. 59 to 72.—The church where the Word is, and where the Lord is known by the Word, is as the heart and lungs in that man; and since all the viscera and members of the whole body derive life from the heart and lungs by various derivations, so also that part of the human race which is out of the church where the Word is, and which constitutes the members of that man, derives its life from the church which possesses the Word. The conjunction of heaven by the Word with those who are remote from the church, may also be compared to light, which is propagated from a centre in every direction; for there is Divine light in the Word, and the Lord with heaven is present in that light, and thence communicates illumination even to those who are afar off. It would be otherwise if there were no Word. These truths may be further elucidated from what was said concerning the form of heaven, according to which all angelic consociations and communications subsist, in n. 200—212. They who are in natural light, cannot comprehend this arcanum, but they who are in spiritual light, comprehend it; for they see clearly innumerable things which appear only as one obscure object to those who are in natural light merely.

5879, 5951, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 7957, 8234, 8805, 9340.

[e] The church specifically exists where the Word is, and where the Lord is known by the Word, and thus where divine truths from heaven are revealed, n. 3857, 10761; for the church of the Lord is with all in the whole world, who live in good according to the principles of their religion, n. 3263, 6337, 10765. In every country all who live in good according to the principles of their religion, and acknowledge a Divine Being, are accepted of the Lord, n. 2589 to 2604, 2861, 2863, 3263, 4190, 4197, 6700, 9256; and also all infants wherever they are born, n. 2289 to 2309, 4792.

309. *If such a Word had not been given on this earth, its inhabitants would have been separated from heaven, and therefore would have been no longer rational;* for the rational principle of man derives its existence from the influx of the light of heaven. The men of this earth are also incapable of receiving immediate revelation, and of being instructed by it concerning divine truths, like the inhabitants of other earths, whom I have described in a separate work, (entitled, "ON THE EARTHS IN OUR SOLAR SYSTEM, &c., WITH AN ACCOUNT OF THEIR INHABITANTS, FROM WHAT HAS BEEN HEARD AND SEEN;") for we are more immersed in worldly things, and thus in things external, than they are; but it is internal things which receive revelation, and not external things; and therefore if the truth were revealed to those who are in externals, it would not be understood. That such is the character of the men of this earth, appears plainly from those within the church, who, although they are instructed from the Word concerning heaven, and hell, and a life after death, still deny them in their hearts; and of this class are many who are distinguished by their literary attainments, and who therefore might be expected to be wiser than others.

310. I have sometimes conversed with angels concerning the Word, and told them that some despise it on account of its simple style; that nothing is known concerning its internal sense, and that hence no one believes that such exalted wisdom lies concealed within it. The angels replied, that "the style of the Word, although simple in the sense of the letter, is still of such a character, as to be incomparably more excellent than any other; because divine wisdom is concealed not only in its general sense, but also in every word; and that heaven derives light from that wisdom." They meant to say that it is the light of heaven, because it is Divine Truth; for Divine Truth in heaven appears as light,—see above, n. 132. They said also, "that without such a Word the men of our earth would have no light from heaven, nor would heaven be conjoined with them; for that conjunction exists in proportion as the light of heaven is present with man, and in the same proportion also Divine Truth is revealed to him by means of the Word." Man does not know that conjunction is effected by the correspondence of the spiritual sense of the Word with its natural sense, because the man of this earth knows nothing concerning the spiritual thought and speech of angels, and that it differs from the natural thought and speech of men; but unless this be known, it is impossible to apprehend the nature of the internal sense of the Word, and thus to perceive that conjunction can be effected by it. They said also, that "if man were aware of the existence of such a sense, and, when reading the Word, were to allow his thoughts to be influenced by his knowledge of it, he would come into interior wisdom, and into a still closer conjunction with

heaven, because he would thus enter into ideas similar to those of angels."

THAT HEAVEN AND HELL ARE FROM THE HUMAN RACE.

311. It is altogether unknown in the Christian world that heaven and hell are from the human race, for it is believed that angels were created such from the beginning, and that this was the origin of heaven; that the devil or Satan was an angel of light, who became rebellious, and was cast down from heaven with his adherents, and that this was the origin of hell. The angels are amazed that such a faith should prevail in the Christian world, and especially that nothing is known concerning heaven, although its existence is a primary point of doctrine in the church; but since such ignorance prevails, they rejoice in heart that it has pleased the Lord now to reveal to mankind many particulars concerning heaven and hell, and thus, as far as possible, to dispel the darkness which is every day increasing, because the church is come to its end. They, therefore, desire me to state, that there is not a single angel in the universal heaven who was originally created such, nor any devil in hell who was created an angel of light and afterwards cast down thither; but that all, both in heaven and in hell, are from the human race; that angels were men who lived in the world in heavenly love and faith, and that devils were men who lived in infernal love and faith. They also said, "that hell in the whole complex is what is called the *Devil* and *Satan;* the term *Devil* being applied to denote the hell at the back, which is inhabited by those who are called evil genii; and the term *Satan* being applied to denote the hell in front, which is inhabited by those who are called evil spirits."[f] The respective quality of each of these hells, will be described in the following pages. The angels said further, "that the Christian world has conceived such an idea respecting the inhabitants of heaven and hell from certain passages of the Word, interpreted according to the literal sense only, without illustrating and unfolding them by genuine doctrine derived from the Word; when yet the literal sense of the Word, unenlightened by genuine doctrine, draws the mind aside into various opinions, and thus occasions ignorance, heresies, and errors."[g]

[f] The hells taken together, or the infernals taken together, are called *the Devil* and *Satan*, n. 694, and they who have been devils in the world become devils after death, n. 968.

[g] The doctrine of the church must be derived from the Word n. 3464, 5402, 5432, 10763, 10764, but the Word without doctrine is not

312. Another reason for the existence of this belief with the man of the church is, that he supposes no one will go either to heaven or hell until the time of the last judgment, when he imagines that all things now visible will perish; that a new order of things will come into existence; and that the soul will then return into its body, and live again as a man by virtue of that reunion. This belief involves the other, that angels were created such from the beginning; for it cannot be believed that heaven and hell are from the human race, while it is imagined that no man will enter either the one or the other until the end of the world; but that this error may cease, it has been granted me to consociate with angels, and also to converse with the inhabitants of hell for many years; sometimes without cessation from morning to evening, and thus I have been truly informed concerning heaven and hell. This experience has been allowed me in order to prevent the man of the church from continuing in his erroneous faith concerning a resurrection at the day of judgment, and concerning the state of the soul in the mean time, and also concerning angels and the devil; for this faith, being the belief of what is false, involves the mind in darkness, and, with those who think on these subjects from self-intelligence, it induces doubt, and at length denial; for such men say in their hearts, "how can so vast a heaven, and so many myriads of stars, and the sun and the moon, be destroyed and dissipated? And how can the stars fall from heaven to the earth, when they are greater than the earth itself? And how can bodies eaten up by worms, consumed by corruption, and dispersed to all the winds, be gathered together again and re-united with their souls? Where is the soul in the mean time, and what sort of thing can it be when deprived of the senses which it had in the body?" Not to mention many similar questions, which relate to incomprehensible propositions; but dogmas which cannot be comprehended, cannot become objects of faith; and indeed in many instances they destroy all belief in the life of the soul after death, and in the existence of a heaven and a hell, and in the other doctrines which belong to the faith of the church. That they have destroyed faith, is evident from the conduct of those who say, "Who ever came from heaven and told us that it really exists? What is hell, if there be such a place? What is meant

understood, n. 9025, 9409, 9424, 9430, 10324, 10431, 10582; for true doctrine is a lamp to those who read the Word, n. 10400. Genuine doctrine must be had from those who are in illustration from the Lord, n. 2510, 2516, 2519, 9424, 10105, but they who are in the sense of the letter without doctrine, never attain any understanding respecting divine truths, n. 9409, 9410, 10582, for they are led away into many errors, n. 10431. The difference between those who teach and learn from the doctrine of the church derived from the Word, and those who teach and learn from the literal sense alone, n. 9025.

by man being tormented in eternal fire? What is the day of judgment? Has it not been vainly expected for many ages?" Not to mention many other observations, which imply a denial of all such doctrines. Lest, therefore, those who entertain such ideas,—as is the case with many who, from their worldly wisdom, are called learned and well informed,—should any longer disturb and seduce the simple in faith and heart, and induce infernal darkness respecting God, heaven, and eternal life, and other subjects which depend on these, the interiors of my spirit have been opened by the Lord, and thus it has been given me to converse, after their decease, with all whom I ever knew in the life of the body. With some I have conversed for days, with others for months, and with others for a year. I have also conversed with so many other deceased persons, that I should not overrate them were I to say a hundred thousand, many of whom were in the heavens, and many in the hells. I have also conversed with some two days after their decease, telling them, that preparations were making at that time for their burial, to which they replied, that it was right to put away that which had served them for a body and its functions in the world; and they requested me to say, that they were not dead, but living; that they were as truly men as before; that they had only migrated from one world into another; that they were not aware they had lost anything, because they were in a body possessing every sense the same as before; that they exercised understanding and will the same as before; and that they had thoughts and affections, sensations and desires, similar to those which they had in the world. Many of those who had died recently, when they found themselves alive as before, and in a similar state,—for the first state of life after death is such as it had been in the world, but is successively changed, either into heaven or hell,—were affected with new joy, and declared that they had not believed it. They were much surprised that they should have lived in such ignorance and blindness concerning the state of their life after death; and still more that the members of the church are equally ignorant and blind, when they, above all others in the world, might know the truth.[A] They then first

[A] Few in Christendom at this day believe that man rises again immediately after death, Preface to chap. xvi. Gen. and n. 4622, 10758; but that he shall rise again at the time of the last judgment, when the visible world will perish, n. 10595. The reason of this belief, n. 10595, 10758. Nevertheless man rises again immediately after death, and is then in every respect a man, n. 4527, 5006, 5078, 8939, 8991, 10594, 10758; for the soul which lives after death is the spirit of man, which in man is the man himself, and in the other life it is in a perfect human form, n. 322, 1880, 1881, 3633, 4622, 4735, 5883, 6054, 6605, 6626, 7021, 10594; from experience, n. 4527, 5006, 8939; from the Word, n. 10597. What is meant by the dead seen in the holy city, Matt.

discovered the cause of their blindness and ignorance, and that it is owing to external things,—which relate to the world and the body,—occupying and filling their minds to such a degree, as to render them incapable of being elevated into the light of heaven, and of viewing the things of the church as anything but mere doctrinals; for there is an influx of mere darkness from corporeal and worldly things, when they are loved as they are loved at the present day, which chokes any higher conceptions.

313. Great numbers of the learned from the Christian world are amazed when they see themselves, after their decease, in a body, clothed with garments, and in houses, as they were in the world; and when they call to mind what they had thought concerning the life after death, concerning the soul, concerning spirits, and concerning heaven and hell, they are covered with shame, and confess that they had thought foolishly, and that the simple in faith were far wiser than they. The learned, who had confirmed themselves in such ideas, and who had ascribed everything to nature, were examined, and it was discovered that their interiors were completely closed, and only their exteriors open, so that they had not looked to heaven, but to the world, and consequently also to hell; for in proportion as the interiors are open, man looks to heaven, but in proportion as the interiors are closed, and only the exteriors open, he looks to hell. This ensues because the interiors of man are formed for the reception of all things of heaven, and the exteriors for the reception of all things of the world; and they who receive the world, and not heaven at the same time, receive hell.[i]

314. It is further evident that heaven is from the human race, because angelic minds and human minds are similar. Both enjoy the faculty of understanding, perceiving, and willing, and both are formed to receive heaven; for the human mind is capable of wisdom equally with the angelic mind, but it does not become so wise in the world, because it is in an earthly body, and in that body the spiritual mind thinks naturally. It is otherwise when the human mind is released from its connexion with the body, for then it no longer thinks naturally, but spiritually; and when it thinks spiritually, it grasps things incomprehensible and ineffable to the natural man, and thus becomes wise like an angel. From these observations it may be seen,

xxvii. 53, n. 9229. In what manner man is raised from the dead; from experience, n. 168 to 189. Concerning his state after resurrection, n. 317, 318, 319, 2119, 5079, 10596. False opinions concerning the soul and its resurrection, n. 444, 445, 4527, 4622, 4658.

[i] In man the spiritual and the natural world are conjoined, n. 6057: for his internal is formed after the image of heaven, and his external after the image of the world, n. 3628, 4523, 4524, 6057, 6314, 9706, 10156, 10472.

that the internal of man, which is called his spirit, is in its essence an angel, [see above, n. 57],[k] and that when released from the earthly body, it is in a human form like an angel; (that an angel is in a perfect human form, see above, n. 73 to 77:) but that when the internal of man is not open above, but only beneath, although it retains the human form after its separation from the body, that form is direful and diabolical; for it cannot look upwards to heaven, but only downwards to hell.

315. Whoever is instructed concerning Divine Order, may also understand that man was created to become an angel, because in him is the ultimate of order, [n. 304,] in which may be formed a subject of heavenly and angelic wisdom, capable of being renewed and multiplied; for Divine Order never stops in a middle point, and there forms a being without its ultimate,—since then it would not be in its fulness and perfection,—but proceeds to its ultimate, and there commences formation. There also by collected mediums it renews itself, and gives birth to further productions. This is effected by procreations, and therefore the ultimate is the seminary of heaven.

316. The Lord rose again not only as to His spirit, but also as to His body, because He glorified His whole Humanity when He was in the world, that is, He made it divine; for the soul, which He had from the Father, was the very Divine itself, and His body was made a likeness of the soul, that is, of the Father, and therefore divine also. Hence it was that He, differently from any man, rose again both as to soul and body,[l] which He also manifested to His disciples, who imagined when they beheld Him that they saw a spirit, saying, "*Behold My hands and My feet, that it is I Myself: handle Me, and see, for a spirit hath not flesh and bones, as ye see Me have,*" Luke xxiv. 37—39; by which words He declared, that He was a man not only as to the spirit, but also as to the body.

317. In order that it may be known that man lives after death, and that he goes either to heaven or hell according to his life in the world, many things have been revealed to me concerning the state of man after death, which will be mentioned in their order, when we come to speak of the world of spirits.

[k] There are as many degrees of life in man, as there are heavens, and they are opened after death according to his life, n. 3747, 9594; for heaven is *in* man, n. 3884, and they who live a life of love and charity have angelic wisdom within them which is hidden while they are in the world, but they come into it after death, n. 2494. A man who receives the good of love and faith from the Lord is called, in the Word, an *angel*, n. 10528..

[l] Man rises again only as to his spirit, n. 10593, 10594; but the Lord alone rose again as to the body also, n. 1729, 2083, 5078, 10825.

CONCERNING THOSE IN HEAVEN WHO BELONGED TO THE NATIONS OR PEOPLE OUT OF THE CHURCH.

318. It is a common opinion, that they who are born out of the church, and are called heathens or Gentiles, cannot be saved, because they do not possess the Word, and thus are ignorant of the Lord, without whom there is no salvation; but it is certain, that they may be saved, because the mercy of the Lord is universal, and extends to every individual; because they are born men as well as those who are within the church,—who are respectively few,—and because it is no fault of theirs that they are ignorant of the Lord. Every one who thinks from any measure of enlightened reason may see, that no man is born for hell, because the Lord is love itself, and His love consists in being willing to save all; and therefore He has provided that all shall have some kind of religion, and thence acknowledge a Divine Being, and possess interior life; for to live according to a religious principle is to live interiorly, because then a Divine Being is respected; and so far as He is regarded, man does not regard the world, but removes himself from the world, and consequently from the life of the world, which is exterior life.[m]

319. That Gentiles are saved as well as Christians, may be known to those who understand what makes heaven with man; for heaven is *in* man, and they who have heaven in themselves go to heaven after death. It is heaven in man to acknowledge a Divine Being, and to be led by Him; for the first and chief essential of all religion is to acknowledge a Divine Being, and without that acknowledgement no religion can exist. The precepts of every religion have respect to worship, for they teach in what manner the Divine Being is to be worshiped, so as to render man acceptable to Him; and in proportion as these precepts sink into the mind, and man wills and loves them, he is led of the Lord. Now it is well known that the Gentiles live a moral life as well as Christians, and many of them better. Men live a moral life either for the sake of the Divine Being, or from

[m] The Gentiles are saved as well as Christians, n. 932, 1032, 1059, 2284, 2589, 2590, 3778, 4190, 4197. Concerning the lot of the nations and people out of the church in the other life, n. 2589 to 2604. The church is specifically where the Word is, and where the Lord is known by it, n. 3857, 10761, but still they who are born where the Word is, and where the Lord is known, are not members of the church on that account, but they who live a life of charity and faith, n. 6637, 10143, 10153, 10578, 10645, 10829; for the church of the Lord is with all in the universe who live in good according to their religious principle, and acknowledge a Divine Being; and all such are accepted of the Lord, and go to heaven, n. 2589 to 2604, 2861, 2863, 3263, 4190, 4197, 6700, 9256.

regard to the opinion of the world; but moral life for the sake of the Divine Being is also spiritual life; and although both appear alike outwardly, they are altogether different internally, for the one saves man, but the other does not save him; because he who lives a moral life for the sake of the Divine Being, is led by the Divine, but he who lives a moral life for the sake of the world, is led by himself. This may be illustrated by an example. He who does no evil to his neighbour, because to do evil is contrary to religion, and thus contrary to the Divine, shuns evil from a spiritual motive; but he who does no evil to another merely through fear of the law, or of the loss of reputation, of honour, or of gain, and thus for the sake of himself and the world, shuns evil from a merely natural motive, and is led by himself. The life of the latter is natural, but the life of the former is spiritual. The man whose moral life is spiritual, has heaven in himself; but heaven is not in the man whose moral life is merely natural; and the reason is, because heaven flows-in from above, and opens man's interiors, and through his interiors flows into his exteriors; whereas the world flows-in from below, and opens the exteriors, but not the interiors; for there is no influx from the natural world into the spiritual, but from the spiritual world into the natural; and therefore if heaven is not received at the same time with the world, the interiors are closed. From these observations it may be seen, who receive heaven in themselves, and who do not receive it; but heaven is not the same in every one, for it differs in each according to his affection of good and of truth thence derived. They who are in the affection of good for the sake of the Divine, love divine truth; for good and truth mutually love each other, and desire to be conjoined;[n] and therefore, although the Gentiles are not in genuine truths during their life in the world, they receive them from a principle of love in the other life.

320. A certain spirit from among the Gentiles, who had lived in the world in the good of charity according to his religious belief, heard some Christian spirits reasoning about articles of faith,—for spirits reason much more fully and acutely than men, especially concerning goods and truths,—and wondered at their disputing in such a manner. He said that he did not like to hear them, because they reasoned from appearances and fallacies, and reproved them by observing—If I am good, I can know, from good itself, what things are true, and what I do not know, I am able to receive.

321. I have been frequently instructed, that the Gentiles who have led a moral life, and lived in obedience, subordination,

[n] Between good and truth there is the resemblance of a marriage, n. 1904, 2173, 2508, and a perpetual tendency to conjunction, for good seeks truth and desires to be conjoined with it, n. 9206, 9207, 9495.

and mutual charity, according to their religious belief; and who have thence received something of conscience, are accepted in the other life, and are there instructed by angels in the goods and truths of faith with solicitous attention; and that when they are being instructed they behave themselves modestly, intelligently, and wisely, easily receiving and imbibing truths; because they have never formed to themselves false principles contrary to the truths of faith, which require to be first put off; much less have they conceived scandals against the Lord, like many Christians, who think of Him as a mere man. Not so the Gentiles, for when they hear that God was made Man, and thus manifested Himself in the world, they instantly acknowledge it, and adore the Lord, saying, that God has indeed manifested Himself, because He is the God of heaven and of earth, and because the human race are His.[o] It is a divine truth that without the Lord there is no salvation, but this is to be understood as implying, that there is no salvation but from the Lord. There are many earths in the universe, and all are full of inhabitants, yet scarcely any of them know that the Lord assumed Humanity on our earth; and yet, since they adore the Divine Being under a human form, they are accepted and led by the Lord. On this subject see the little work ON THE EARTHS IN THE UNIVERSE.

322. Among Gentiles, as amongst Christians, there are both wise and simple; and that I might be acquainted with the character of both, it has been granted me to converse with them, sometimes for hours, and sometimes for days together. There are no wise men now like those who lived in ancient times, more particularly in the Ancient Church, which extended over a great part of Asia, and from which religion was communicated to many Gentile nations; but that I might know their peculiar quality, I have been allowed to converse familiarly with some

In what manner the conjunction of good and of truth is effected, and with whom, n. 3834, 3843, 4096, 4097, 4301, 4345, 4353, 4364, 4368, 5365, 7623 to 7627, 9258.

[o] The difference between the good in which the Gentiles are, and that which exists amongst Christians, n. 4189, 4197. Concerning the truths appertaining to the Gentiles, n. 3263, 3778, 4190. The interiors cannot be so closed with the Gentiles, as with Christians, n. 9256, neither can so thick a cloud exist with the Gentiles, who live according to their religion in mutual charity, as with the Christians who live in no charity, and why, n. 1059, 9256. The Gentiles cannot profane the holy things of the church like Christians because they are not acquainted with them, n. 1327, 1328, 2051. They are afraid of Christians on account of their lives, n. 2596, 2597. They who have lived well, according to their religion, are instructed by angels, and easily receive the truths of faith, and acknowledge the Lord, n. 2049, 2595, 2598, 2600, 2601, 2603, 2861, 2863, 3263.

of them. One with whom I conversed was ranked in ancient times amongst those of superior wisdom, and was consequently well known in the learned world. I conversed with him on various subjects, and it was given me to believe that he was Cicero. I knew that Cicero was a wise man, and therefore I spoke with him concerning wisdom, intelligence, order, the Word, and lastly concerning the Lord. Concerning wisdom he said, that there is no wisdom but that which relates to life, and that nothing else deserves the name: concerning intelligence he said, that it is derived from wisdom; and concerning order, that it is from the Supreme God, and that to live in His order is to be wise and intelligent. As to the Word, when I read to him a passage from the prophets, he was exceedingly delighted, and especially, that every name and every expression should signify interior things; and he was amazed that the learned at this day are not delighted with such a study. I perceived clearly that the interiors of his thought or mind were open; but he said that he could not hear any more, because he had a perception of something more holy than he could bear, which affected him most interiorly. At length I spoke with him concerning the Lord, saying, that He was born a man, but was conceived of God; that he put off the maternal human, and put on the Divine Human; and that it is He who governs the universe. To this he replied, that he knew many things respecting the Lord, and perceived in his own manner that the salvation of man was not possible except by the means which I had described; but in the mean time some ill-disposed Christians infused various scandals, to which he paid no attention, observing that their conduct was not to be wondered at, because, in the life of the body, they had imbibed unbecoming ideas on the subject; and that, before these were dispersed, proofs confirmatory of the truth could not be admitted by them, as they can by those who are in ignorance.

323. It has also been granted me to converse with others who lived in ancient times, and who were then ranked amongst the eminently wise. They at first appeared in front at some distance, and were thence able to perceive the interiors of my thoughts, and thus to discern many things fully; for from one idea of thought they could discover the whole series, and fill it with delightful conceptions of wisdom combined with beautiful representations. I knew from this that they were amongst the eminently wise, and it was told me that they were some of the ancients. They approached more nearly, and I read to them a portion of the Word, with which they were very greatly delighted: and I perceived the nature of their delight and gratification, and that it arose principally from this circumstance, that all which they heard from the Word represented and signified celestial and spiritual things. They also said, that in their

time, when they lived in the world, their manner of thinking and speaking, and also of writing, was of a similar character, and that this was the study of their wisdom.

324. The Gentiles of the present day are not so wise as the ancients, although many of them are simple in heart; and such of them as have lived in mutual charity receive wisdom in the other life: of these an example or two may be adduced. Once when I was reading the xvii. and xviii. chapters of Judges concerning Micah, whose graven image, Teraphim, and Levite, were taken from him by the sons of Dan, a Gentile spirit was present, who in the life of the body had worshiped a graven image. He heard attentively the relation of what was done to Micah, and of the grief which he endured on account of his graven image, and was so affected by it, that interior sorrow nearly deprived him of the power of thought. I perceived his sorrow, and at the same time the innocence which was in all his affections. Some Christian spirits were present, who also had a similar perception, and they wondered that the worshiper of a graven image should be moved with so great an affection of mercy and innocence. Afterwards some good spirits conversed with him, and observed, that a graven image ought not to be worshiped, and that, as a rational being, he was capable of understanding this; but that he ought to think of God, independently of graven images, as the Creator and Governor of the universe, and that the Lord is that God. When these observations were made, the interior affection of his worship was communicated to me, and I perceived that it was much more holy than that of Christians. From this circumstance it is evident that the Gentiles of the present day enter heaven more easily than Christians, according to these words of the Lord in Luke: "*Then shall they come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God: and behold, there are last who shall be first, and there are first who shall be last,*" xiii. 29, 30; for in the state in which this Gentile spirit was, he was capable of imbibing all the doctrines of faith, and of receiving them with interior affection; because he possessed the compassion which springs from love, and because his ignorance was full of innocence; but where these principles are present, all the doctrines of faith are received as it were spontaneously, and with joy. He was afterwards received amongst the angels.

325. One morning I heard a number of persons at a distance, and from the accompanying representations it was given me to know that they were Chinese; for they presented the figure of a he-goat clothed with wool, and of a cake of millet, and an ebony spoon, together with the idea of a floating city. They expressed a desire to come nearer to me, and when they approached, they wished to be alone with me, that they might reveal their thoughts; but they were told that they were not

alone, and that others were present who were displeased at their wishing to be alone, when yet they were but strangers. On perceiving their displeasure, they began to consider whether they had offended against their neighbour, or claimed anything to themselves which belonged to others; and since all thoughts in the other life are communicated, it was given me to perceive the disturbance of their mind, and that it arose from the idea that, possibly, they had done an injury; and from a feeling of shame on account of it, and at the same time from other well-disposed affections. Hence it was evident that they were endowed with charity. Soon afterwards I entered into conversation with them, and at last spoke to them concerning the Lord; and when I called Him *Christ*, I perceived in them a degree of repugnance, which was discovered to originate in the ideas they had received in the world, in consequence of knowing that Christians led worse lives than they did, and that they were without charity; but when I simply called Him *the Lord*, they were then interiorly affected. They were afterwards informed by angels that the Christian doctrine, above every other in the universe, prescribes love and charity, but that there are few who live according to it. There are some Gentiles who, during their life in the world, know, both by conversation and report, that Christians live wicked lives, and are addicted to adultery, hatred, quarrelling, drunkenness, and similar crimes, which the Gentiles abhor, because they are contrary to their religious principles. These in the other life are more timid than others in receiving the truths of faith; but they are informed by angels that the Christian doctrine, and the true Christian faith, teach altogether otherwise, and that Christians live less according to their doctrine than the Gentiles do, and when they are convinced of this, they receive the truths of faith, and worship the Lord, but not so promptly as other Gentiles.

326. It is customary for the Gentiles who have worshiped a god, under the form of an image or statue, or any graven idol, to be introduced when they enter the other life to certain spirits who are substituted in the place of their gods or idols, in order to disperse their phantasies; and when they have remained with them for some days, they are removed. They who have worshiped men are also occasionally introduced to them, or to others who personate them. This is frequently the case with the Jews, who are thus introduced to Abraham, Jacob, Moses, and David; but when they find that they are but men like themselves, and that they can give them no help, they are ashamed, and are conducted to their respective places, according to their lives. Of all the Gentiles, the Africans are most beloved in heaven, because they receive the goods and truths of heaven more easily than others. They are particularly desirous to be called *obedient*, but not *faithful;* for they say that Christians may be called

faithful, because they possess the doctrine of faith, but themselves not so, unless they receive that doctrine, or, as they express themselves, are *able to receive it.*

327. I have conversed with some who belonged to the ancient church, which existed after the flood, and extended through many kingdoms; as Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Lybia, Egypt, Philisthæa, including Tyre and Zidon, and the land of Canaan on both sides of Jordan.[P] They knew when they were in the world that the Lord was to come, and they were imbued with the goods of faith, but still they declined from the faith, and became idolaters. They were in front towards the left, in a dark place, and in a miserable state. Their speech was like the sound of a pipe, which has but one note, and was almost void of rational thought; and they said that they had been in that place for many ages, and that they are occasionally taken out of it, to perform mean uses for others. From them I was led to think of many Christians, who are not outwardly idolaters, but are so inwardly, being worshipers of themselves and the world, and denying the Lord in heart; and to consider what kind of lot awaits them in the other life.

328. That the church of the Lord is spread over the whole globe, and is thus universal; that it includes all who live in the good of charity according to their religious belief; and that the church where the Word is, and where the Lord is known by the Word, is, to those who are out of the church, as the heart and lungs in man, from which all the viscera and members of the body derive life according to their forms, situations, and combinations, may be seen above, n. 308.

[P] The first and *most ancient* church on earth is described in the first chapters of Genesis; and was above all others, celestial, n. 607, 895, 920, 1121, 1122, 1123, 1124, 2896, 4493, 8891, 9942, 10545. The quality of the members of that church in heaven, n. 1114 to 1125. There were various churches after the flood, which are called *ancient* churches, concerning which, n. 1125, 1126, 1127, 1327, 10355. What was the quality of the men of the ancient church, n. 607, 895. The ancient churches were representative churches, n. 519, 521, 2896. They had a Word, but it is lost, n. 2897. What was the quality of the ancient church when it began to decline, n. 1128. The difference between the *ancient* church and the *most ancient*, n. 597, 607, 640, 641, 765, 784, 895, 4493. The statutes, the judgments, and the laws, which were commanded in the Jewish church, were in part like those which were in the ancient church, n. 4288, 4449, 10149. The Lord was the God of the most ancient church, and also of the ancient, and He was called Jehovah, n. 1343, 6486.

CONCERNING INFANTS IN HEAVEN.

329. Some believe that only the infants who are born within the church are admitted into heaven, but not those who are born out of the church; and they assign as a reason, that infants within the church are baptized, and are thus initiated into the faith of the church: but they are not aware, that no one receives heaven or faith by baptism; for *baptism is only a sign and memorial that man is to be regenerated,* and that he is capable of being regenerated who is born within the church; because the church possesses the Word which contains the divine truths by which regeneration is effected, and in the church the Lord is known, by Whom it is accomplished.[q] Be it known, therefore, that *every infant,* wheresoever, he is born,—whether within the church or out of it, whether of pious parents or of wicked parents,—*is received by the Lord when he dies, and is educated in heaven.* He is there instructed according to divine order, and is imbued with affections of good, and by them with knowledges of truth; and afterwards, as he is perfected in intelligence and wisdom, he is introduced into heaven, and becomes an angel. Every man who thinks from reason, may know that no one is born for hell, but all for heaven, and that man himself is in fault if he goes to hell; but that infants cannot be in fault.

330. When infants die, they are still infants in the other life. They possess the same infantile mind, the same innocence in ignorance, and the same tenderness in all things. They are only in rudimental states introductory to the angelic; for infants are not angels, but become angels. Every one, on his decease, is in a similar state of life to that in which he was in the world; an infant in a state of infancy, a boy in a state of boyhood, and a youth, a man, or an old man, in the state of youth, of manhood, or of age; but the state of every one is afterwards changed. The state of infants excels that of all others, because they are in innocence, and evil is not yet rooted in them by actual life; for innocence is of such a nature, that all things of heaven may be implanted in it, because innocence is the receptacle of the truth of faith and of the good of love.

331. The state of infants in the other life is much more perfect than that of infants in the world, because they are not

[q] Baptism signifies regeneration from the Lord by the truths of faith derived from the Word, n. 4255, 5120, 9088, 10239, 10386, 10387, 10388, 10392, and is a sign that man is of the church where the Lord, from Whom regeneration is derived, is acknowledged; and where the Word exists which contains the truths of faith, by which regeneration is effected, n. 10386, 10387, 10388. Baptism confers neither faith nor salvation, but it testifies that they who are regenerating will receive them, n. 10391.

clothed with an earthly body, but with a body like that of angels. The earthly body in itself is obtuse, and does not receive its first sensations and first motions from the interior or spiritual world, but from the exterior or natural world; and, therefore, infants, in the world, must learn to walk, to use their limbs, and to speak; and even their senses, as the senses of seeing and hearing, are to be opened in them by use; but it is otherwise with infants in the other life; for they are spirits, and therefore they act immediately according to their interiors. They walk without previous teaching, and speak also; but at first they speak only from general affections not clearly distinguished into ideas of thought. In a short time they are initiated also into these, and acquire them speedily, because their exteriors are homogeneous to their interiors.—That the speech of angels flows from affections variegated by ideas of thought, so that it is perfectly conformable to their thoughts, which spring from affection, may be seen above, n. 234 to 245.

332. As soon as infants are raised from the dead, which takes place immediately after their decease, they are carried up into heaven, and delivered to the care of angels of the female sex, who in the life of the body loved infants tenderly, and at the same time loved God. Since these angels when in the world loved all infants from a sort of maternal tenderness, they receive them as their own; and the infants also, from an affection implanted in them, love them as their own mothers. Every female angel has as many infants under her care, as she desires from a spiritual maternal affection. This heaven appears in front over against the forehead, directly in the line or radius in which angels look at the Lord; because all infants are under the immediate auspices of the Lord. They also receive influx from the heaven of innocence, which is the third heaven.

333. Infants are of various dispositions; some being of the same disposition as the spiritual angels, and some of the same as the celestial angels. They who are of a celestial character appear on the right in the heaven above mentioned, whilst they who are of a spiritual character appear on the left. All infants, in the GRAND MAN—which is heaven—are in the province of the eyes; in the province of the left eye if they are of a spiritual character; and in the province of the right eye if they are of a celestial character; because the Lord appears to the angels who are in the spiritual kingdom before the left eye, and to those who are in the celestial kingdom before the right eye [see above, n. 118]. Because infants are in the province of the eyes in the GRAND MAN or heaven, it is evident that they are under the immediate view and auspices of the Lord.

334. The manner in which infants are educated in heaven, shall also be briefly described. They learn to speak from their teachers, and their first speech is merely a tone of affection,

which by degrees becomes more distinct as the ideas of thought enter; for ideas of thought derived from affections constitute angelic speech. See the chapter on this subject, n. 234 to 245. Into their affections,—which all proceed from innocence,—are first insinuated such things as appear before their eyes, and are delightful; and as these are from a spiritual origin, the things of heaven flow into them at the same time, and thus their interiors are opened, and they become every day more perfect. When this first period is completed, they are transferred to another heaven, where they are instructed by masters: and so they proceed.

335. Infants are instructed principally by representatives suited to their capacities, which in beauty, and fulness of wisdom derived from an interior ground, exceed all belief; and thus intelligence, which derives its soul from good, is insinuated into them by degrees. From two representatives, which it was granted me to see, a conclusion may be formed with regard to the rest. The angelic teachers first represented the Lord rising from the sepulchre, and at the same time the union of His Human with the Divine, and this they effected in a manner so wise as to exceed all human wisdom, but yet in an innocent infantile manner. They also presented the idea of a sepulchre, but not at the same time the idea of the Lord, except so remotely that it was scarcely perceived to be the Lord; because in the idea of a sepulchre there is something dismal or funereal, which was thus removed. Afterwards they cautiously admitted into the sepulchre something atmospherical which appeared like a thin watery principle, by which they represented spiritual life in baptism, and this again with decent removal of every thing unbecoming. Again; I saw them represent the Lord's descent to those who were in prison, and His ascent with them into heaven, which was done with incomparable prudence and piety. One trait was peculiarly infantile. They let down small cords very soft and tender, and almost invisible, by which they assisted the Lord in his ascent; whilst a holy fear possessed them, lest any part of the representative should border upon any thing destitute of a spiritual celestial principle: not to mention other representatives in use among them, by which, as by sports suited to the minds of infants, they are brought into the knowledges of truth and the affections of good.

336. The quality of their tender understanding has been shewn to me when I have prayed the Lord's prayer, and an influx from their intellectual principle entered the ideas of my thought. Their influx was so tender and soft, as to be nearly that of affection only; and at the same time it was observed that their intellectual principle was open even from the Lord, for what proceeded from them appeared to be transfluent, or as if it only flowed through them. The Lord, also, flows into the

ideas of infants chiefly from inmost principles, for nothing closes their ideas, like those of adults. No false principles obstruct their understanding of truth, nor does the life of evil obstruct their reception of good, and thus their reception of wisdom. Hence it is evident, that infants do not come immediately after death into the angelic state, but that they are gradually introduced into it by the knowledges of good and truth; and that this introduction is according to all heavenly order; for the minutest particulars of their natural disposition are known to the Lord, and therefore they are led to receive truths of good and goods of truth according to every movement of their affection.

337. In what manner all things are insinuated into them by delights and pleasantnesses suited to their temper, has been, also, shewn to me. It was granted me to see little children most elegantly clothed, having their breasts adorned with garlands of flowers resplendent with the most pleasing and celestial colours, which also encircled their tender arms; and on one occasion I saw some children with their instructresses accompanied by virgins in a paradisiacal garden, not consisting so much of ornamental trees, as of laurel espaliers, and thus of porticos with paths conducting towards the interior parts. The children themselves were clothed in the manner just mentioned, and when they entered the garden, the clustering flowers above the entrance shot forth glad radiance. From this may be inferred the peculiar quality of their delights, and that they are introduced by agreeable and delightful objects into the goods of innocence and charity, which goods are continually insinuated from the Lord by those mediums.

338. It was shewn me by a mode of communication familiar in the other life, what is the nature of the ideas of infants when they see any objects. Every object, even the most minute, appears to them to be alive, and therefore in every idea of infantile thought there is life. I also perceived that the ideas of infants on earth are nearly the same, when they are engaged in their little pastimes; for they do not yet possess reflection, like adults, so as to distinguish the inanimate from the living.

339. It was said above, that infants are either of a celestial or a spiritual genius. They are easily distinguished, for the celestial think, speak, and act with more softness than the spiritual, so that scarcely any thing appears [in their conduct and speech] but what flows from the good of love to the Lord and towards other infants; but the spiritual do not exhibit so much softness, and a kind of fluttering vibratory character pervades every thing they do. This is evident also from their indignation, and from other signs.

340. Many persons may imagine that infants are for ever infants amongst the angels in heaven; and they who do not know what constitutes an angel, may be confirmed in this opi-

nion from the images which are sometimes seen in churches, where angels are exhibited as infants; but the case is altogether otherwise. Intelligence and wisdom constitute an angel, and so long as infants are without intelligence and wisdom, although they are associated with angels, they are not yet angels; but when they become intelligent and wise, they then first become angels. I have indeed been surprised to see that they then no longer appear as infants, but as adults, because they are then no longer of an infantile disposition, but of a more mature angelic character; and intelligence and wisdom produce this maturity. Infants appear more adult in proportion as they are perfected in intelligence and wisdom, and thus as youths and young men, because intelligence and wisdom constitute essential spiritual nourishment.[r] That which nourishes their minds nourishes also their bodies, from correspondence; because the form of the body is nothing but an external form of the interiors. It is to be observed, that infants who grow up in heaven do not advance beyond early youth, but remain in that state to eternity; and that I might be assured of this, it has been granted me to converse with some who were educated as infants in heaven, and who had grown up there. I have also spoken with some when they were infants, and afterwards with the same when they had become young men, and heard from them the progression of their life from the one age to the other.

341. That innocence is the receptacle of all things of heaven, and thus that the innocence of infants is the plane of all the affections of good and truth, may be evident from what was said above, n. 276 to 283, concerning the innocence of angels in heaven. It was there shewn that innocence consists in being willing to be led by the Lord, and not by self; consequently that man is so far in innocence as he is removed from his selfhood: and that so far as any one is removed from his own selfhood, he is in the selfhood of the Lord, and the selfhood of the Lord is what is called His *justice* and *merit*. The innocence of infants is not genuine innocence, because it is without wisdom; for genuine innocence is wisdom, and in proportion as any one is wise, he loves to be led by the Lord; or, what is the same thing, in proportion as any one is led by the Lord he is wise. Infants therefore are led from external innocence, in

[r] Spiritual food is science, intelligence, and wisdom, and thus the good and truth from which they are derived, n. 3114, 4459, 4792, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5655, 8562, 9003; and hence *food*, in a spiritual sense, is every thing which proceeds from the mouth of the Lord, n. 681. Bread signifies all food in general, and therefore every good, celestial and spiritual, n. 276, 680, 2165, 2177, 3478, 6118, 8410; because celestial and spiritual good nourish the mind, which is of the internal man, n. 4459, 5293, 5576, 6277, 8410.

which they are first,—and which is called the innocence of infancy,—to internal innocence, which is the innocence of wisdom; and the innocence of wisdom is the end of all their instruction and progression: when therefore they come to the innocence of wisdom, the innocence of infancy, which had served them in the mean time as a plane, is conjoined to them. The peculiar quality of infantile innocence was represented to me by a symbol as it were of wood, almost void of life, which was vivified progressively as children are perfected by knowledges of truth and affections of good. Afterwards the nature of genuine innocence was represented by a most beautiful infant, full of life and naked; for the eminently innocent, who are in the inmost heaven, and thus nearest to the Lord, appear to other angels just like infants, and some of them naked; because innocence is represented by the nakedness which excites no shame, as we read of the first man and his wife in paradise, Gen. chap. ii. 25; and therefore, when their state of innocence perished, they were ashamed of their nakedness, and hid themselves, chap. iii. 7, 10, 11. In a word, the wiser the angels are, the more innocent they are; and the more innocent they are, the more they appear to themselves like infants; and hence it is that *infancy*, in the Word, signifies *innocence* [see above, n. 278.]

342. I have conversed with angels concerning infants, and inquired whether they are pure from evils, because they have no actual evil, like adults; but I was told, that they are in evil like them, and are also nothing but evil;[s] that they, like all angels, are withheld from evil and held in good by the Lord; and that hence it appears to them as if they were in good of themselves. Lest, therefore, infants who have grown up in heaven should entertain a false opinion of themselves, and imagine that the good which they possess is from themselves, and not from the Lord, they are sometimes let into the evils which

[s] All men are born in evils of every kind, insomuch that their selfhood is nothing but evil, n. 210, 215, 731, 874, 875, 876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10732, and therefore man must be re-born, that is, regenerated, n. 3701. The hereditary evil of man consists in loving himself more than God, and the world more than heaven, and in making no account of his neighbour in comparison with himself, except only for the sake of himself,—which is to love himself,—so that it consists in the loves of self and the world, n. 694, 731, 4317, 5660; from which loves, when they predominate, come all evils, n. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, (7480,) 7488, 8318, 9335, 9348, 10038, 10742; as contempt of others, enmity, hatred, revenge, cruelty, deceit, n. 6667, 7372, 7373, 7374, 9348, 10038, 10742; and from these evils comes all that is false, n. 1047, 10283, 10284, 10286. Those loves rush headlong if the reins are given them, and the love of self aspires even to the throne of God, n. 7375, 8678.

they received hereditarily, and are left in them until they know, acknowledge, and believe, that their good is from the Lord. A prince, who died in his infancy and grew up in heaven, entertained the false opinion just mentioned, and he was consequently, let into the life of the evils in which he was born, and then I perceived from the sphere of his life that he had a disposition to domineer over others, and to make light of adulteries, for he had derived these evils from his parents. After he had acknowledged his evil nature, he was received again among the angels with whom he was before associated. No one in the other life ever suffers punishment on account of hereditary evil, because it is not his own, and is therefore no fault of his; but he is punished on account of the actual evil which is his own, and thus in proportion as he has made hereditary evil his own by actual life. Infants are let into a state of their hereditary evil when they become adult, not that they may suffer punishment for it, but in order that they may learn, that of themselves they are nothing but evil; that by the mercy of the Lord they are withdrawn from the hell which cleaves to them, and introduced into heaven; that they are in heaven not by any merit of their own, but from the Lord; and that thus they may not boast of their goodness before others, since boasting is as contrary to the good of mutual love, as it is contrary to the truth of faith.

343. On many occasions, when very young infants have been present with me in choirs, their speech was heard as somewhat tender and unarranged, proving that they did not yet act in unity, as they do afterwards when they become more adult; and, what surprised me, the spirits who were present with me could not refrain from leading them to speak, for this desire is innate in spirits. I observed that on all these occasions the infants resisted, and were unwilling to speak as they were led. Their refusal and resistance was attended with a species of indignation, as I often perceived; and when they were permitted to speak freely, they only said *it is not so*. I have been informed that this is the temptation of infants, and that it is permitted in order to accustom them, not only to resist what is false and evil, but also to teach them that they should not think, speak, and act from others; and, consequently, that they should not suffer themselves to be led by any other than the Lord alone.

344. From these instances it is plain that the education of infants in heaven consists in their being introduced into angelic life by the intelligence of truth and the wisdom of good; but angelic life is love to the Lord and mutual love, and in those loves there is innocence. How contrary the education of children on earth is, in many cases, will appear from one example. I was in the street of a great city, and saw little boys fighting with each other, whilst the crowd which flocked round them enjoyed the sight exceedingly; and I was informed, that their

parents themselves excited the children to such combats. The good spirits and angels, who saw through my eyes what was passing, were so shocked, that I perceived their horror, and that it was caused especially by the conduct of the parents who incited their children to such things. They said, that thus in early life parents extinguish all the mutual love, and all the innocence, which infants receive from the Lord, and initiate them into hatred and revenge; and, therefore, that they studiously exclude their children from heaven, where there is nothing but mutual love. Let parents, therefore, who wish well to their children, beware of such practices.

345. The difference between those who die infants and those who die at mature age, shall also be explained. They who die adults have a plane acquired from the earthly and material world, which they carry along with them; and this plane is their memory and its corporeal natural affection, which after death remains fixed, and is quiescent; but still it serves as the ultimate plane of thought, for the thought flows into it. Hence it is, that according to the quality of that plane, and the correspondence of the rational [mind] with the things contained in it, such is the quality of the man after death; but they who die in infancy, and are educated in heaven, have not such a plane, but a spiritual-natural plane, since they derive nothing from the material world and the terrestrial body; and therefore they cannot be in such gross affections and thence in such gross thoughts, because they derive all things from heaven. Besides, infants do not know that they were born in the world, and therefore they suppose that they were born in heaven; consequently they know nothing of any birth but the spiritual birth, which is effected by knowledges of good and truth, and by intelligence and wisdom, by virtue of which man is man; and since these principles are from the Lord, they believe, and love to believe, that they are the children of the Lord Himself. Nevertheless the state of men who grow up to years of maturity on earth, may become as perfect as the state of infants who grow up in heaven, provided they remove corporeal and terrestrial loves,—which are the loves of self and the world,—and in their place receive spiritual loves.

CONCERNING THE WISE AND THE SIMPLE IN HEAVEN.

346. It is believed that the wise will possess glory and eminence in heaven above the simple, because it is said in Daniel, "*They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and*

ever," xii. 3; but few are aware who are meant by *the intelligent,* and by those who *turn many to righteousness.* It is commonly believed, that they are those who are called the erudite and learned, and especially those who have been teachers in the church, and who have excelled others in doctrine and preaching, and still more especially those amongst them who have converted many to the faith. All these in the world are believed to be the intelligent, but they are not the intelligent in heaven, to whom these words refer, unless their intelligence is heavenly intelligence, the nature and quality of which shall be explained.

347. Heavenly intelligence is interior intelligence, arising from the love of truth, not for the sake of glory in the world, nor for the sake of glory in heaven, but for the sake of truth itself, which excites inmost affection and delight. They who are affected and delighted with truth itself, are affected and delighted with the light of heaven; and they who are affected and delighted with the light of heaven, are also affected and delighted with divine truth, yea, with the Lord Himself; for the light of heaven is Divine Truth, and Divine Truth is the Lord in heaven, [see above, n. 126 to 140]. This light enters into the interiors of the mind only,—for the interiors of the mind are formed to receive it,—and as it enters, it affects and delights them, because whatever flows-in from heaven and is received, contains in itself delight and pleasantness. Hence comes the genuine affection of truth, which is the affection of truth for its own sake; and they who are in that affection, or, what is the same thing, in that love, are in heavenly intelligence, and shine in heaven as with the brightness of the firmament. They shine because the Divine Truth, wherever it is in heaven, is lucid, [see above, n. 132]; and the *firmament of heaven* signifies by correspondence, that interior intellectual principle, both in angels and men, which is in the light of heaven; but they who are in the love of truth for the sake of glory in the world, or for the sake of glory in heaven, cannot shine in heaven; because they are not delighted and affected with the light of heaven, but with the light of the world, which in heaven is dense darkness.[t] With all such self-glory predominates, because it is the end of all their activites; and when self-glory is the end of action, man regards himself in the first place, and the

[t] The light of the world is for the external man, and the light of heaven for the internal man, n. 3222, 3223, 3337. The light of heaven flows into natural light, and the natural man is wise so far as he receives the light of heaven, n. 4302, 4408. From the light of the world, which is called natural light, the things which are in the light of heaven cannot be seen, but *vicê versâ*, n. 9755, and therefore they who are in the light of the world alone do not perceive those things which are in the light of heaven, n. 3108, for the light of the world is thick darkness to the angels, n. 1521, 1783, 1880.

truths, which are subservient to his own glory, he regards only as means to that end, and thus as his servants; for he who loves divine truths for the sake of his own glory, regards himself in divine truths, and not the Lord; and consequently he turns away the sight of his understanding and the eye of faith from heaven to the world, and from the Lord to himself. Such persons therefore are in the light of the world, and not in the light of heaven. In outward appearance, and in the sight of men, they are as intelligent as those who are in the light of heaven, because they converse like them, and sometimes, to all appearance, more wisely; for they are excited by self-love, and thus taught to put on the semblance of heavenly affections; but inwardly and as they appear in the sight of angels, they are of a totally different character. Hence it is evident in some measure who they are that are meant by *the intelligent* who *shall shine* in heaven *as the brightness of the firmament;* but who they are that are meant by *them that turn many to righteousness,* and who shall *shine as the stars,* shall now be shown.

348. *By them that turn many to righteousness,* are meant those who are wise, and in heaven they are called wise who are in good, and they are in good in heaven who commit divine truths immediately to life; for when divine truth is incorporated in the life it becomes good, because it becomes a principle of the will and love, and whatever is of the will and love is called good. These are called *wise,* because wisdom is of the life; but they are called *intelligent* who do not commit divine truths immediately to life, but first store them in the memory, and thence bring them forth to life. In what manner and to what extent the intelligent differ from the wise in heaven, may be seen in the chapter which treats of the two kingdoms of heaven, the celestial and the spiritual, n. 20 to 28; and in that which treats of the three heavens, n. 29 to 40. They who are in the Lord's celestial kingdom, and thus in the third or inmost heaven, are called *just,* because they attribute no justice to themselves, but all to the Lord; and the justice of the Lord in heaven is the good which is from the Lord.[u] These then are they who are meant by them that turn many to righteousness, and these also are they concerning whom the Lord says, "*The just shall shine as the sun in the kingdom of My Father.*" Matt. xiii. 43. It is said that they *shall shine as the sun,* because they

[u] The merit and righteousness of the Lord are the good which rules in heaven, n. 9486, 9986, and a righteous and justified person is one to whom the merit and righteousness of the Lord are ascribed; and he is unrighteous who has his own righteousness and self-merit, n. 5069, 9263. The quality of those in the other life who claim righteousness to themselves, n. 942, 2027. Justice or righteousness, in the Word, is predicated of good, and judgment of truth; and hence, *to do justice and judgment* is to do what is good and true. n. 2235, 9857.

are in love to the Lord from the Lord, and because that love is meant by the sun [see above, n. 116 to 125]. The light also which shines around them is flaming, and the ideas of their thought partake of a flaming principle, because they receive the good of love immediately from the Lord, as the sun of heaven.

349. All who have acquired intelligence and wisdom in the world, are accepted in heaven, and become angels, every one according to the quality and quantity of his intelligence and wisdom; for whatever a man acquires in the world, remains and is carried with him after death, when, also, it is increased and becomes full; but this increase and fulness does not exceed the degree of his affection and desire of truth and its good. They who have had little of the affection and desire of truth and its good, receive little increase and fulness; but still they receive as much as they are able to receive within the degree of their affection and desire; and they who have had much of that affection and desire, receive much. The actual degree of affection and desire serves as a measure, which is filled full: to him, therefore, who has a great measure, much is added; and to him who has a small measure, little is added; and the reason is, because the love, which is the source of affection and desire, receives every thing which agrees with itself, and therefore *love and reception are equal.* This is meant by the Lord's words: "*Unto every one that hath shall be given, and he shall have abundance,*" Matt. xiii. 12; chap. xxv. 29. "*Into your bosom shall be given good measure, pressed down, shaken together, and running over.*" Luke vi. 38.

350. All are received into heaven who have loved the true and the good for their own sake: they who have loved much, are called *wise;* and they who have loved little, are called *simple.* The wise in heaven are in great light, but the simple are in less light; and every one is in light according to the degree of his love of goodness and truth. To love the true and the good for their own sake, is to will them and do them; for they who will and do are they who love, but not they who do not will and do. They who will and do are they who love the Lord, and are loved by the Lord; because goodness and truth are from the Lord, and since they are from the Lord, the Lord is in them; and, consequently, He is also with those who receive the good and the true in their life by willing and doing them. Man, viewed in himself, is nothing else but his own good and truth; because good is of his will, and truth is of his understanding, and the quality of the will and understanding is the quality of the man. Hence it is evident that man is loved by the Lord, in proportion as his will is formed by good, and his understanding by truth. To be loved by the Lord means also to love the Lord; for love is reciprocal, *and to him who is loved the Lord gives the faculty of loving.*

351. It is supposed in the world, that they who possess much knowledge,—whether relating to the doctrines of the church and the Word, or to sciences,—see truths more interiorly and acutely than others, and thus are more intelligent and wise; and such men also entertain a similar opinion of themselves; but the nature of true intelligence and wisdom, and also the nature of that which is spurious and false, shall be explained. True intelligence and wisdom consist in seeing and perceiving what is true and good, and thence what is false and evil, and in accurately distinguishing the one from the other, by intuition and interior perception. There are in every man things interior and things exterior. Interior things are of the internal or spiritual man, and exterior things are of the external or natural man; and the quality of man's understanding and perception depends upon the form of his interiors, and the degree in which they make one with his exteriors. The interiors of man can be formed only in heaven, but his exteriors are formed in the world; and when the interiors are formed in heaven, there is an influx from them into the exteriors which are from the world, and thus they are brought into correspondence, that is, into unity of action. When this is effected, man sees and perceives from an interior principle. In order that the interiors may be formed, the only means are, that man should look to the Divine and to heaven; —for, as was just said, the interiors are formed in heaven,— and man looks to the Divine Being when he believes in His existence, and that all truth and good are from Him, and consequently all intelligence and wisdom; and he believes in the Divine Being when he is willing to be led by Him. Thus, and no otherwise, are the interiors of man opened. The man who is in that faith, and in a life according to it, has the power and capacity of becoming intelligent and wise; but that he may actually become intelligent and wise, it is necessary that he should learn many things, not only such as relate to heaven, but also such as are of the world: those which relate to heaven are to be learned from the Word and from the church; and those which are of the world, from the sciences; and in proportion as man learns these things, and applies them to life, he becomes intelligent and wise; because in the same proportion, the interior sight of his understanding, and the interior affection of his will, are perfected. The simple of this class are they whose interiors are open indeed, but not so much cultivated by spiritual, moral, civil, and natural truths. They perceive truths when they hear them, but they do not see them in themselves; but the wise of this class are they whose interiors are not only open, but cultivated, and who therefore see truths in themselves, and perceive them; and hence the quality of true intelligence and wisdom may be clearly understood.

352. Spurious intelligence and wisdom consist not in seeing

and perceiving from an interior ground what is true and good, and thence what is false and evil; but only in believing that to be true and good, or false and evil, which is said to be so by others, and in afterwards confirming it. They who do not see truth from truth itself, but from the dictate of others, may as easily embrace and believe the false as the true, and may also confirm it until it appears to be true; for whatever is confirmed puts on the appearance of truth, and there is nothing which cannot be confirmed. The interiors of such persons are open only from beneath, but their exteriors are open in proportion as they have confirmed themselves; consequently the light by which they see is not the light of heaven, but the light of the world, which is called natural light; and in that light falses appear lucid like truths, and when confirmed, they seem brilliant, but not in the light of heaven. Of this class the less intelligent and wise are they who have confirmed themselves strongly in their opinions, and the more intelligent and wise are they who have confirmed themselves less strongly; and hence the quality of spurious intelligence and wisdom is evident; but in this class they are not included, who, in childhood, suppose those things to be true which they hear from their masters; provided that when they are older, and think from their own understanding, they are not obstinately attached to them, but desire truth, and seek it, and are interiorly affected when they find it; for such men are affected with truth for its own sake, and therefore they see the truth before they confirm it.[x] This may be illustrated by an example. A conversation arose among certain spirits on the question, why animals are born into all the science suitable to their nature, but not man, and the reason assigned was, that animals are in the order of their life, but that man is not; that, therefore, he must be brought into order by knowledges and sciences; but that if man were born into the order of his life, —which consists in loving God above all things and his neighbour as himself,—he would be born into intelligence and wisdom, and thence also into the belief of every truth, in proportion to the increase of his knowledges. The good spirits who were present saw this immediately, and perceived that it was so, by the light of truth alone; but the spirits who had confirmed themselves in faith alone, and had thence cast aside love and charity,

[x] Wisdom consists in seeing and perceiving whether a thing is true *before it is confirmed*, but not in confirming what is said by others, n. 1017, 4741, 7012, 7680, 7950. To see and to perceive whether a thing be true before it is confirmed, is given only to those who are affected with truth for its own sake, and for the sake of life, n. 8521. The light of confirmation is natural light and not spiritual, and it is sensual light, which has place even with the wicked, n. 8780; for all things, even falses, may be confirmed, so as to appear like truths, n. 2482, 2490, 5033, 6865, 8521.

could not understand it, because the light of the falses which they had confirmed obscured the light of truth.

353. All intelligence and wisdom which are not founded upon the acknowledgment of a Divine Being are false; for they who do not acknowledge a Divine Being, but *nature* instead of the Divine, think from what is corporeal-sensual, and are merely sensual men, how much soever they may be esteemed in the world for their erudition and learning;[y] for their erudition does not ascend beyond the objects which appear before their eyes in the world. These they retain in their memory and look at almost materially, although their sciences are the same which serve the truly intelligent for the formation of their understanding. By the sciences are meant the various kinds of experimental knowledge, as physics, astronomy, chemistry, mechanics, geometry, anatomy, psychology, philosophy, the history of kingdoms, and also the criticisms and languages of the learned world. The dignitaries of the church, therefore, who deny a Divine Being, and do not elevate their thoughts above the sensual things appertaining to the external man, regard the Word and whatever relates to it as others regard the sciences; for they neither make them matters of thought nor of any intuition from the enlightened rational mind, because their interiors are closed, and also the exteriors which are nearest to their interiors. These are closed, because such men turn themselves away from heaven, and bend those faculties which were capable of looking in that direction—and which, as observed above, are the interiors of the human mind—the contrary way; and hence it is, that they are unable to see what is true and good, because truth and goodness are in thick darkness with them, while the false and evil are in light. Nevertheless sensual men are able to reason, and some of them reason more adroitly and acutely than other men; but their reasonings are from the fallacies of the senses confirmed by their scientifics. Because they possess much skill in reason-

[y] The sensual principle is the ultimate of the life of man, adhering to, and inhering in, his corporeal principle, n. 5077, 5767, 9212, 9216, 9331, 9730, and he is called a sensual man, who judges and concludes upon all things from the senses of the body, and who believes nothing but what he sees with his eyes and feels with his hands, n. 5094, 7693. Such a man thinks in his outermost principles, and not interiorly in himself, n. 5089, 5094, 6564, 7693; for his interiors are closed, so that he sees nothing of divine truth, n. 6564, 6844, 6845. In a word, he is in gross natural light, and thus perceives nothing which is derived from the light of heaven, n. 6201, 6310, 6564, 6844, 6845, 6598, 6612, 6614, 6622, 6624, and therefore he is inwardly opposed to all things which are of heaven and the church, n. 6201, 6316, 6844, 6845, 6948, 6949. The learned, who have confirmed themselves against the truths of the church, are sensual men, n. 6316. The quality of the sensual man described, n. 10236.

ing, they also think themselves wiser than others;[z] but the fire which warms their reasonings with affection, is the fire of the love of self and the world. These are they who are in false intelligence and wisdom, and who are meant by the Lord in Matthew: "*Seeing they see not, and hearing they hear not, neither do they understand,*" xiii. 13, 14, 15. And in another place: "*Thou hast hid these things from the wise and prudent, and hast revealed them unto babes,*" xi. 25, 26.

354. It has been granted me to converse with many of the learned after their departure from the world, including some of the most distinguished reputation, who are celebrated for their writings throughout the whole literary world, and with others who are not so celebrated, but who, nevertheless, possessed hidden wisdom. The former, who in heart denied a Divine Being, how much soever they had confessed Him with their lips, were become so stupid, that they could scarcely comprehend any civil truth, much less any spiritual truth. I perceived, and saw also, that the interiors of their minds were so closed, as to become black,—such things appear visible in the spiritual world,—and thus that they could not endure any heavenly light. They could not therefore admit any influx from heaven. The blackness in which their interiors appeared was greater and more extended with those who had confirmed themselves against the Divine by their learned scientifics. Such men in the other life receive every false principle with delight, and imbibe them as a sponge does water, but they repel every truth, as a bony elastic surface repels what falls upon it. I have also been told, that the interiors of those who have confirmed themselves against the Divine and in favour of nature, are ossified: their heads also appear callous, as though they were made of ebony, and this appearance reaches even to the nose,—a sign that they have no longer any perception. Spirits of this character are immersed in whirlpools, which appear like bogs, where they are terrified by the phantasies into which their falses are turned. The infernal fire which torments them is their lust of glory and a name, by which they are excited to speak bitterly one against another, and, to torment with infernal ardour, those who do not worship them as deities. They torture each other in this manner by turns. Such is the change which all worldly learning undergoes, when it has not received light from heaven by the acknowledgment of a Divine.

[z] Sensual men reason acutely and cunningly, because they make all intelligence to consist in speaking from the corporeal memory n. 195, 196, 5700, 10236; but they reason from the fallacies of the senses, n. 5084, 6948, 6949, 7693, and are more cunning and malicious than others, n. 7693, 10236. Such men were called by the ancients *serpents of the tree of science*, n. 195, 196, 197, 6398, 6949, 10313.

355. That the learned of this class are of such a quality in the spiritual world, when they go thither after death, may be concluded from this circumstance alone; that *all things which are in the natural memory,* and immediately conjoined to the sensual principles of the body,—like the scientifics above mentioned,—*are then quiescent,* and *rational conclusions thence derived, form the sole basis of thought and speech.* Man carries with him, indeed, all the natural memory, but the things which are in that memory are not under his view, and do not enter into his thought, as they did when he lived in the world. He cannot, therefore, take any thing out of that memory, and examine it in spiritual light, because it contains nothing in common with that light; but rational or intellectual principles which man acquires from the sciences while he lives in the body, are in agreement with the light of the spiritual world; and therefore in proportion as the spirit of man is made rational by knowledges and sciences in the world, he is rational after the dissolution of the body; for then man is a spirit, and it is the spirit which thinks even in the body.[a]

356. On the other hand, to those who have acquired intelligence and wisdom by means of knowledges and sciences,—as is the case with all who apply every thing to the use of life, and at the same time acknowledge a Divine Being, love the Word, and live a spiritual moral life, spoken of above, n. 319,—the sciences serve as means for growing wise, and also, for corroborating the principles of faith. I have perceived, and also seen their minds, which appeared to be transparent with light of a white, flaming, or azure colour, like that of diamonds, rubies, and sapphires, which are pellucid; and this appearance was various according to the measure of confirmation in favour of a Divine Being, and of divine truths, which they had drawn from the sciences. Such is the representation of true intelligence and wisdom when they assume a visible form in the spiritual world. This effect is derived from the light of heaven,—the Divine Truth proceeding from the Lord,—which is the source of all intelligence and wisdom [see above, n. 126 to 133]. The planes of that light, in which variegations like those of colours exist, are the interiors of the mind; and the confirmations of divine truth by natural objects, which are treated of in the sciences, produce those variegations:[b] for the interior mind of

[a] Scientifics belong to the natural memory, which man has in the body, n. 5212, 9922. All that memory remains with man after death, n. 2475; from experience, n. 2481 to 2486: but he cannot bring any thing forth from it as in the world, for several reasons, n. 2476, 2777, 2749.

[b] Most beautiful colours appear in heaven, n. 1053, 1624. They are derived from the light of heaven, and are its modifications or varie-

man looks into the stores of the natural memory, and seizing those things which are confirmative, it sublimates them as it were by the fire of heavenly love, withdraws them, and purifies them even into spiritual ideas; but this process is unknown to man while he lives in the body, for although he then thinks both spiritually and naturally, he takes account only of what he thinks naturally, and does not perceive what he thinks spiritually. When he comes into the spiritual world his state is changed, for then he has no perception of what he thought naturally in the world, but only of what he thought spiritually. From these considerations it is evident, that man is made spiritual by means of knowledges and sciences, and that they are mediums for growing wise; but they are such mediums to those only who acknowledge the Divine both in faith and life. These also are accepted in heaven above all others, and are amongst those in the midst [n. 43], because they are in light more than others. These are the *intelligent* and *wise* in heaven, who *shine as the brightness of the firmament*, and who glitter *as the stars;* but the simple there are they who acknowledged a Divine Being, loved the Word, and lived a spiritual-moral life, while yet the interiors of their minds were not cultivated by knowledges and sciences; for *the human mind is like ground, which acquires a quality according to its cultivation.*

CONCERNING THE RICH AND POOR IN HEAVEN.

357. THERE are various opinions concerning reception into heaven. Some imagine that the poor are received, and not the rich; others that the rich and the poor are received alike; and others that the rich cannot be received, unless they renounce

gations, n. 1042, 1043, 1053, 1624, 3993, 4530, 4922, 4742. Thus they are the appearances of truth derived from good, and signify such things as belong to intelligence and wisdom, n. 4530, 4922, 4677, 9466.

Extracts from the ARCANA CŒLESTIA *concerning the Sciences.*

Man ought to be imbued with sciences and knowledges, since by them he learns to think, afterwards to understand what is true and good, and at length to grow wise, n. 129, 1450, 1451, 1453, 1548, 1802. Scientifics are the first things, on which the life of man, civil, moral, and spiritual, is built and founded; and they are acquired for the sake of use as an end, n. 1489, 3310. Knowledges open the way to the internal man, and afterwards conjoin that man with the external according to uses, n. 1563, 1616. The rational [mind] is born by sciences and knowledges, n. 1895, 1900, 3086; not by know-

their wealth, and become as the poor, and every one confirms his opinion from the Word; but they who make a distinction

ledges themselves, but by the affection of the uses derived from them, n. 1895.

There are scientifics which admit divine truths, and others which do not admit them, n. 5213. Empty scientifics ought to be destroyed, n. 1489, 1492, 1499, 1580, and empty scientifics are those which have for their end, and which confirm, the love of self and the love of the world, and which withdraw from love to God and love towards the neighbour; because such scientifics close the internal man so that man cannot afterwards receive any thing from heaven, n. 1563, 1600. Scientifics are the means of growing wise, and the means of becoming insane; for by them the internal man is either opened or closed, and thus the rational [mind] is either cultivated or destroyed, n. 4156, 8628, 9922.

The internal man is opened and successively perfected by scientifics, if man has good use for an end, especially the use which respects eternal life, n. 3086; for in this case scientifics, which are in the natural man, are met by spiritual and celestial things from the spiritual man, which adopt such of them as are suitable, n. 1495; and thus the uses of heavenly life are extracted, purified, and elevated, from the scientifics which are in the natural man, by the internal man from the Lord, n. 1895, 1896, 1900, 1901, 1902, 5871, 5874, 5901; while incongruous and opposing scientifics are cast aside and exterminated, n. 5871, 5886, 5889.

The sight of the internal man calls forth from the scientifics of the external man nothing but what accords with its love, n. 9394; for beneath the sight of the internal man, those things which are of the love are in the midst and in brightness, but those which are not of the love are at the sides and in obscurity, n. 6068, 6085. Suitable scientifics are successively implanted in man's loves, and as it were dwell in them, n. 6325. Man would be born into intelligence, if he were born into love towards his neighbour; but since he is born into the love of self and the world, he is therefore born in total ignorance, n. 6323, 6325. Science, intelligence, and wisdom, are the offspring of love to God and our neighbour, n. 1226, 2049, 2116.

It is one thing to be wise, another thing to understand, another to know, and another to do; but still, with those who are in spiritual life, they follow in order, and exist together in act, n. 10331. It is also one thing to know, another to acknowledge, and another to have faith, n. 896.

Scientifics, which belong to the external or natural man, are in the light of the world: but truths, which have been made truths of faith and love, and have thus gained life, are in the light of heaven, n. 5212. The truths which have gained spiritual life, are comprehended by natural ideas, n. 5510. Spiritual influx proceeds from the internal or spiritual man into the scientifics which are in the external or natural man, n. 1940, 8005; for scientifics are the receptacles, and as it were the vessels, of the truth and good which belong to the internal man, n. 1469, 1496, 3068, 5489, 6004, 6023, 6052, 6071, 6077, 7770, 9922. They are also as it were mirrors, in which the truths and goods of the

between the rich and the poor in regard to their fitness for heaven do not understand the Word. The Word in its bosom

internal man appear as in an image, n. 5201 ; for they are there together as in their ultimate, n. 5373, 5874, 5886, 5901, 6004, 6023, 6052, 6071.

Influx is spiritual and not physical ; that is, there is influx from the internal man into the external, and thus into the scientifics of the external man ; but there is no influx from the external man into the internal, and therefore none from the scientifics of the external man into the truths of faith, n. 3219, 5119, 5259, 5427, 5428, 5478, 6322, 9110, 9111. From the truths of the doctrine of the church, which are derived from the Word, *a principle* is to be drawn ; those truths are first to be acknowledged, and afterwards it is allowable to consult scientifics, n. 6047. Thus it is allowable for those who are in an *affirmative principle* concerning the truths of faith, to confirm them intellectually by scientifics, but not for those who are in a *negative principle*, n. 2568, 2588, 4760, 6047 ; for he who does not believe divine truths unless he is persuaded by scientifics, never believes, n. 2094, 2832 ; since to enter into the truths of faith from scientifics is contrary to order, n. 10236. They who do so become infatuated as to those things which pertain to heaven and the church, n. 128, 129, 140, and fall into falses of evil, n. 232, 233, 6047 ; and in the other life, when they think on spiritual subjects, they become as it were drunken, n. 1072. Further concerning their quality, n. 196. Examples illustrating that things spiritual cannot be comprehended, if entered into by scientifics, n. 233, 2094, 2196, 2203, 2209. Many of the learned are more insane in spiritual things than the simple, because they are in a negative principle, and confirm it by scientifics which they have continually and in abundance before their view, n. 4760, 8629.

That they who reason from scientifics against the truths of faith, reason sharply, because from the fallacies of the senses, which are engaging and persuasive, since it is with difficulty that they can be dispersed, n. 5700. What and of what quality the fallacies of the senses are, n. 5084, 5094, 6400, 6948. They who understand nothing of truth, and also they who are in evil, can reason about the truths and goods of faith, and yet not understand them, n. 4214 ; for it is not the part of an intelligent person merely to confirm a dogma, but to see whether it be true or not, before it is confirmed, n. 4741, 6047.

Sciences are of no avail after death, but what man has imbibed in his understanding and life by means of sciences, n. 2480 ; but still all scientifics remain after death, in a quiescent state, n. 2476 to 2479, 2481 to 2486.

The same scientifics with the evil are falses, because they are applied to evils, and with the good are truths, because they are applied to good, n. 6917. Scientific truths with the evil are not truths, however they may appear as truths when they are spoken, because there is evil within them, n. 10331.

What is the quality of the desire of knowing, which spirits have ; an example, n. 1973. With the angels there is an immense desire of knowing and of growing wise, since science, intelligence, and wisdom

is spiritual, but in the letter it is natural; and therefore they who apprehend the Word according to the literal sense only, and not in any degree according to its spiritual sense, are mistaken in many points, and especially concerning the rich and the poor: for they suppose that it is as difficult for the rich to enter into heaven as for a camel to pass through the eye of a needle; and that it is easy for the poor merely because they are poor, since it is said; "*Blessed are the poor, for theirs is the kingdom of heaven,*" Luke vi. 20, 21: but they who know any thing of the spiritual sense of the Word, are of a different opinion. They know that heaven is designed for all who live the life of faith and love, whether they be rich or poor; but who are meant in the Word by the *rich,* and the *poor,* will be shewn in what follows. From much conversation and living experience with angels it has been given me to know most certainly, that the rich enter into heaven as easily as the poor; that no man is excluded from heaven because he lives in abundance, and that no one is received into heaven because he is poor. Both rich and poor have entered into heaven, and many of the rich enjoy greater glory and happiness than the poor.

are spiritual food, n. 3114, 4459, 4792, 4976, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5655, 6277, 8562, 9003. The science of the ancients was the science of correspondences and representations, by which they introduced themselves into the knowledge of spiritual things; but that science is now altogether obliterated, n. 4844, 4749, 4964, 4965.

Spiritual truths cannot be comprehended, unless the following universals be known:—I. That all things in the universe have reference to good and truth, and to the conjunction of both, that they may be something; thus to love and faith, and their conjunction. II. That man possesses understanding and will; that the understanding is the receptacle of truth, and the will the receptacle of good; and that all things have reference to these two principles in man, and to their conjunction; as all things have reference to truth and good, and their conjunction. III. That there is an internal and an external man, and that they are as distinct from each other as heaven and the world; and yet that they ought to make one, that man may be truly man. IV. That the internal man is in the light of heaven, and the external man in the light of the world; and that the light of heaven is the Divine Truth itself, which is the source of all intelligence. V. That there is a correspondence between the things which are in the internal man and those which are in the external man, and that hence they appear in all cases under another aspect, insomuch that they are not discerned except by the science of correspondences. Unless these and many other things be known, no ideas can be conceived and formed of spiritual and celestial truths except such as are incongruous; and thus scientifics and knowledges, which are of the natural man, without these universals can be of little use to the rational man for understanding and improvement. Hence it is evident how necessary scientifics are.

358. It is proper to observe in the outset, that it is allowable for man to acquire riches and accumulate wealth as far as opportunity is given him, provided that he use no cunning or evil artifice; that he may eat and drink delicately, provided that he does not make his life to consist in such things; dwell magnificently according to his rank in society; converse with others, as others do; frequent places of amusement, and talk about worldly affairs; and that he has no need to assume a devout aspect, to be of a sad and sorrowful countenance, and to bow down his head; but that he may be glad and cheerful; nor is he compelled to give to the poor, except so far as he is moved by affection. In one word, a man may live outwardly just like a man of the world, and such conduct will not hinder his admission into heaven, provided he think interiorly in a becoming manner about God, and deal sincerely and justly with his neighbour; for man is of the same quality as his affection and thought, or as his love and faith. All external acts derive their life from affection and thought, for to act is to will, and to speak is to think, since every one acts from will and speaks from thought; and therefore, when it is said in the Word, that man shall be judged according to his deeds, and that he shall be recompensed according to his works, the meaning is, that he shall be judged and recompensed according to the thought and affection, which give birth to his deeds, or which are in his deeds; for deeds are of no account without thought and affection, and derive their quality entirely from them.[c] Hence it is evident that the external of man is of no account, but that his internal,—from which the external is derived,—is that which is judged. The case may be illustrated thus. If any one acts sincerely, and does not defraud another, for no other reason than because he is afraid of the law, or of the loss of reputation, and, consequently,

[c] It is very frequently said in the Word, that man shall be judged, and that he shall be recompensed *according to his deeds* and his *works*, n. 3934; but by *deeds* and *works* in such passages are not meant deeds and works in the external form, but in the internal; because good works in the external form are done also by the wicked, but in the external and at the same time in the internal form, only by the good, n. 3934, 6073. Works, like all acts, derive their *esse* and *existere*, and their quality, from the interiors of man, which are of his thought and will; because as they proceed thence, and therefore such as the interiors are, such are the works, n. 3934, 8911, 10331. Thus they are such as the interiors are in regard to love and faith, n. 3934, 6073, 10331, 10333; for works, contain those principles, and are love and faith in effect, n. 10331, so that to be judged and recompensed according to deeds and works, denotes according to love and faith, n. 3147, 3934, 6073, 8911, 10331, 10333. Works are not good so far as they respect self and the world, but only so far as they respect the Lord and the neighbour, n. 3147.

of the loss of honour or of gain, he would defraud him to the utmost of his power if he were not restrained by that fear; and therefore he has fraud in his thought and will, although his actions are outwardly sincere. Such a man has hell within him, because he is interiorly insincere and fraudulent; but he who is sincere in his actions, and does not defraud another because fraud is a sin against God and his neighbour, would not defraud him even though it were securely in his power, for his thought and will are actuated by conscience. This man, therefore, has heaven within him. The actions of both are externally alike, but internally they are altogether dissimilar.

359. Since a man may live outwardly as others do; may grow rich, keep a plentiful table, dwell in a fine house, and wear splendid apparel according to his rank and employment; enjoy delights and gratifications, and undertake worldly engagements for the sake of occupation and business, and for the recreation both of his mind and body, provided that he interiorly acknowledges a Divine Being, and wishes well to his neighbour, it is evident that it is not so difficult to enter the way of heaven as some believe. *The only difficulty is, to be able to resist the love of self and the love of the world, and to prevent their predominance,* for they are the source of all evils.[d] That it is not so difficult to enter the way of heaven as is generally believed, is evident from these words of the Lord: "*Learn of Me, for I am meek and lowly in heart; and ye shall find rest unto your souls: for My yoke is easy, and My burden is light.*" Matt. xi. 29, 30. The Lord's yoke is easy and His burden light, because in proportion as man resists the evils which flow from the loves of self and of the world, he is led by the Lord and not by himself; and because the Lord afterwards resists those evils in man, and removes them.

360. I have conversed with spirits, who, while on earth, renounced the world, and gave themselves up to an almost solitary life, that by the abstraction of their thoughts from worldly concerns they might be more at leisure to indulge in pious meditations, believing that they should thus enter into the way of heaven; but such men in the other life are of a sorrowful temper, and despise others if they are not like themselves. They are indignant also, because they do not attain happiness superior to others, which they think they deserve; they care nothing about others, and turn away from offices of charity, which are the very means of conjunction with heaven. They desire heaven

[d] All evils are derived from the love of self and the world, n. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7480, 7488, 8318, 9335, 9348, 10038, 10742; as contempt of others, enmities, hatred revenge, cruelty, deceit, n. 6667, 7372, 7373, 7374, 9348, 10038 10742; for man is born into those loves, and thus his hereditary evil are in them, 694, 4317, 5660.

with greater ardour than others, but when they are elevated amongst angels they induce anxieties, which disturb their happiness; and therefore they are separated from them, and betake themselves to desert places, where they lead a life similar to that which they led in the world. *Man cannot be formed for heaven except by means of the world.* There ultimate effects exist, which are the terminations of affection; for unless affection exerts itself, or pours itself forth into acts,—which is done in a numerous society,—it is suffocated, and at length so completely, that man no longer regards his neighbour, but himself alone. Hence it is evident, that *a life of charity towards our neighbour*,—which consists in doing what is just and right in every work and in every employment,—*leads to heaven*, but that *a life of piety* without a life of charity *does not lead to heaven*;[e] consequently, that the exercises of charity, and the increase of the life of charity by their means, can only exist in proportion as man is engaged in some employment; and that they cease to exist in proportion as he removes himself from employment. I will illustrate this from experience. Many who were engaged in trade and merchandize in the world, and who grew rich by their business, are in heaven; but fewer of those who were in stations of honour and who became rich by their offices. The reason is, because those who held offices of dignity, were induced,—by the gain and honour bestowed upon them as dispensors of justice and equity, and also by conferring posts of profit and honour on others,—to love themselves and the world, and thus to remove their thoughts and affections from heaven and turn them to themselves; for in proportion as man loves himself and the world, and regards himself and the world in every thing, he alienates himself from the Divine, and removes himself from heaven.

361. The lot of the rich in heaven is such, that they excel all others in opulence. Some of them dwell in palaces, in which all things are refulgent as with gold and silver, and they enjoy also an abundance of every thing which can promote the uses of life: nevertheless they do not set their hearts on such things, but on the uses themselves which they promote. These they see in brightness and light, but the gold and silver appear in comparative obscurity and shade; because they loved uses in the world and regarded gold and silver only as instruments of use. Thus uses themselves are refulgent in heaven; the good of use

[e] Charity towards the neighbour consists in doing what is good, just, and right, in every act and every employment, n. 8120, 8121, 8122; and thus it extends itself to all and every thing which man thinks, wills, and does, n. 8124. A life of piety without a life of charity is of no avail, but piety with charity is profitable for all things, n. 8252, 8253.

shining like gold, and the truth of use like silver.[f] The opulence and the delight, and the happiness of the rich in heaven are, therefore, according to the uses which they performed in the world. Good uses consist in a man's providing the necessaries of life for himself and his family; in desiring abundance for the sake of his country, and also for the sake of his neighbour, whom a rich man may benefit more than a poor one in many ways; and because he may thus withdraw his mind from a life of idleness, which is a pernicious life, because an idle man is influenced by evil thoughts originating in the evil in which he is born. These uses are good, in proportion as they have a divine principle within them; that is, in proportion as man looks to the Divine and heaven, places his supreme good in them, and regards wealth only as a subservient good.

362. The lot of the rich who do not believe in a Divine Being, and who reject from their minds the things which are of heaven and the church is entirely different; for all such are in hell, the habitation of filth, of misery, and of want. Riches are changed into such things when they are loved as an end; and not only are the riches changed, but also the uses which they had subserved. These consisted either in gratifying the natural disposition, and indulging in pleasures; in giving up the mind abundantly and freely to the commission of wickedness, or in seeking to be exalted above others, and despising those beneath. Such riches, and such uses become filthy, because they have nothing spiritual in them, but only what is terrestrial; for a spiritual principle in riches and their uses is like a soul in the body, and as the light of heaven on a humid soil. Without such a principle, they grow putrid like a body without a soul, and like a humid soil without the light of heaven. These are they who are seduced by riches, and withdrawn from heaven.

363. Every man's ruling affection or love remains with him after death, nor is it extirpated to eternity; for the spirit of man is altogether such as his love, and,—what is an arcanum,—the body of every spirit and angel is the external form of his love, perfectly corresponding to its internal form which is the form of his natural and rational mind. Hence it is that the

[f] Every good has its delight from use, and according to use, n. 3049, 4984, 7038, and also its quality; consequently such as the use is, such is the good, n. 3049. All the happiness and delight of life is from uses, n. 997. In general, life is the life of uses, n. 1964. Angelic life consists in the goods of love and charity, and thus in performing uses, n. 452. The Lord, and angels from Him, look only at the ends which man regards, which ends are uses, n. 1317, 1645, 5844; for the kingdom of the Lord is a kingdom of uses, n. 454, 696, 1103, 3645, 4054, 7038, and to serve the Lord is to perform uses, n. 7038. The quality of all is according to the quality of the uses which they perform, n. 4054, 6815; illustrated, n. 7038.

character of spirits is known by their countenance, their gestures, and their speech; and the quality of man's spirit would be known in the same manner, while he lives in the world, if he had not learned to assume in his countenance, gesture, and speech, a semblance of virtues which do not belong to him. It is therefore manifest, that man remains to eternity of the same quality as his ruling affection or love. It has been granted me to converse with some who lived seventeen centuries ago, and whose lives are well known from the writings of that age; and it was found that every one was still influenced by the love which ruled him when he lived in the world. Hence also it is plain that the love of riches, and of uses derived from riches, remains with every one to eternity, and that it is exactly of the same quality as it was in the world; yet with this difference, that with those who had employed them in good uses, riches are turned into delights according to their uses, but with those who had employed them in evil uses, they are turned into filth. The evil are delighted with such filth in the same manner as they were delighted with riches in the world, for the sake of evil uses; and they are delighted with filth, because defiled pleasures and crimes, which were the uses to which they applied riches, and also covetousness, which is the love of riches without regard to any use, correspond to filth; for spiritual filth is nothing else.

364. The poor do not go to heaven on account of their *poverty*, but on account of their *life*, for whether a man be rich or poor *his life follows him;* nor does peculiar mercy favour one more than another;[g] but he who lives well is received, and he who lives ill is rejected. Besides, *poverty seduces and withdraws men from heaven as much as wealth;* for great numbers of the poor are not contented with their lot, but are greedy of many things, and believe riches to be real blessings.[h] They are angry, therefore, if they do not receive them, and cherish evil thoughts concerning the Divine Providence. They also envy others the good things which they possess, and are as ready as the wicked amongst the rich to defraud others, and to live in sordid pleasures when they have the opportunity; but it is otherwise with the poor who are contented with their lot, who are careful and

[g] There is no such thing as immediate mercy, but mercy is mediate, and is exercised towards those who live according to the Lord's precepts; because, from a principle of mercy, He leads men continually in the world, and afterwards to eternity, n. 8700, 10659.

[h] Dignities and riches are not real blessings, and therefore they are given to the wicked as well as to the good, n. 8939, 10775, 10776; but real blessing is the reception of love and faith from the Lord, and thereby conjunction; for thence comes eternal happiness, n. 1420, 1422, 2846, 3017, 3408, 3504, 3514, 3530, 3565, 3584, 4216, 4981, 8939 10495

diligent in their occupations, who love labour better than idleness, who act sincerely and faithfully, and who live a Christian life. I have conversed with some who were peasants, and members of the lower orders in society, who, whilst they lived in the world, believed in God, and were influenced in their works by principles of justice and rectitude. They enquired the nature of charity and faith, because they were in the affection of knowing truth, and because they had heard many things in the world concerning *faith*, while in the other life they heard many things concerning *charity*; and therefore they were told, that charity is every thing which relates to life, and faith every thing which relates to doctrine; consequently, that charity consists in willing and doing what is just and right in every work, and faith in thinking justly and rightly; that faith and charity conjoin themselves like doctrine and a life in agreement with it, or like thought and will; that faith becomes charity, when that which a man thinks justly and rightly he also wills and does, and that then charity and faith are not two but one. They easily understood this explanation, and were much pleased with it, saying, that when they were in the world, they could not comprehend how believing could be any thing else than living.

365. From these considerations it is clear that the rich go to heaven as well as the poor, and the one as easily as the other; but it is believed that the poor are admitted easily, and the rich with difficulty, because the Word has not been understood, where it speaks of the rich and the poor. By *the rich*, mentioned in the Word, are understood, in the spiritual sense, those who abound in the knowledges of good and truth, and who are thus within the church, where the Word is; and by *the poor*, those who are destitute of those knowledges, but yet desire them, and who are thus out of the church, where the Word is not known. By *the rich man* who was *clothed in purple and fine linen*, and who was cast into hell, is meant the Jewish nation, which is called *rich* because it possessed the Word, and thence abounded in the knowledges of good and truth; by *garments of purple* are also signified the knowledges of good, and by *garments of fine linen* the knowledges of truth:[i] but by *the poor man who lay at his gate, and desired to be filled with the crumbs which fell from the rich man's table*, and who was carried by angels into heaven, are meant the Gentiles, who had not the knowledges of good and truth, but yet desired them. Luke xvi. 19, 31. The *rich* who were called to a great supper, and excused themselves, also signify the Jewish nation, and the *poor*

[i] *Garments* signify truths, thus knowledges, 1073, 2576, 5319, 5954, 9212, 9216, 9952, 10536; *purple* signifies celestial good, n. 9467; *and fine linen* signifies truth from a celestial origin, n. 5319, 9469, 9744.

who were introduced in their place, the Gentiles who were out of the church. Luke xvi. 16 to 24. Who are meant by the rich man of whom the Lord said, "*It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God,*" (Matt. xix. 24,) shall now be explained. In this passage, the *rich man* denotes those who are rich in both senses, as well natural as spiritual. In the natural sense, *the rich* are they who abound in wealth, and set their hearts upon it; but, in the spiritual sense, *the rich* are they who abound in knowledges and sciences,—for these are spiritual riches,—and who by their means desire to introduce themselves into those things which relate to heaven and the church from self-derived intelligence. This is contrary to Divine Order, and therefore it is said, that *it is easier for a camel to pass through the eye of a needle;* for *a camel,* in the spiritual sense, signifies the principle of knowledge and science in general, and *the eye of a needle,* spiritual truth.[k] That *a camel* and *the eye of a needle* have this signification, is not known at this day, because hitherto the science which teaches what is signified in the spiritual sense by those things which are said in the letter of the Word has not been disclosed; but in every particular of the Word there is a spiritual sense, and also a natural sense, because after immediate conjunction between heaven and the world, or between angels and men, had ceased, the Word was written by pure correspondences,—which are the relations existing between natural things and things spiritual,—in order that it might be a medium of conjunction. Hence it is evident who are specifically meant by the *rich man* in the above passage. That *the rich,* in the Word, denote, in the spiritual sense, those who are in the knowledges of truth and good; and *riches* those knowledges themselves, which also are spiritual riches, may be evident from

[k] *A camel,* in the Word, signifies the principle of knowledge and of science in general, n. 3048, 3071, 3143, 3145. What is meant by *needlework;* by *working with a needle;* and hence by a *needle,* n. 9688. To enter into the truths of faith from scientifics is contrary to Divine Order, n. 10236, and they who do so become infatuated as to those things which are of heaven and the church, n. 128, 129, 130, 232, 233, 6047; and in the other life, when they think about spiritual things, they become as it were drunken, n. 1072. Their quality further explained, n. 196. Examples to illustrate that spiritual things cannot be comprehended, if entrance to them be made by scientifics, n. 233, 2094, 2196, 2203, 2209. It is allowable to enter from spiritual truth into the scientifics which are of the natural man, but not *vice versâ;* because the spiritual flows into the natural, but the natural does not flow into the spiritual, n. 3219, 5119, 5259, 5427, 5428, 5478, 6322, 9110, 9111: thus the truths of the Word and the church ought to be acknowledged first, and *then* it is allowable to consult scientifics; but not *vice versâ,* n. 6047.

various passages; as from Isaiah, x. 12, 13, 14; xxx. 6, 7; xlv. 3; Jer. xvii. 3; xlviii. 7; l. 36, 37; li. 13; Dan. v. 2, 3, 4; Ezek. xxvi. 7, 12; xxvii. 1 to the end; Zech. ix. 3, 4; Psalm xl. 13; Hosea xii. 9; Rev. iii. 17, 18; Luke xiv. 33; and elsewhere: and that *the poor*, in the spiritual sense, denote those who have not the knowledges of good and truth, and yet desire them, may be seen from Matt. xi. 5; Luke, vi. 20, 21; xiv. 21; Isaiah, xiv. 30; xxix. 19; xli. 17, 18; Zeph. iii. 12, 18. All these passages may be seen explained according to the spiritual sense in the ARCANA CŒLESTIA, n. 10227.

CONCERNING MARRIAGES IN HEAVEN.

366. SINCE heaven is from the human race, the angels of heaven are therefore of both sexes; and since it was ordained from creation that the woman should be for the man, and the man for the woman, and thus that each should be the other's; and since the love that it should be so is innate in both; it follows, that there are marriages in heaven as well as on earth; but their nature is widely different. I will therefore explain the nature and quality of marriages in heaven, and shew in what they differ from marriages on earth, and in what they agree.

367. Marriage in the heavens is the conjunction of two into one mind, and the nature of this conjunction shall be explained. The mind consists of two parts, one of which is called the understanding, and the other the will; and when these two parts act in unity, they are then called one mind. In heaven the husband acts as that part of the (individual) mind which is called the understanding, and the wife as that which is called the will; and when this conjunction, which is of the interiors, descends into the inferior principles which are of the body, it is perceived and felt as love; and that love is conjugial love. Hence it is evident, that conjugial love derives its origin from the conjunction of two into one mind, and this is called in heaven cohabitation; and it is said of such that they are not two but one. Two married partners in heaven are therefore not called two but *one angel*.[1]

[1] It is unknown at this day what and whence conjugial love is, n. 2727. Conjugial love consists in mutually and reciprocally willing what the other wills, n. 2731, and therefore they who are in conjugial love cohabit in the inmost principles of life, n. 2732; for in them there is a union of two minds, which from love become one, 10168, 10169; since the love of minds, which is spiritual love, is union, n. 1394, 2057, 3939, 4018, 5807, 6195, 7081 to 7086, 7501 10130

368. That there exists such a conjunction of the husband and the wife in their inmost principles, which are of the mind, results from creation itself; for the man is born to be intellectual, and thus to think from the understanding; but the woman is born to be voluntary, and thus to think from the will; and this is evident from the inclination, or connate disposition, of each; and also from their form. *From their disposition,* in that the man acts from reason, but the woman from affection; and *from their form,* because the man has a harsher and less beautiful countenance, a deeper tone of speech, and a more robust body; while the woman has a softer and more beautiful countenance, a tone of voice more tender, and a body more delicate. There is a similar distinction between the understanding and the will, or between thought and affection; and also between truth and good, and between faith and love; for truth and faith are of the understanding, and good and love are of the will; and hence it is, that in the Word, by *a young man* and *a man,* in the spiritual sense, is meant the understanding of truth; and by *a virgin* and *a woman* the affection of good; that the church, from the affection of good and truth, is called *a woman,* and *a virgin;* and that all those who are in the affection of good are called *virgins,* as in Rev. xiv. 4.[m]

369. Every one has understanding and will, whether man or woman; but the understanding is predominant in man, and in woman the will, and the general character is determined by that which predominates; but *in marriages in the heavens there is no predominance,* for the will of the wife is also the will of the husband, and the understanding of the husband is also that of the wife; because each loves to will and to think as the other wills and thinks, and thus they will and think mutually and reciprocally; and hence their conjunction into one. This conjunction is actual conjunction; for the will of the wife enters into the understanding of the husband, and the understanding of the husband into the will of the wife, more especially when they look each other in the face; for, as has been often stated, there is a communication of thoughts and affections in the heavens, and especially between conjugial partners, because they

[m] *Young men,* in the Word, signify the understanding of truth, or those who are intelligent, n. 7668. *Men* have a like signification, n. 153, 265, 749, 915, 1007, 2517, 3134, 3236, 4823, 9007. *A woman* signifies the affection of good and truth, n. 568, 3160, 6014, 7337, 8994; also *the church,* n. 252, 253, 749, 770; and *a wife* signifies the same, n. 252, 253, 409, 749, 770: with what difference, n. 915, 2517, 3236, 4510, 4822. *Husband* and *wife,* in the supreme sense, are predicted of the Lord and of his conjunction with heaven and the church, n. 7022. *A virgin* signifies the affection of good, n. 3067, 3110, 3179, 3189, 6731, 6742; and also *the church,* n. 2362, 3081, 3963, 4638, 6729, 6775, 6778.

mutually love each other. From these considerations, the conjunction of minds which makes marriage and produces conjugial love in the heavens, plainly consists in each being willing that all he has should be the other's, and this reciprocally.

370. It has been told me by angels, that in proportion as two married partners are in such conjunction, they are in conjugial love, and at the same time, and in the same proportion in intelligence, wisdom, and happiness; because the Divine Good and the Divine Truth, from which all intelligence, wisdom, and happiness are derived, flow principally into conjugial love; and consequently, that love is the very plane of the divine influx, because it is the marriage of truth and good. Conjugial love is the conjunction of truth and good, as it is the conjunction of understanding and will; for the understanding receives the Divine Truth, and is also formed by truths; and the will receives the Divine Good, and is also formed by goods; for what a man wills, is to him good; and what he understands, to him is true. Hence, therefore, it is the same thing whether we speak of the conjunction of the understanding and will, or of the conjunction of truth and good. The conjunction of truth and good makes an angel, and also his intelligence, wisdom, and happiness; for the quality of an angel depends upon the degree in which the good in him is conjoined to truth, and the truth to good; or, what is the same thing, upon the degree in which his love is conjoined to faith, and his faith to love.

371. The Divine proceeding from the Lord flows principally into conjugial love, because conjugial love descends from the conjunction of good and truth; for, as just observed, whether we speak of the conjunction of understanding and will, or of the conjunction of good and truth, it is the same thing; and the conjunction of good and truth derives its origin from the Lord's Divine Love towards all who are in heaven and earth. From the Divine Love proceeds the Divine Good, and the Divine Good is received by angels and men in divine truths; for truth is the only receptacle of good, and therefore nothing which proceeds from the Lord and from heaven can be received by any one who is not in truths. In proportion, therefore, as truths are conjoined to good in man, he is conjoined with the Lord and heaven. This is the very origin of conjugial love, and therefore that love is the very plane of the divine influx, and hence it is that the conjunction of good and truth is called, in heaven, the heavenly marriage; that heaven is compared to *a marriage* in the Word, and is also called *a marriage;* and that the Lord is called *the bridegroom and husband,* and heaven and the church, *the bride* and *wife.*[n]

[n] Love truly conjugial derives its origin, cause, and essence from the marriage of good and truth, and thus it is from heaven, n. 2728,

372. Good and truth conjoined in an angel or a man are not two but one, for, when they are conjoined, good is of truth and truth is of good; and this conjunction is like that which exists when man thinks what he wills, and wills what he thinks; for then his thought and will make *a one*, that is one mind: his thought forming, or exhibiting in form, that which his will wills; and his will imparting delight to his thought. Hence also it is, that two married partners in heaven are not called two, but one angel; and this, is what is meant by the Lord's words: "*Have ye not read, that He who made* [*them*] *from the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and cleave to his wife, and they two shall be one flesh? Wherefore they are no more two, but one flesh. What therefore, God hath joined together, let not man put asunder.—All cannot receive this saying, save they to whom it is given,*" Matt. xix. 4, 5, 6, 11; Mark x. 6, 7, 8, 9; Gen. ii. 24. In this passage the heavenly marriage in which the angels are is described, and at the same time the marriage of good and truth. By the command, *What God hath joined together, let not man put asunder*, is meant, that good ought not to be separated from truth.

373. From these considerations the origin of love truly conjugial may be clearly apprehended; namely, that it is first formed in the minds of those who are in marriage, and that descending thence, it is derived into the body, and is there perceived and felt as love; for whatever is felt and perceived in the body derives its origin from man's spiritual principle, because it proceeds from his understanding and will, which are the spiritual man; and whatever descends from the spiritual man into the body, presents itself there under another aspect, but still it is similar and unanimous, like soul and body, and like cause and effect; as is plain from what was said in the two chapters concerning correspondences.

374. I once heard an angel describing love truly conjugial and its heavenly delights in this manner; that it is the Divine of the Lord in heaven,—which is the Divine Good and the

2729. Concerning angelic spirits, who have a perception whether there is a conjugial principle, from the idea of the conjunction of good and truth n. 10756; for conjugial love is circumstanced altogether like the conjunction of good and truth, n. 1094, 2173, 2429, 2503, 3101, 3102, 3155, 3179, 3180, 4358, 5407, 5835, 9206, 9495, 9637. In what manner the conjunction of good and truth is effected, and with whom, n. 3834, 4096, 4097, 4301, 4345, 4353, 4364, 4368, 5365, 7623 to 7627, 9258. It is not known what love truly conjugial is, except by those who are in good and truth from the Lord, n. 10171. *Marriage* in the Word signifies the marriage of good and truth, n. 3132, 4434, 4835. The kingdom of the Lord and heaven is in love truly conjugial, n. 2737.

Divine Truth,—united in two beings, so completely, that they are no longer two but as one. He said, that two married partners in heaven are that love in form, because every one is his own good and his own truth, both as to mind and body; for the body is the effigy of the mind, because it is formed after its likeness; and hence he concluded that the Divine is effigied in two who are in love truly conjugial; and since the Divine is effigied in them, so also is heaven,—because the universal heaven is the Divine Good and the Divine Truth proceeding from the Lord,—and that hence all things of heaven are inscribed on that love, with beatitudes and delights exceeding all calculation. He expressed the number by a term which involves myriads of myriads, and wondered that the man of the church knows nothing of this, when yet the church is the Lord's heaven on the earth, and heaven is the marriage of good and truth. He said he was astounded at the thought, that more adulteries are committed within the church, than out of it, and that they are even defended as allowable; when yet the delight of adultery is really nothing else, in the spiritual sense,—and consequently in the spiritual world,—but the delight of the love of the false conjoined with evil. This delight is infernal, because it is diametrically opposite to the delight of heaven, which is the delight of the love of truth conjoined with good.

375. Every one knows that two married partners, who love each other, are interiorly united, and that the essential of marriage is the union of minds; and hence also it may be known, that the quality of their love and the nature of their union depends upon the essential character of their minds. The rational mind is formed solely by truths and goods; for all things in the universe have relation to good and truth, and also to their conjunction; and hence the union of minds derives its quality from the truths and goods by which they are formed; and, consequently, that union is most perfect which subsists between minds formed by genuine truths and goods. No two things mutually love each other more than truth and good; and therefore that love is the source of love truly conjugial.[o] The false and evil also love each other, but this love is afterwards changed into hell.

376. From what has been now said concerning the origin

[o] All things in the universe, both in heaven and in the world, have relation to good and truth, n. 2451, 3166, 4390, 4409, 5232, 7256, 10122; and to their conjunction, n. 10555. Between good and truth there is a marriage, n. 1094, 2173, 2503; for good loves, and from love desires, truth, and its conjunction with itself; and hence they are in a perpetual tendency to conjunction, n. 9206, 9207, 9495. The life of truth is from good, n. 1589, 1997, 2579, 4070, 4096, 4097, 4736, 4757, 4884, 5147, 9667, and *truth is the form of good*, n. 3049, 3180, 4574, 9154. Truth is to good as water to bread, n. 4976.

of conjugial love, it may be inferred who are in that love, and who are not; that they are in conjugial love who are in divine good from divine truths; that conjugial love is genuine, in proportion as the truths which are conjoined to good are genuine; and that since all good, which is conjoined to truths is from the Lord, it follows, that no one can be in love truly conjugial unless he acknowledge the Lord, and His Divinity; for without that acknowledgment the Lord cannot flow-in and be conjoined with the truths which are in man.

377. Hence it is evident, that they are not in conjugial love who are in falses, and still less they who are in falses derived from evil; for with those who are in evil and thence in falses, the interiors, which are of the rational mind, are closed, and therefore no origin of conjugial love can exist there; but beneath those interiors, in the external or natural man separate from the internal, there is the conjunction of the false and evil; and that conjunction is called the infernal marriage. I have been permitted to see the nature of the marriage which exists between those who are in the falses of evil, which is called the infernal marriage. They talk with each other, and also are conjoined from a lascivious principle, but interiorly they burn against each other with deadly hatred, which is so great as to exceed all description.

378. *Conjugial love cannot exist between two persons of different religions,* because the truth of the one does not agree with the good of the other, and two dissimilar and discordant principles cannot make one mind out of two; so that the origin of their love partakes of nothing spiritual, and if they cohabit and agree together, it is only from natural causes.[p] Hence marriages in heaven are contracted between those who are in the same society, because they are in similar good and truth, but not between members of different societies.—That all who are in the same society, are in similar good and truth, and differ from those who are in other societies, may be seen above, n. 41, and following sections.—This was represented in the Israelitish nation by marriages being contracted in the same tribe, and specifically in the same family, and not out of them.

379. Neither can love truly conjugial exist between one husband and several wives, for this destroys its spiritual nature, which consists in the formation of one mind out of two; consequently it destroys interior conjunction, which is the conjunction of good and truth, from which the very essence of conjugial love is derived. A man married to more than one wife is like an understanding divided among several wills, and like a man

[p] Marriages between those who are of a different religion are unlawful, on account of the non-conjunction of similar good and truth in the interiors, n. 8998.

who is not attached to one church but to several, so that his faith is distracted, and becomes no faith. The angels say, that to marry more wives than one is altogether contrary to Divine Order; that they know it from many causes, and from this especially, that as soon as they think of marriage with more than one, they are alienated from internal blessedness and heavenly felicity; that they become like drunken men, because good is disjoined in them from its own truth; and since the interiors, which are of their minds fall into such a state, from the mere thought of polygamy with any intention, they perceive clearly, that marriage with more than one closes the internal man, and causes the love of lasciviousness to insert itself in the place of conjugial love: but the love of lasciviousness draws away from heaven.[q] They say further, that man comprehends this with difficulty, because few are now in genuine conjugial love, and they who are not in that love know nothing of the interior delight inherent within it, but only of the delight of lasciviousness, which is changed into undelight after a short time of cohabitation; whereas the delight of love truly conjugial not only endures to old age in the world, but also becomes the delight of heaven after death, and is then filled with interior delight, and perfected to eternity. They also declare that the blessednesses of love truly conjugial may be enumerated to the amount of many thousands, of which not even one is known to man, or can be comprehended by him who is not in the marriage of good and truth from the Lord.

380. The love of domineering one over the other, takes away conjugial love and its heavenly delight altogether; for, as was said above, conjugial love and its delight consist in this, that the will of one is the will of the other, mutually and reciprocally; but the love of dominion destroys this reciprocality; for he who domineers is desirous that his will alone should be in the other, and none of the other's will reciprocally in himself; and hence there is no mutuality, and, consequently, no reciprocal communication of any love and its delight; but this communica-

[q] Since husband and wife ought to be one, and to cohabit in the inmost things of their lives; and since they together constitute one angel of heaven; therefore love truly conjugial cannot exist between one husband and several wives, n. 1907, 2740. To marry more wives than one at the same time is contrary to Divine Order, n. 10837. That marriage cannot exist except between one husband and one wife, is clearly perceived by those who are in the Lord's celestial kingdom, n. 865, 3246, 9961, 10172, and the reason is, because the angels there are in the marriage of good and truth, n. 3246. The Israelitish nation was permitted to marry several wives, and to adjoin concubines to wives, but Christians are not so permitted; because the Israelites were in externals without internals, but Christians may be in internals, and thus in the marriage of good and truth, n. 3246, 4837, 8809.

tion and consequent conjunction are the very interior delight itself, which is called blessedness, in marriage. The love of dominion altogether extinguishes this blessedness, and with it every thing celestial and spiritual in conjugial love, so that the very existence of that love is not known; and if its existence were to be proved, it would yet be accounted so contemptible, that the bare mention of blessedness from such a source would only excite ridicule or anger.

When one wills or loves what the other wills or loves, both are free, for all liberty is the offspring of love; but where there is dominion neither is free, for one is a slave to the other, and he himself is a slave to the lust of domination. This, indeed, is utterly incomprehensible to him who is ignorant of the freedom of heavenly love; but from what has been said concerning the origin and essence of conjugial love, it may be known, that in proportion as domination enters, minds are not conjoined, but divided; for domination subjugates, and a subjugated mind has either no will, or an opposite will. If it have no will, it has also no love, and if it have an opposite will, there is hatred instead of love. The interiors of those who live in such a marriage, are in that mutual collision and combat against each other, which always exists between two opposites, howsoever the exteriors are held in check and controlled for the sake of quiet; and the collision and combat of their interiors appear openly after death, when they generally meet together and fight like enemies, as if they would tear each other to pieces; for then they act according to the state of their interiors. I have sometimes seen their combats and tearings, which, in several instances, were full of revenge and cruelty; for the interiors of every one are set at liberty in the other life, and are no longer restrained by external considerations, which have their ground in worldly causes; for then, every one appears openly such as he is interiorly.

381. There exists, with some, a certain resemblance of conjugial love, which nevertheless is not conjugial love, if they are not in the love of good and truth, but a mere appearance of conjugial love arising from many causes; as for instance, that they may be waited upon at home; that they may live in security, or in tranquillity, or at ease; that they may be nursed in sickness and old age, or for the sake of their children whom they love; and in some instances there is constraint, arising from fear of the other partner, or of loss of reputation, or of evil consequences; and in some instances the appearance is induced by lasciviousness. Conjugial love may differ also in two married partners. One of them may possess more or less of it, and the other little or nothing; and hence heaven may be the portion of one, and hell of the other.

382. Genuine conjugial love prevails in the inmost heaven, because the angels of that heaven are in the marriage of good

and truth, and also in innocence. The angels of the inferior heavens are also in conjugial love, but only so far as they are in innocence, for *conjugial love*, regarded in itself, *is a state of innocence;* and therefore, married partners who are in conjugial love enjoy heavenly delights, which appear before their minds almost like the sports of innocence amongst infants; for every thing delights them, because heaven flows with its joy into the minutest things of their life. Conjugial love is therefore represented in heaven by the most beautiful objects. I have seen it represented by a virgin of inexpressible beauty, encompassed with a bright cloud; and I have been told that the angels in heaven derive all their beauty from conjugial love. The affections and thoughts which flow from it are represented by atmospheres bright as diamonds, and sparkling as though with carbuncles and rubies; and such representations are attended with delights which affect the interiors of the mind. In a word, heaven represents itself in conjugial love, because heaven in the angels is the conjunction of good and truth, and this conjunction makes conjugial love.

382. Marriages in heaven differ from marriages on earth in this respect, that besides other uses, marriages on earth are ordained for the procreation of children; but in heaven, instead of the procreation of children, there is the procreation of good and truth. This procreation is instead of the former, because marriage in heaven is the marriage of good and truth,—as was shown above,—and, in that marriage, good and truth and their conjunction, are loved above all things. Hence, therefore, these principles are propagated from marriages in heaven, and on this account, *nativities* and *generations*, in the Word, signify spiritual nativities and generations, which are those of good and truth. *Mother* and *father* signify truth conjoined to good which procreates; *sons* and *daughters*, the truths and goods which are procreated; and *sons-in-law* and *daughters-in-law*, the conjunctions of these, and so forth.[r] Hence it is evident that marriages in heaven are not like marriages on earth. Marriages in heaven

[r] *Conceptions*, *births*, *nativities*, and *generations* signify spiritual conceptions, births, and nativities, which are those of good and truth, or of love and faith, n. 613, 1145, 1155, 2020, 2584, 3860, 3868, 4070, 4668, 6239, 8042, 9325, (10197); and hence *generation* and *nativity* signify *re*generation and *re*-birth by faith and love, n. 5160, 5598, 9042, 9845. *A mother* signifies the church as to truth, and thus also the truth of the church; and *a father* the church as to good, and thus also the good of the church, n. 2691, 2717, 3703, 5580, 8897. *Sons* signify the affections of truth, and thus truths, n. 489, 591, 533, 2623, 3373, 4257, 8649, 9807. *Daughters* signify the affections of good, and thus goods, n. 489, 490, 491, 2362, 3963, 6729, 6775, 6778, 9055. *A son-in-law* signifies truth associated to the affection of good, n. 2389. And *a daughter-in-law* signifies good associated to its truth, n. 4813.

are spiritual, and should not be called nuptials, but conjunctions of minds originating in the marriage of good and of truth; but on earth they are nuptials, because they are not only of the spirit but also of the flesh; and since there are no nuptials in heaven, two married partners there are not called husband and wife, but each is called,—from the angelic idea of the conjunction of two minds into one,—by a term which signifies that which belongs to both mutually and reciprocally. From these observations it may be known, how the Lord's words in Luke xx. 35, 36, concerning nuptials, are to be understood.

383. The manner in which marriages are contracted in heaven, I have also been allowed to see. Throughout all heaven they who are of similar dispositions are in consociation, and they are dissociated who are dissimilar; and hence every society of heaven consists of angels of similar dispositions; for they who are alike are drawn together, not of themselves, but from the Lord.—See above, n. 41, 43, 44 and following numbers.—In the same manner, conjugial partners, whose minds are capable of being conjoined into one are drawn to each other from their inmost souls at first sight; and therefore they love each other, see that they are conjugial partners, and enter into marriage. Hence it is that all marriages in heaven are of the Lord alone. They also celebrate a festival at every marriage, which is attended by a numerous company; and these festivities differ in different societies.

384. Angels regard marriages on earth as most holy, because they are the seminaries of the human race, and, consequently, of the angels of heaven.—It was shewn above in a distinct chapter, that heaven is from the human race.—They regard them as most holy, because also they are from a spiritual origin, namely, from the marriage of good and truth; and because the Divine of the Lord flows primarily into conjugial love. On the other hand, they regard adulteries as profane, because they are contrary to conjugial love; for as in marriages the angels behold the marriage of good and truth, which is heaven, so in adulteries they behold the marriage of the false and evil, which is hell. When, therefore, they only hear adulteries mentioned, they turn themselves away. This is the reason why heaven is closed against man when he commits adultery with delight; but when heaven is closed against him, he no longer acknowledges a Divine Being, or anything belonging to the faith of the church.[s] That

[s] Adulteries are profane, n. 9861, 10174. Heaven is closed against adulterers, n. 2750, and they who have taken delight in adulteries, cannot enter therein, n. 539, 2733, 2747, 2748, 2749, 2751, 10175. Adulterers are unmerciful, and without a religious principle, n. 824, 2747, 2748. The ideas of adulterers are filthy, n. 2747, 2748, and in the other life they love filth, and are in filthy hells, n. 2755,

all who are in hell are in opposition to conjugial love, it has been given me to perceive from the sphere thence exhaling, which was like a perpetual endeavour to dissolve and violate marriages; and from this perception it was evident, that the ruling delight in hell is the delight of adultery; and that the delight of adultery is also the delight of destroying the conjunction of good and truth, which conjunction makes heaven. Hence it follows, that the delight of adultery is an infernal delight altogether opposed to the delight of marriage, which is a heavenly delight.

385. There were certain spirits who, from habit acquired in the life of the body, infested me with peculiar cunning, by a gentle and as it were undulatory influx, like that of well-disposed spirits; but I perceived that there was craftiness and similar evils in them, which prompted them to ensnare and deceive. At length I spoke with one of them, who, it was told me, had been a general officer when he lived in the world; and as I perceived that a lascivious tendency lurked in the ideas of his thought, I conversed with him concerning marriage. I spoke in spiritual language accompanied by representatives, by which the sense intended is fully expressed, and many ideas are conveyed in a moment. He said that in the life of the body he made light of adulteries; but it was given me to tell him, that adulteries are heinous, although from the delight with which they captivate such as himself, and from the persuasion thence inspired, they appear to be, not wicked, but allowable; that he might be convinced of this from the consideration, that marriages are the seminaries of the human race, and thence also of the kingdom of heaven; that therefore they ought on no account to be violated, but to be accounted holy; that he ought to know, since he was then in another life, and in a state of perception, that conjugial love descends from the Lord through heaven, and that from that love, as from a parent, is derived mutual love, which is the strengthening bond of heaven; that adulterers, when they only approach the heavenly societies, are made sensible of their own stench, and cast themselves headlong thence towards hell; that at least he might know, that to violate marriages is contrary to the divine laws, and contrary to the civil laws of all states, as well as to the genuine light of reason, because contrary to all order both divine and human, not to mention many other considerations: but he replied, that he had never thought of such things in the life of the body. He was disposed to reason whether it were so, but he was told, tha *truth does not admit of reasonings*, because *reasonings favour*

5394, 5722. By *adulteries*, in the Word, are signified the adulterations of good; and by *whoredoms* the perversions of truth, n. 9466, 2729, 3399, 4865, 8904, 10648.

delights, and thus they favour evils and falses; that he ought first to think of the things which had been said, because they are truths, and that he should also think from that principle so well known in the world,—that no one ought to do to another what he is not willing that another should do to him,—whether, if any adulterer had seduced his wife whom he loved, as every man loves his wife at the first period of marriage, he himself would not have detested adulteries; and whether, if he spoke from anger excited by the outrage, he would not, as a man of strong mind, have confirmed himself more than others in the belief of their criminality, and have condemned them even to hell.

386. It has been shewn me in what manner the delights of conjugial love advance towards heaven, and the delights of adultery towards hell. The progression of the delights of conjugial love towards heaven was effected by blessednesses and happinesses continually increasing in number, until they became innumerable and ineffable; and the more interiorly they advanced, the more innumerable and ineffable they became, until they reached the very blessednesses and happinesses of the inmost heaven, which is the heaven of innocence. All this was effected with the most perfect freedom; for all freedom is from love, and therefore the most perfect freedom is from conjugial love, which is heavenly love itself; but the progression of adultery was towards hell, and by degrees to the lowest hell, where there is nothing but what is direful and horrible. Such is the lot which awaits adulterers after their life in the world, and by adulterers are meant those who feel delight in adulteries, and no delight in marriages.

CONCERNING THE EMPLOYMENTS OF THE ANGELS IN HEAVEN.

387. It is impossible to enumerate or to describe specifically, the employments of heaven, because they are innumerable and various according to the distinct offices of every society; but something may be said in general concerning them. Every society performs a peculiar office, for as the societies are distinct according to goods,—see above, n. 41,—they are distinct also according to uses; since goods with all in the heavens are goods in act, and goods in act are uses. Every one there performs some use, for the Kingdom of the Lord is a kingdom of uses.[t]

[t] The Kingdom of the Lord is a kingdom of uses, n. 454, 696, 1103, 3645, 4054, 7038. *To serve the Lord* is to perform uses, n. 7038. All in the other life must perform uses, n. 1103, even the wicked and infernal: in what manner, n. 696. All derive their quality

388. There are in heaven, as on earth, various administrations; for there are ecclesiastical affairs, the affairs of civil life, and domestic affairs. That there are ecclesiastical affairs in heaven, is plain from what was said above concerning divine worship, n. 221 to 227; affairs which relate to civil life, from what was said concerning governments in heaven, n. 213 to 220; and domestic affairs, from what was said concerning the habitations and mansions of the angels, n. 183 to 190, and concerning marriages in heaven, n. 366 to 386. Hence it is evident, that there are many employments and administrations in every heavenly society.

389. All things in heaven are instituted according to Divine Order, which is every where guarded by the administrations of angels; the wiser angels taking charge of those things which are of general good or use, and the less wise of such as relate to particular goods or uses, and so forth. All are in subordination, as uses themselves are subordinated in Divine order; and hence the dignity attached to every employment is according to the dignity of its use. No angel however arrogates the dignity to himself, but ascribes all dignity to the use; and since the use is the good which he performs, and all good is from the Lord, therefore he ascribes all dignity to the Lord. He, therefore, who thinks of honour as due to himself and thence to use, and not to use and thence to himself, cannot perform any office in heaven; because he looks backward from the Lord, by regarding himself in the first place, and use in the second. When we speak of use, the Lord also is meant, because, as just observed, use is good, and good is from the Lord.

390. The nature and quality of subordinations in heaven may be inferred from these considerations, namely, that in proportion as any one loves, esteems, and honours use, he also loves, esteems, and honours the person to whom that use is adjoined; and also that the person is loved, esteemed, and honoured, in proportion as he does not ascribe the use to himself, but to the Lord; for in that proportion he is wise, and the uses which he performs are from a principle of good. Spiritual love, esteem, and honour, are nothing but the love, esteem, and honour of use in the person who performs it; and the honour of the person is from the use, and not that of the use from the person. He who looks at men from spiritual truth, regards them in no other manner; for he sees that one man is like another, whether he be in great dignity or in little; that they differ only in wisdom, and that wisdom consists in loving use, and thus in loving the good of our fellow citizen, of society, of our

from the uses which they perform, n. 4054, 6815; illustrated, n. 7038. Angelic blessedness consists in the goods of charity, and thus in performing uses, n. 454.

country and the church. In this also consists love to the Lord, because all good, which is the good of use, is from the Lord. Such also is love towards our neighbour, because our neighbour is the good which is to be loved in a fellow-citizen, in society, in our country, and in the church, and which also is to be done to them.[u]

391. All the societies in the heavens are distinct according to their uses, because they are distinct according to their goods,—as was said above, at n. 41, and following paragraphs,—and those goods are goods *in act*, or goods of charity, which are *uses*. There are societies whose duties consist in taking care of infants; other societies whose employments are to instruct and educate them as they grow up; others which in like manner instruct and educate the young, who have acquired a good disposition from education in the world, and who thence come into heaven: others which teach the simply good from the Christian world, and lead them into the way to heaven; others which perform the same office to the various Gentile nations; others which defend novitiate spirits, or those who are newly arrived from the world, from the infestations of evil spirits; some, also, are attendant on those who are in the lower earth; and some are present with those who are in hell, to restrain them from tormenting each other beyond the prescribed limits: there are also others who attend upon those who are being raised from the dead. In general, angels of every society are sent to men, that they may guard them, and withdraw them from evil affections and consequent evil thoughts, and inspire them with good affections, so far as they are willing to receive them freely. By such affections also they govern the deeds or works of men, removing evil intentions from them as far as possible. When angels are attendant on man, they dwell, as it were, in his affections, and are near to him, in proportion as he is in good derived from truths; but they are remote in proportion as his life is distant from good.[x] All these employments of the angels are functions

[u] To love our neighbour is not to love his person, but to love that which appertains to him, and which constitutes him, n. 5025, 10336; for they who love the person, and not that which appertains to the man, and constitutes the man, love the evil and the good alike, n. 3820; and they do good alike to the evil and to the good, when yet to do good to the evil is to do evil to the good, which is not to love our neighbour, n. 3820, 6703, 8120. The judge who punishes the evil that they may be amended, and to prevent the good being contaminated and injured by them, loves his neighbour, n. 3820, 8120, 8121. Every man and every society, our country and the church, and in a universal sense the kingdom of the Lord, are our neighbour; and to do good to them from the love of good according to the quality of their state, is to love our neighbour. Their good therefore, which is to be consulted, is our neighbour, n. 6818 to 6824, 8123.

[x] Concerning angels who attend on infants, and afterwards on boys

performed by the Lord through their instrumentality; for the angels perform them, not of themselves, but from the Lord; and hence it is that by *angels*, in the Word, in its internal sense, are not meant angels, but something of the Lord; and for the same reason *angels*, in the Word, are called *gods*.[y]

392. These employments of angels are their *general* employments, but every one has his own *particular* duty; for every general use is composed of innumerable others, which are called mediate, ministering, and subservient uses: all and each of which are co-ordinated and sub-ordinated according to Divine Order, and, taken together, they constitute and perfect the general use, which is the common good.

393. Ecclesiastical affairs in heaven are under the charge of those who, when in the world, loved the Word, and ardently enquired into the truths which it contains, not for the sake of honour or gain, but for the sake of the uses of life, both for themselves and others. These are in illustration and in the light of wisdom in heaven, according to their love and desire of use; for they come into that light in the heavens from the Word, which is not natural there as in the world, but spiritual. See above, n. 259. These perform the office of preachers, and, according to Divine Order, they are in superior places, who excel others in wisdom from illustration; but civil affairs are administered by those who, while in the world, loved their country and its common good more than their own private advantage, and did what is just and right from the love of justice and rectitude. Such men possess capacity for administering offices in heaven in proportion as their love of rectitude prompts them to enquire into the laws of justice, and thus to become intelligent; and the offices which they administer correspond exactly to the degree of their intelligence; and their intelligence is equal to their love of use for the common good. Besides these, there are so many offices and so many administrations in heaven, and so many employments also, that it is impossible to enumerate them on account of their multitude: those in the world being comparatively few. All angels, however numerous they may be, feel delight in their work and labour derived from

successively, n. 2303. Man is raised from the dead by angels; from experience, n. 168 to 189. Angels are sent to those who are in the hells, to prevent their tormenting each other beyond measure, n. 967. Concerning the offices of angels towards men who come into the other life, n. 2131. Spirits and angels are attendant on all men, and man is led by them from the Lord, n. 50, 697, 2796, 2887, 2888, 5847 to 5866, 5976 to 5993, 6209. Angels have dominion over evil spirits, n. 1755.

[y] By *angels*, in the Word, is signified something divine from the Lord, n. 1925, 2821, 3039, 4085, 6280, 8192, and angels, in the Word, are called *gods*, from their reception of divine truth and good from the Lord, n. 4295, 4402, 8192, 8301.

the love of use, and none from the love of self or gain; nor is any one influenced by the love of gain for the sake of his maintenance, because all the necessaries of life are given them freely; their habitations, their clothes, and their food. Hence it is evident, that they who love themselves and the world more than use, have no place in heaven; for the love or affection of every man remains with him after his life in the world, nor is it extirpated to eternity.—See above, n. 363.

394. Every one in heaven has his work according to correspondence, and that correspondence is not with the work itself, but with the *use* of the work.—See above, n. 112,—and that there is a correspondence of all things, see n. 106. He in heaven, who is in an employment or work corresponding to his use, is in a state of life exactly like that in which he was in the world,—for what is spiritual and what is natural act as one by correspondence,—but with this difference, that he is in more interior delight, because he is in spiritual life, which is interior life, and therefore more recipient of heavenly blessedness.

CONCERNING HEAVENLY JOY AND HAPPINESS.

395. The nature of heaven, and heavenly joy, is known to scarcely any one at this day; for those who have thought upon the subject have conceived an idea so gross and general, that it scarcely amounts to an idea. I have been enabled to know most accurately from spirits who have passed out of the world into the other life what notion they entertained of heaven and heavenly joy; for, when left to themselves, they think in the same manner as if they were in the world. It is not known what heavenly joy is, because they who have thought about it have formed their judgment from the external joys which are of the natural man, and have known nothing of the internal or spiritual man, and therefore nothing of his delight and blessedness. If those who are in spiritual or internal delight, were to tell them the true nature of heavenly joy, they would not be able to comprehend it; because it would require ideas unknown to them, and thus could not fall into their perception, and therefore it would be amongst those things which the natural man rejects. Yet every one may know, that when he leaves the external or natural man, he comes into the internal or spiritual man, and therefore, that heavenly delight is internal and spiritual, not external and natural; and that since it is internal and spiritual, it is purer and more exquisite than natural delight, because it affects the interiors of man, which are of his soul or spirit. From these considerations alone every one may conclude, that

his delight in the other world will be of the same quality as the delight of his spirit in this world; and that the delight of the body, which is called the delight of the flesh, is respectively not heavenly. That which is in the spirit of man remains with him, when he leaves the body, after death, for then he lives a man-spirit.

396. All delights flow from love, for what a man loves, he feels to be delightful, and there is no delight from any other source; and hence it follows, that such as the love is, such is the delight. The delights of the body or the flesh all flow from the love of self and the love of the world, which are the origin of concupiscences and their attendant pleasures; but the delights of the soul or spirit all flow from love to the Lord and love towards the neighbour, which are the source of the affections of good and truth, and of interior satisfactions. These loves with their delights flow-in from the Lord, and from heaven, by an internal way, which is from above, and affect the interiors; but the former loves with their delights flow-in from the flesh and from the world by an external way, which is from beneath, and affect the exteriors. In proportion, therefore, as those two loves of heaven are received, and influence man, his interiors, which are of the soul or spirit, are opened, and look from the world to heaven; but in proportion as those two loves of the world are received and affect him, the exteriors, which are of the body or the flesh, are opened, and look from heaven to the world. Since loves flow-in and are received, their delights also flow-in with them; the delights of heaven into the interiors, and the delights of the world into the exteriors, for, as just observed, all delight springs from love.

397. Heaven is so full of delights, that, viewed in itself, it is nothing but delight and blessedness; for the Divine Good proceeding from the Lord's Divine Love makes heaven both in general and in particular with every angel; and the Divine Love consists in willing the salvation and the happiness of all from inmost principles and fully. Hence it is, that whether we speak of heaven or of heavenly joy, it is the same thing.

398. The delights of heaven are ineffable and innumerable, but innumerable as they are, not one of them can be either known or believed by him who is in the mere delight of the body or the flesh; because, as just observed, his interiors look from heaven to the world, and thus backwards; for he who is wholly immersed in the delight of the body or the flesh, or,—what is the same thing,—in the love of self and the world, feels no delight but in honour, in gain, and in the voluptuous pleasures of the body and the senses; but these so extinguish and suffocate interior delights, which are of heaven, as to destroy all belief in their existence. Such men therefore would be exceedingly astonished, if they were told that when the delights of honour

and gain are removed other delights remain; and still more if they were told, that the delights of heaven which succeed in the place of those of honour and gain are innumerable, and of such a nature, that the delights of the body and the flesh, which are principally those of honour and gain, cannot be compared with them. It is evident now, why the nature of heavenly joy is not known.

399. How great the delight of heaven is, may appear from this circumstance alone, that *it is delightful to all in heaven to communicate their delights and blessings to each other;* and since *all* in heaven are of this character, it is plain how immense is its delight; for,—as was shewn above, n. 268,—there is in heaven communication of all with each, and of each with all. Such communication flows forth from the two loves of heaven, which, as was said, are love to the Lord and love towards the neighbour; and it is the nature of those loves to communicate their delights, for love to the Lord is communicative, because the Lord's love is the love of communicating all that He has to all His creatures, since He wills the happiness of all; and a similar love is in each of those who love Him, because the Lord is in them; and hence flows a mutual communication of delights from each angel to all, and from all to each. That love towards the neighbour is of a similar quality, will be seen in what follows; and thus it is evident, that *it is the nature of those loves to communicate their delights;* but it is otherwise with the loves of self and the world, for the love of self withdraws and takes away all delight from others, and centres it in itself, because it wills well to self alone; and the love of the world desires to possess the neighbour's property as its own; and thus *it is the nature of these loves to destroy the delights of others.* When they are communicative, it is for the sake of themselves, and not for the sake of others; and therefore in respect to others they are not communicative, but destructive, except so far as the delights of others appertain to themselves, or are in themselves. It has been frequently given me to perceive by actual experience that the loves of self and the world, when they have rule, are of such a quality; for whenever spirits, who were principled in those loves whilst they lived as men in the world, approached me, my sense of delight receded and vanished; and I have been told, that if they approach any heavenly society, the delight of those who are in the society is diminished, precisely according to the degree of their presence; and, what is wonderful, those wicked spirits are then in their delight. Hence the quality of the spirits of such men when in the body has been clearly shewn, because it is similar to what it is after separation from the body; namely, that they desire or covet the delights or goods of others, and that they are delighted so far as they obtain them. The loves of self and the world are therefore destructive of the joys

of heaven, and consequently they are altogether opposite to heavenly loves, which are communicative.

400. It is, to be observed, that the delight experienced by those who are in the loves of self and the world, when they approach any heavenly society, is the delight of their concupiscence, and is therefore entirely opposed to the delight of heaven; for they come into the delight of their concupiscence when they deprive or remove heavenly delight from those who are in it; but the case is otherwise when such deprivation and removal are not effected, for then they cannot approach, because in proportion as they advance, they are seized with agony and pain; and on that account they seldom venture to come near. This also it has been given me to know by much experience, from which I will relate some instances.

Spirits who come from the world into the other life, desire nothing more earnestly than to be admitted into heaven. Almost all request admittance, because they suppose that heaven consists only in being introduced and received; and in consequence of this supposition and strong desire, they are conveyed to some society of the lowest heaven; but when they who are in the love of self and the world approach the first threshold of that heaven, they begin to be so distressed and interiorly tormented, that they feel hell in themselves rather than heaven; and therefore they cast themselves down headlong thence, and find rest only when they come into hell among their like. It has also very frequently happened, that such spirits desired to know the nature of heavenly joy, and when they heard that it is in the interiors of the angels, they have wished to have it communicated to themselves; and this also has been done,—for whatever a spirit desires, who is not yet in heaven or in hell, is granted him, if it conduce to any good purpose,—but when the communication was made, they began to be tormented so intensely, that they did not know in what posture to place their bodies through the violence of the pain. They thrust their heads down to their feet, cast themselves to the earth, and writhed themselves into folds in the manner of a serpent. Such was the effect which heavenly delight produced in those who were in delights derived from the loves of self and the world; because those loves are entirely opposed to heavenly loves, and when one opposite acts upon another, such pain is produced. Heavenly delight enters by an internal way; when, therefore, it is communicated to the wicked, it flows thence into a contrary delight, and twists backwards the interiors which are in that delight, that is, turns them in a direction contrary to their nature; and hence arise such tortures. The opposition of heavenly and infernal loves is a consequence of their very nature, for, as said above, love to the Lord and love towards the neighbour are willing to communicate all they possess to others, and find their delight in such com-

munication, while the love of self and the love of the world long to deprive others of all that they have, and to appropriate it to themselves, and are in their delight so far as they succeed. From these considerations it may also be known, why hell is separated from heaven. All who are in hell, when they lived in the world, were in the mere delights of the body and the flesh derived from the love of self and the world; but all who are in heaven, when they lived in the world, were in the delights of the soul and the spirit derived from love to the Lord and their neighbour. These loves being contraries, heaven and hell are so utterly separated, that a spirit who is in hell dares not raise the crown of his head or even put forth a finger out of it, since in proportion as he attempts it he is tortured and tormented. This also I have often seen.

401. The man who is in the loves of self and the world, feels, so long as he lives in the body, a delight derived from those loves, and enjoys all the pleasures to which they give birth; but the man who is in love to God and his neighbour, does not feel, so long as he lives in the body, a manifest delight arising from those loves, and from the good affections thence derived; but only a blessedness almost imperceptible, because it is stored up in his interiors, veiled by the exteriors which are of the body, and rendered less sensible by worldly concerns. *These states are entirely changed after death.* The delights of the love of self and the world are then turned into painful and direful sensations, which are called hell-fire; and occasionally into defiled and filthy objects, corresponding to those unclean pleasures, which,—wonderful to relate,—are delightful to the wicked; but the obscure delight and almost imperceptible blessedness, which appertained to those in the world who were in love to God and their neighbour, are then turned into the delight of heaven, which is in every way perceptible and sensible; for the blessedness which was stored up and concealed in their interiors, when they lived in the world, is then revealed and brought forth into manifest sensation; because they are then in the spirit, and that was the delight of their spirit.

402. All the delights of heaven are conjoined with uses and are inherent in them, because uses are the goods of love and charity, in which the angels live; and therefore every one has delights of a quality corresponding with his uses, and of an intensity corresponding with his affection for use. That all the delights of heaven are delights of uses, may be manifest from comparison with the five senses of the body; for to every sense there is given a delight according to its use. To the sight is given its peculiar delight; and to the hearing, smell, taste, and touch, their delights. The sight derives its delight from the beauties of colour and form; the hearing from harmonious sounds; the smell from agreeable odours; and the taste from

savory viands, and the uses which each sense respectively performs are known to those who study such things, and more fully to those who are acquainted with their correspondences. The sight has such delight, on account of the use which it performs to the understanding, which is the internal sight; the hearing, on account of its use, both to the understanding and the will as the means of hearkening and attention; the smell, on account of the use which it performs to the brain and also to the lungs; and the taste, on account of its use to the stomach and thence to the whole body, by inciting it to take nourishment. Conjugial delight, which is a purer and more exquisite delight of touch, surpasses all the rest on account of its use, which is the procreation of the human race, and thence of the angels of heaven. These delights attend the senses by influx from heaven, where every delight is of use and according to use.

403. Certain spirits, from an opinion conceived in the world, believed that heavenly happiness consists in a life of ease, and in being served by others; but they were told that happiness by no means consists in mere rest from employment, because every one would then desire to take away the happiness of others to promote his own; and since all would have the same desire, none would be happy: that such a life would not be active but indolent, and that indolence makes life torpid: that without activity there can be no happiness, and that cessation from employment is only for the sake of recreation, that man may return with new vigour to the activity of his life. It was afterwards shewn by numerous evidences, that angelic life consists in performing the goods of charity, which are uses, and that angels find all their happiness in use, from use, and according to use. They who entertained the idea that heavenly joy consists in a life of indolence, and in breathing eternal delight without employment, were allowed some experience of such a life, in order to make them ashamed; and they perceived that it is most sorrowful, and that—all joy being destroyed—they would after a short time loathe and nauseate it.

404. Some spirits who believed themselves better instructed than others, declared that it was their belief in the world, that heavenly joy consists solely in praising and celebrating God, and that such was the active life of heaven; but they were told, that to praise and celebrate God is not properly an active life, and that God has no need of praise and celebration; but His will is that all should perform uses, and thus do the good works which are called goods of charity. These spirits, however, could not conceive any idea of heavenly joy in performing the goods of charity, but associated with it the idea of servitude; nevertheless the angels testified, that in the performance of such good works there is the highest freedom, because it proceeds from interior affection, and is conjoined with ineffable delight.

405. Almost all who enter the other life, suppose that every one is in the same hell, or in the same heaven, when yet both in hell and heaven there are infinite varieties and diversities. The hell of one is never exactly like that of another, nor is the heaven of one the same as the heaven of another; and these differences may be illustrated by the varieties of form in man, spirit, and angel, of whom no two are exactly alike, even as to the face. When I only thought of two being exactly alike or equal, the angels expressed horror, and said that every whole [*unum*] is formed by the harmonious agreement of various parts, and derives its quality from that agreement: that, thus, every society of heaven makes a one; that all the societies of heaven collectively make a one also; and that this unity is from the Lord alone by love.[z] Uses in the heavens are also various and diverse. The use of one angel is never exactly the same as that of another, and therefore the delight of one angel is not exactly the same as the delight of another; but the delights of every one's use are innumerable, and those innumerable delights are also various; and yet they are conjoined in such an order that they mutually regard each other. This mutual relation is like that of the uses of every member, organ, and viscus in the body; and still more closely resembles the co-ordination of the uses of every vessel and fibre in every member, organ, and viscus, where all and each are so consociated, that every one regards its own good in another, and thus in all, and all reciprocally in each. From this universal and individual relation they act as one.

406. I have occasionally conversed with spirits who had recently come from the world, concerning the state of eternal life, and remarked that it is of importance to know who is the Lord of the eternal kingdom, what is the nature of His government, and what its form; for as nothing is of greater moment to those in the world who remove from one kingdom to another, than to know the name and character of the king, the nature of his government, and many other particulars relating to his kingdom, it must be far more important to know the nature of the kingdom, in which they are to live to eternity. Be it known, therefore, that the Lord is the king of heaven, and of the whole universe,—for He who rules the one rules the other; also, that

[z] Every ONE consists of various things, and hence receives form and quality and perfection according to the quality of their harmony and agreement, n. 457, 3241, 8003. Variety is infinite, and in no case is any one thing the same as another, n. 7236, 9002. A like variety exists in heaven, n. 5744, 4005, 7236, 7833, 7836, 9002; and hence all the societies in the heavens, and every angel in every society, are distinct from each other, because they are in various goods and uses, n. 690, 3241, 3519, 3804, 3986, 4067, 4149, 4263, 7236, 7833, 7986. The divine love of the Lord arranges all into a heavenly form, and conjoins them so that they are as one man, n. 457, 3986, 5598.

the kingdom into which spirits enter is the Lord's, and that the laws of this kingdom are eternal truths, founded upon the primary law, that its subjects should love the Lord above all things and their neighbour as themselves. If, indeed, they are desirous to be as the angels, they ought to love their neighbour better than themselves. On hearing these things, the spirits above mentioned were unable to make any reply, because in the life of the body they had heard something of the kind, but had not believed it. They wondered that there should be such love in heaven, and that it could be possible for any one to love his neighbour more than himself; but they were informed that all goods increase immensely in the other life, and that the life of man, while he is in the body, is of such a nature that he cannot advance farther than to love his neighbour *as* himself, because he is in corporeal principles; that when these are removed, the love becomes purer, and at length angelical; and that angelic love is to love our neighbour *more* than ourselves. This is manifest from the nature of angelic delight, which consists in doing good to others, while it is not delightful to angels to do good to themselves, unless it be in order that the good they acquire may become another's. This in reality is to act for the sake of another, and therefore this is to love the neighbour more than self. The possible existence of such love was urged, from the conjugial love of some persons in the world, who have preferred death rather than suffer their conjugial partner to be injured; from the love of parents towards their children, in that a mother would rather suffer hunger than see her infant in want of food; from sincere friendship which prompts one friend to expose himself to perils for the sake of another; from civil and pretended friendship, which endeavours to emulate sincerity, and offers its best possessions to those for whom it professes good-will, and in words prefers their interest to its own, though the disposition of the heart be otherwise; and lastly from the very nature of love, which finds its joy in the service of others, not for its own sake but for theirs. Nevertheless these things cannot be apprehended by those who love themselves more than others, and who, in the life of the body, are greedy of gain; and least of all by misers.

407. A certain spirit who, in the life of the body, had been a man of extraordinary power, retained his desire of ruling in the other life; but he was told, that he was in another kingdom, which is eternal; that the authority which he had on earth was expired, and that in the world where he now was no one is esteemed except according to the good and truth which are in him, and according to the measure of the Lord's mercy, which he receives by virtue of his life in the world; that this kingdom is like those on earth, where men are esteemed for their wealth, and for their favour with the prince, only that the wealth here

is *good and truth,* and favour with the prince is *the Lord's mercy,* which is dispensed to every man according to his life in the world; and that if he were desirous to rule otherwise than in subordination to the Lord, he was a rebel, because he was in the kingdom of another sovereign. On hearing these things he was ashamed.

408. I have conversed with spirits who supposed that heaven and heavenly joy consists in becoming great; but they were told, that in heaven he is greatest who is least, because he is called least who has no power and wisdom from himself, and desires to have none except from the Lord; that he who is least, after this manner, has the greatest happiness, and since he has the greatest happiness, he is the greatest, for he has all power from the Lord, and excels all others in wisdom. What is to be greatest, unless to be most happy? for to be most happy is what the powerful seek by power, and the rich by riches. They were further told, that heaven does not consist in desiring to be least with a view to be the greatest,—for then the mind really burns to be the greatest,—but in sincerely desiring the good of others more than our own, and in serving them for the sake of their happiness from pure love, without any selfish hope of reward.

409. Heavenly joy, in its essence, cannot be described, because it is in the inmost principles of the life of angels, and thence in every particular of their thought and affection, and thence in every particular of their speech and action. It is as if their interiors were wide open and free to receive delight and blessedness, which are diffused through every fibre, and thus throughout the whole frame. The perception and sensation of delight and blessedness hence resulting exceed all description; for that which commences in the inmost flows into every particular derived from the inmost, and propagates itself with continual augmentation towards the exteriors. When good spirits, who are not as yet in that delight, because not as yet taken up into heaven, perceive it flowing from an angel by the sphere of his love, they are filled with such delight, that they fall as it were into a delicious swoon. This has often occurred to those who desired to know the nature of heavenly joy.

410. Certain spirits who were desirous to know the nature of heavenly joy, were allowed to perceive it to such a degree that they could bear it no longer; nevertheless it was not angelic joy which they perceived, but a joy scarcely amounting to the least degree of angelic joy, and this was proved by its actual communication to me, when I perceived that it was so slight as almost to border upon coldness, although they called it most celestial, because it was their inmost joy. Hence it appears not only that there are degrees of the joys of heaven, but also that the inmost joy of one degree scarcely approaches the

last or middle joy of another; and further, that when any one receives the inmost of his own joy, he is in his own heavenly joy, and cannot endure a more interior joy, because it would be painful to him.

411. Certain spirits, not of an evil character, fell into a state of repose like sleep, and were thus translated into heaven, as to the interiors of the mind; for spirits, before their interiors are opened, may be translated into heaven, and instructed concerning the happiness of its inhabitants; and I saw them in this state of repose for about half an hour, after which they relapsed into their exteriors in which they were before, but still retaining the recollection of what they had seen. They said that they had been amongst angels in heaven, and seen and perceived amazing objects, all shining as with gold, silver, and precious stones, admirable in form and of astonishing variety; that the angels were not so much delighted with the external things themselves, as with those which they represented, which were divine, ineffable, and of infinite wisdom, and that these were a source of joy to them; not to mention innumerable other things, of which not the ten thousandth part could be expressed in human language, or fall into ideas which partake in any degree of materiality.

412. Nearly all who enter the other life, are ignorant of the nature of heavenly blessedness and felicity, because they do not know the nature of internal joy, but form their idea of it from corporeal and worldly gladness and joy; and what they are ignorant of they account as nothing, when yet corporeal and worldly joys are comparatively worthless. In order that the well-disposed, who do not know what heavenly joy is, may know and understand its nature, they are first conveyed to paradisiacal scenes which exceed all imagination; and they suppose that they are now admitted into the heavenly paradise; but they are taught that this is not true heavenly happiness, and it is next given them to experience interior states of joy which penetrate their inmost principles. Afterwards they are let into a state of peace as to their inmost principles, when they confess, that nothing like it can be either expressed or conceived; and finally, they are let into a state of innocence as to their inmost sense, and thence it is given them to know the true quality of spiritual and celestial good.

413. In order that I might know the nature of heaven and the quality of heavenly joy, it has been granted me by the Lord frequently, and for a long time together, to perceive the delights of heavenly joys. Since, therefore, I have had living experience of them, I know their quality, but still I cannot describe them: a few observations, however, may convey some idea of them. Heavenly joy is an affection of innumerable delights and joys, which, taken together, compose a certain state or affection, in

which are contained the harmonies of innumerable affections. These were not perceived distinctly, but obscurely, because the perception was of a most general order; but still it was given me to perceive, that things innumerable were contained in that affection, and that the order in which they were arranged could not possibly be described, because they flow from the order of heaven. The same order prevails in the most minute particulars of the affection, which are presented to the mind and perceived in the aggregate only as one general state, according to the capacity of their subject. In a word, infinite things arranged in most perfect order are contained in every whole, or common state; and not one of them but lives, and affects the rest from the inmost, for thence all heavenly joys proceed. I perceived also, that the joy and delight came as from the heart, diffusing themselves with the greatest softness through all the inmost fibres, and thence into the collections of fibres, with such an inmost sense of gratification, that every fibre seemed to be nothing but joy and delight, and all the perceptive and sensitive powers seemed alive with happiness. The joy of bodily pleasures, compared with these joys, is like a gross and pungent clot of matter compared with a pure and most gentle aura; and I perceived that *when I wished to transfer all my delight to another, a new delight flowed in, more interior and full than the former, and that its volume was proportionate to the intensity of my desire.* This, also, was perceived to be from the Lord.

414. They who are in heaven are continually advancing to the spring-time of life, and the more thousands of years they live, the more delightful and happy is the spring to which they attain; and this progression goes on to eternity, with an increase according to the progressions and degrees of their love, charity, and faith. Women who have died old and worn out with age, but who had lived in faith in the Lord, in charity towards their neighbour, and in happy conjugial love with a husband, after a succession of years come more and more into the flower of youth, and into a beauty which exceeds all the conceptions of beauty which can be formed from that which the eye has seen. Goodness and charity mould the form into their own image, and cause the delight and beauty of charity to shine forth from every part of the face, so that they are the very forms of charity. Some who have beheld them have been overwhelmed with astonishment. The form of charity, which is seen to the life in heaven, is produced by charity itself, and is the representation of its cause so perfectly, that the whole angel, and especially the face, is as it were charity openly visible and perceptible. When this form is looked upon, it appears ineffably beautiful, and affects with charity the very inmost life of the mind. In a word, *to grow old in heaven is to grow young.* They who live in love to the Lord, and in charity towards their neigh-

bour, become such forms, or such beauties, in the other life. All angels are such forms, with innumerable variety; and of these heaven consists.

CONCERNING THE IMMENSITY OF HEAVEN.

415. That the Lord's heaven is immense, is evident from many things which have been said in the preceding chapters, and especially from this, that heaven is from the human race,—see above, n. 311 to 317,—not from those only who are born within the church, but also from those who are born out of the church,—n. 318 to 328,—and thus from all who have lived in good since the first creation of the earth. How vast the multitude who inhabit this universal terrestrial globe, may be concluded by every one, who has any knowledge of the quarters, regions, and kingdoms of the earth; for by calculation it appears, that many thousands of men die every day, and some myriads or millions every year. This commenced from the earliest times, thousands of years ago, and yet all the dead have entered the other world, which is called the spiritual world, and still enter it daily; but how many have become angels of heaven, and how many become such now, it is impossible to say. I have been told, that in ancient times they were very numerous, because at that time men thought more interiorly and more spiritually, and were thence in heavenly affection; but that in succeeding ages they became less numerous, because man became more external, and began to think more naturally, and thence to be in earthly affection. From these considerations alone it is evident, that the heaven which is formed solely from the inhabitants of this earth is of great magnitude.

416. That the heaven of the Lord is immense, follows also from this single consideration that all little children, whether they are born within the church or out of it, are adopted by the Lord, and become angels: for these alone amount to a fourth or fifth part of the whole human race on earth. That every infant, wheresoever born,—whether in the church or out of it; whether of pious parents or of wicked parents,—is received by the Lord when he dies, educated in heaven, taught acccording to Divine Order, imbued with affections of good, and by them with the knowledges of truth, and that afterwards,—as he is perfected in intelligence and wisdom,—he is introduced into heaven, and becomes an angel, may be seen above, n. 329 to 345. Hence therefore it may be concluded what a vast multitude of the angels of heaven have sprung from this source alone since the first creation of the world.

417. The immensity of the Lord's heaven is further manifest from this consideration, that all the planets which are visible to the eye in our solar system are earths; and that, besides these, there are innumerable others in the universe, all full of inhabitants. These have been specifically treated of in a small work entitled, ON THE EARTHS IN THE UNIVERSE, from which the following passage is extracted: "That there are many earths inhabited by men, who become spirits and angels after death, is well known in the other life; for, there, every one who desires it from the love of truth, and thence of use, is allowed to converse with spirits from other earths; and thus to be assured of the existence of a plurality of worlds, and to be instructed that *the human race inhabits not one, but innumerable worlds.* I have conversed on this subject with spirits from our earth, and observed, that any intelligent person may know, from many things with which he is acquainted, that there are numerous earths inhabited by men; and that reason itself suggests, that immense bodies like the planets, some of which exceed our earth in magnitude, are not empty masses, created merely to circulate round the sun, and to shed their scanty light upon a single world, but that their use must be of a far higher order. He who believes, as every one ought to believe, that the Divine Being created the universe for no other end than for the existence of the human race, and thence of heaven,—for the human race is the seminary of heaven,—must necessarily believe, that *wheresoever there is an earth there are men.* That the planets, which are visible to us,—because within the limits of our solar system,—are earths, is manifest, because they are composed of earthy matter;—for they reflect the sun's light, and when viewed through telescopes, do not appear like stars glowing with flame, but like earths variegated with lights and shadows;—and also because they are carried round the sun like our earth, travel through the zodiac, and hence have years, and the seasons of the year, spring, summer, autumn, and winter; and further, they revolve round their own axis, like our earth, and therefore have days, and the times of the day, morning, mid-day, evening, and night. Some of them also have moons, called satellites, which revolve around them in stated times, like the moon around our earth; and the planet Saturn, on account of his great distance from the sun, is encompassed also by a great luminous belt, which gives much, though reflected, light to that earth. What person acquainted with these circumstances, can rationally suppose that the planets are empty bodies? Moreover I have conversed with spirits on the credibility that there are more earths in the universe than one, because the starry heaven is so immense, and the stars of various magnitudes innumerable, while each of them in its place, or in its system, is a sun, resembling ours. Whoever rightly considers this, must conclude,

that such an immense apparatus is a means to an end, and that that end must be the final end of creation; but the final end of creation is the existence of a heavenly kingdom, in which the Divine Being may dwell with angels and men; for the visible universe—or the sky above us bright with so many stars, which are so many suns—is only a medium for the existence of earths inhabited by men, from whom a heavenly kingdom may be formed; and hence a rational man must be convinced, that so immense a means, created for so great an end, was not made for the human race of one earth only. What would this be in regard to the Divine Being, who is infinite, and to whom thousands, yea, myriads of earths, all full of inhabitants, would be as a very little thing? There are spirits, whose only study it is to acquire knowledges, because they are delighted with knowledges alone; and on this account they are allowed to wander about, and even to pass out of this solar system into the systems of other suns. These spirits have informed me, that there are earths inhabited by men not only in this solar system, but also beyond it, in the starry heaven, and that they are immensely numerous. These spirits are from the planet Mercury. It has been calculated, that if there were a million of earths in the universe, and three hundred millions of men on every earth, and if two hundred generations succeeded each other in six thousand years, and a space of three cubic ells were allowed to every man or spirit, the total number would not fill the space of this earth, and indeed would occupy little more than the space occupied by a satellite of one of the planets. This would be a portion of the universe so small as to be almost invisible, for a satellite is scarcely visible to the naked eye; but what is this for the Creator of the universe, to whom the whole, though filled, would seem insufficient, because He is infinite? I have conversed with angels on this subject, and they said, that they entertain a similar idea concerning the fewness of the human race in respect to the infinity of the Creator; but that nevertheless they do not think from spaces, but from states; and that, according to their idea, earths to the amount of as many myriads as the thought is capable of conceiving, would still be absolutely nothing in respect to the Lord." Concerning the earths in the universe, with their inhabitants, and the spirits and angels who come from them, the above-mentioned little work may be consulted. The contents of it were revealed to me, in order that it may be known, that the Lord's heaven is immense; that it is wholly from the human race, and that our Lord is every where acknowledged as the God of heaven and earth.

418. It is further evident that the heaven of the Lord is immense, because in the whole complex it resembles one man, and actually corresponds to every particular part of man, and this correspondence can never be completely filled up; for it is

not only a correspondence with every member, organ, and viscus of the body in general, but also, particularly and individually, with all and each of the minute viscera and organs which are within them, yea, with every single vessel and every single fibre; and not with these only, but also with the organic substances which interiorly receive the influx of heaven, and are the immediate sources of interior activities subservient to the operations of the mind; since whatever exists interiorly in man, exists in forms, which are substances, and what does not exist in substances as its subjects is nothing. There is a correspondence of all these things with heaven, as may be seen in the chapter on the correspondence of all things of heaven with all things of man, n. 87 to 102; and this correspondence can never be filled up; for heaven becomes more perfect in proportion to the number of angelic societies which correspond to one member; and this is the law of heavenly perfection, because all regard one end, and look to that end unanimously. *The universal end in heaven is the common good,* and when that prevails, every individual derives good from the common good, and the common good is enlarged by the conflux of individual goods, while the Lord is the cause of all; for He turns all in heaven to Himself,—see above, n. 123,—and thus makes them to be one in Himself. That the unanimity and concord of many, especially when derived from such an origin, and combined in such a bond, must produce perfection, will be evident to every one who thinks from enlightened reason.

419. It has been granted me to behold the extent of heaven which is inhabited, and also that which is not inhabited, and I saw that the extent of heaven not inhabited is so vast, that myriads of earths as thickly peopled as ours could not fill it to all eternity. On this subject, also, see the small work On the Earths in the Universe, n. 168.

420. That heaven is not immense, but of limited extent, is an opinion derived from certain passages of the Word understood according to the sense of the letter; as from those in which it is said, that none are received into heaven but the *poor;* that none but *the elect* can be accepted; that only those who are within the church can be admitted, and not those who are out of it; that it is for those only for whom the Lord intercedes; that it will be closed when it is filled, and that the time of its fulness is predetermined: but they who entertain such notions, are not aware that heaven never will be closed; that there is no time predetermined when it will be shut up, nor any definite number to be admitted; that they are called the *elect* who are in the life of good and truth;[a] that they are called *the poor* who are

[a] They are *the elect* who are in the life of good and truth, n. 3755, 3900; for there is no election and reception into heaven from mere mercy,

not in the knowledges of good and truth, but who still desire them, and that, consequently, they are also called *the hungry*.[b] They who conceive that heaven is of small extent, in consequence of not understanding the Word, suppose that it is in one place, where there is a general assembly of all, when yet heaven consists of innumerable societies, [see above, n. 41 to 50.] They also imagine, that heaven is granted to every one by unconditional mercy, and thus that all depends upon admission and reception by mere favour. They do not understand that the Lord, of His mercy, leads every one who receives Him; that they receive Him who live according to the laws of Divine Order, which are the precepts of love and faith; and that to be thus led by the Lord, from infancy to the end of life in the world, and afterwards to eternity, is what is meant by mercy. Be it known, therefore, that *every man is born for heaven;* that he is received into heaven who receives heaven in himself during his life in the world, and that he is excluded who does not receive it.

as is generally understood, but according to life, n. 5057, 5058. The Lord's mercy is not immediate, but mediate, and is shewn to those who live according to His commandments; for, from a principle of mercy, He leads them continually in the world, and afterwards to eternity, n. 8700, 10659.

[b] By *the poor*, in the Word, are meant those who are spiritually poor, that is, who are in ignorance of truth, but still desire to be instructed, n. 9209, 9253, 10227; and they are said *to hunger and thirst*, to denote their desire of the knowledges of good and truth, by which introduction into the church and heaven is obtained, n. 4958, 10227.

OF THE

WORLD OF SPIRITS,

AND OF

THE STATE OF MAN AFTER DEATH.

WHAT THE WORLD OF SPIRITS IS.

421. The world of spirits is neither heaven nor hell, but an intermediate place or state between both, into which man enters immediately after death; and then, after a certain period, the duration of which is determined by the quality of his life in the world, he is either elevated into heaven, or cast into hell.

422. The world of spirits is an intermediate place between heaven and hell, and also an intermediate state of man's life after death. That it is an intermediate place, was made evident to me, because the hells are beneath it, and the heavens above it; and that it is an intermediate state, because so long as man is there, he is neither in heaven nor in hell. The state of heaven in man is the conjunction of good and truth, and the state of hell in man is the conjunction of evil and the false. When good is conjoined to truth in a spirit, he enters into heaven, because, as just observed, the conjunction of good and truth is heaven within him; but when evil is conjoined with the false in a spirit, he is cast into hell, because that conjunction is hell within him; and these conjunctions are effected in the world of spirits, because man is then in an intermediate state. It is the same thing whether we speak of the conjunction of the understanding and the will, or of the conjunction of truth and good.

423. Something shall now be said concerning the conjunction of the understanding and the will, and its likeness to the conjunction of truth and good, since that conjunction is effected in the world of spirits. Man possesses understanding and will: the understanding is the recipient of truths, and is formed from them, and the will is the recipient of goods, and is formed from them. Hence therefore, whatever a man understands and thence thinks, he calls true; and whatever he wills and thence

thinks, he calls good. Man is capable of thinking from the understanding, and thence of perceiving what is true and good; but he does not think from the will, unless he wills and does what the understanding approves. When he thus wills and acts, truth is both in the understanding and the will, and is, consequently, in the man; for the understanding alone does not constitute the man, nor the will alone, but the understanding and the will together; and therefore that which is in both the will and the understanding, is in the man, and is appropriated to him. What is in the understanding only, is indeed *with* man, but is not *in* him; for it is only a thing of memory, and of science in the memory, of which he can think when he is not *in* himself, but *out of* himself with others. It is thus a thing of which he can speak and reason, and according to which, also, he can assume a feigned affection and manner.

424. Man has the capacity of thinking from the understanding and not at the same time from the will, in order that he may be capable of being reformed; for man is reformed by truths, and truths, as just observed, belong to the understanding. Man is born into every evil as to the will, and hence, of himself, he wills good to no one but himself alone; and he who desires his own good alone, is gratified with the misfortunes of others, especially if they tend to his own advantage; for he desires to appropriate to himself the goods of all others, whether they consist of honours or riches, and he is delighted, in proportion as he succeeds; and in order that this state of the will may be amended and reformed, man is gifted with the capacity of understanding truths, and of subduing by them the evil affections which spring from the will. Hence it is, that man is capable of thinking truths from the understanding, and also of speaking them, and doing them; but still he cannot think truths from the will, until he is of such a quality as to will and do them from himself, that is, from the heart. When man is of such a quality, that which he thinks from the understanding makes one with his faith; and that which he thinks from the will makes one with his love; and therefore faith and love, like understanding and will, are conjoined in him.

425. In proportion therefore as the truths of the understanding are conjoined to the goods of the will, that is, in proportion as man wills truths and thence does them, he has heaven in himself, for, as was said above, the conjunction of good and truth is heaven; but in proportion as the falses of the understanding are conjoined to the evils of the will, man has hell in himself, because the conjunction of the false and evil is hell; and in proportion as the truths of the understanding are not conjoined to the goods of the will, man is in a middle state. Almost every man at this day is in such a state, that he is acquainted with truths, and also thinks truths from knowledges

and understanding; while he does many of them, or few, or none; and even while he acts against them from the love of evil and the false faith thence derived. In order therefore that he may be a subject either of heaven or hell, he is first brought after death into the world of spirits, and in that world the conjunction of good and truth is effected in those who are to be elevated into heaven, and the conjunction of evil and the false in those who are to be cast into hell; for no one, either in heaven or in hell, is allowed to have a divided mind, understanding one thing and willing another, but *what he wills he must understand, and what he understands he must will;* and therefore he who wills good in heaven must understand truth, and he who wills evil in hell must understand falses. On this account also falses are removed from the good in the world of spirits, and truths are given them which agree and harmonize with their good; but truths are removed from the evil, and falses are given them which agree and harmonize with their evil. From these considerations the nature of the world of spirits will be easily apprehended.

426. The spirits in the world of spirits are immensely numerous, because that world is the general assembly of all immediately after their resurrection, and all are examined there and prepared for their final abode; but the duration of their sojourn in that world is not in all cases the same. Some only enter it, and are immediately taken up into heaven, or cast down into hell; some remain there a few weeks, and others several years, but none remain more than thirty years. These varieties are caused by the correspondence or non-correspondence of the interiors and exteriors appertaining to man; but in what manner he is led in that world from one state into another, and thus prepared for his final state, will be explained in the following chapter.

427. As soon as men enter the world of spirits after their decease, they are accurately distinguished into classes by the Lord. The evil are immediately bound to the infernal society in which they were, as to their ruling love, while in the world, and the good are immediately bound to the heavenly society in which they were when in the world as to love, charity, and faith; but although they are thus distinguished, they who have been friends and acquaintances in the life of the body, meet and converse together in the world of spirits, when they desire it, especially wives and husbands, and brothers and sisters. I have seen a father conversing with six sons whom he recognized, and many others conversing with their relations and friends; but as their characters were dissimilar in consequence of their life in the world, after a short time they separated. They who pass from the world of spirits into heaven or hell, know each other no more, and see each other no more, unless they are of similar

disposition from similar loves. They see each other in the world of spirits, and not in heaven or hell, because they who are in the world of spirits are brought into states similar to those which they had experienced in the life of the body, being led from one into another; but afterwards all are brought into a permanent state similar to that of their ruling love, and then one knows another only from similitude of love; for,—as was shewn above, n. 41 to 50,—similitude conjoins, and dissimilitude disjoins.

428. Since the world of spirits is an intermediate state with man between heaven and hell, it is also an intermediate place: beneath are the hells, and above are the heavens. All the hells are closed towards that world, except that there are openings through holes and clefts like those of rocks, and through wide chasms; but all these are guarded, to prevent any one coming out except by permission, and this is granted on certain urgent occasions, of which we shall speak presently. Heaven also is securely defended on all sides, nor is there entrance to any heavenly society, except by a narrow way, which is guarded. These outlets and entrances are what are called in the Word the *gates* and *doors* of hell and of heaven.

429. The world of spirits appears like an undulating valley between mountains and rocks. The gates and doors of the heavenly societies are not visible except to those who are prepared for heaven; nor can they be found by any others. There is one entrance from the world of spirits to every society, and beyond the entrance there is one way, which in its ascent branches into several. The gates and doors of hell are also hidden, except to those who are about to enter them; but to such they are opened, and when they are opened, there appear dusky and as it were sooty caverns, tending obliquely downwards to the deep, where again there are several doors. Through these caverns exhale nauseous and fœtid stenches, which good spirits shun, because they hold them in aversion, but which evil spirits relish, because they are delightful to them; for as every one in the world is delighted with his own evil, so after death he is delighted with the stench to which his evil corresponds; and the wicked may be compared in this respect with rapacious birds and beasts, such as ravens, wolves, and swine, which fly or run to carrion or dunghills when they scent their stench. I once heard a certain spirit utter a loud cry, as if seized with inward torture, on being struck with the fragrant effluvia of heaven; and afterwards I saw him tranquil and glad from the effluvia arising from hell.

430. There are two gates also in every man, one of which opens towards hell, and the other towards heaven. The one is opened by evils and falses proceeding from hell, and the other by goods and truths proceeding from heaven. The gate towards

hell is open in those who are in evil and thence in the false, while only a few rays of light from heaven flow-in through clefts above, and enable them to think, to reason, and to speak; but the gate towards heaven is open in those who are in good and thence in truth; for there are two ways which lead to man's rational mind; a superior or internal way, by which good and truth enter from the Lord; and an inferior or external way, by which evil and the false enter from hell. The rational mind itself is in the centre towards which these two ways converge, and therefore in proportion as light from heaven is admitted, man is rational, but in proportion as that light is not admitted, he is not rational, how much soever he may appear to himself to be so. These observations are made, that the nature and quality of man's correspondence with heaven and with hell may be understood. His rational mind, during the time of its formation, corresponds to the world of spirits: whatever is above that mind corresponds to heaven, and whatever is beneath it corresponds to hell. The mental principles which are above the rational mind are opened, and those which are beneath it are closed against the influx of evil and the false, with those who are being prepared for heaven; but the inferior principles are opened, and the superior are closed, against the influx of goodness and truth, with those who are being prepared for hell. Hence the latter cannot look otherwise than beneath them, that is, towards hell; and the former cannot look otherwise than above them, that is, towards heaven. To look above themselves is to look to the Lord, because He is the common centre, towards which the aspect of every thing in heaven is directed; but to look beneath themselves is to look backwards from the Lord to the opposite centre, towards which all hell converges, and which every thing in hell regards,—see above, n. 123 and 124.

431. Wherever spirits are mentioned in the preceding pages, they who are in the world of spirits are meant, and angels mean those who are in heaven.

THAT EVERY MAN IS A SPIRIT AS TO HIS INTERIORS.

432. Every one who weighs the subject aright must conclude that the body does not think, because it is material, but the soul, because it is spiritual. The soul of man, on the immortality of which so much has been written, is his spirit, for this is altogether immortal. It is the spirit which thinks in the body, because it is spiritual, and that which is spiritual receives what is spiritual, and lives in a spiritual manner; but to live in

a spiritual manner is to think and to will. All the rational life, therefore, which appears in the body, belongs to the spirit, and nothing of it to the body; for the body, as was said above, is material, and materiality—which is proper to the body—is added, and almost as it were adjoined, to the spirit, in order that the spirit of man may live and perform uses in the natural world; because all things in this world are material, and in themselves void of life. Now since what is material does not live, but only what is spiritual, it is manifest, that whatever lives in man is his spirit, and that the body only serves it as an instrument subserves a living moving force. It is said, indeed, of an instrument that it acts, moves, or strikes, but to believe that these are acts of the instrument, and not of him who uses it, is a fallacy.

433. Since every thing which lives in the body, and which acts and feels from a principle of life, is of the spirit alone, and not of the body, it follows that the spirit is the real man; or, what is the same thing, that man, viewed in himself, is a spirit, and that his spirit is in a human form; for whatever is living and sensitive in man is of his spirit, and from the head to the sole of the foot all is living and sensitive. Hence, therefore, when the body is separated from the spirit, which is called *dying*, the man still remains, and *lives*. I have heard from heaven, that some of the dead, before they are resuscitated, think even in the cold body whilst lying on the bier, nor do they know any other but that they still live, except that they cannot move a single material particle of the body.

434. Man cannot think and will unless there be a subject, which is a substance, from which and in which he may think and will; for whatever is supposed to exist without a substantial subject is nothing. This is evident, because man cannot see without an organ which is the subject of his sight, nor hear without an organ which is the subject of his hearing; for sight and hearing neither exist nor can exist, without the eye and the ear; nor can thought, which is internal sight, nor apprehension, which is internal hearing, unless in and from substantial subjects, which are organic forms. Hence it is manifest, that the spirit of man is in a form as well as his body, and that the form of the spirit is the human form, with sensories and senses as perfect when separated from the body as when in the body; and that the all of the life of the eye, and the all of the life of the ear, in a word, the all of the sensitive life which man possesses, is not of his body, but of his spirit in those sensories, and in their most minute particulars. Spirits, therefore, see, hear, and feel, like men, but, after separation from the body, not in the natural world, but in the spiritual. The natural sensation which the spirit had when it was in the body, was by the material principle with which it was connected; but even then

it had spiritual sensation at the same time, by thinking and willing.

435. These observations are made in order that the rational man may be convinced, that man, viewed in himself, is a spirit, and that the corporeal frame which is annexed to him, for the sake of performing functions in the natural and material world, is not the man, but only an instrument for the use of his spirit. Nevertheless confirmations from experience are preferable, because many are not able to comprehend the deductions of reason, and because they who have confirmed themselves in the contrary opinion, turn rational conclusions into matters of doubt by reasonings derived from the fallacies of the senses. Such men are wont to think, that beasts live and have sensations similar to those of man, and therefore they conclude that beasts possess a spiritual principle like that of man, which nevertheless dies with the body; but the spiritual part of beasts is not of the same quality as the spiritual part of man; for man has an *inmost* [degree], which beasts have not, into which the Divine flows, and by which He elevates man to Himself, and conjoins him to Himself. Hence it is that man, in addition to the faculties enjoyed by beasts, is able to think about God, and about the divine things which relate to heaven and the church; that he is capable of loving God from them and in them, and thus of being conjoined to Him; but that which is capable of being conjoined to the Divine cannot be dissipated, whereas that which is not capable of being conjoined to the Divine is dissipated. The inmost principle, which is peculiar to man, was treated of above, n. 39, and it is mentioned again here, because it is of importance to dissipate the fallacies which prevail with the generality of mankind, who, from defective scientifics, and a contracted understanding, are not capable of forming rational conclusions on such subjects. The passage alluded to is as follows: "It is allowed, in conclusion, to relate a certain arcanum concerning the angels of the three heavens, which never before entered the human mind, because no one has hitherto understood the nature of degrees. In every angel, and also in every man, there is an inmost or supreme degree, or an inmost and supreme somewhat, into which the Divine of the Lord first or proximately flows, and from which it arranges all other interior things which succeed according to the degrees of order with the angel or man. This inmost or supreme [degree] may be called the Lord's entrance to angels and men, and also His especial dwelling place in them. By virtue of this inmost or supreme [degree], man is man, and is distinguished from brute animals, which do not possess it; and hence it is that man is capable, as to all the interiors of his rational and natural minds, of being elevated by the Lord to Himself; that he may believe in Him, love Him, and thus see Him; and that he is able to receive

intelligence and wisdom, and to speak from reason. Hence also he lives for ever; but the arrangements and provisions which are made by the Lord in this inmost [degree], do not flow openly into the perception of any angel, because they are above his thought, and exceed his wisdom."

436. That man is a spirit as to his interiors, has been proved to me by much experience, but to adduce the whole of it, would fill many pages. I have conversed with spirits as a spirit, and I have conversed with them as a man in the body. When I conversed with them as a spirit, they knew no other than that I myself was a spirit, in a human form as they were; and therefore my interiors were visible to them, for when I conversed with them as a spirit, my material body did not appear.

437. That man is a spirit as to his interiors, is manifest, because after the separation of the body, which takes place at death, he still lives as before. It has been given me to converse with almost all the deceased whom I ever knew in the life of the body; with some for hours, with others for weeks and months, and with others for years, that I might be confirmed in this truth, and testify it to others.

438. It may also be added, that, although he is ignorant of it, every man, as to his spirit, is in society with spirits, even while he lives in the body. By them as mediums a good man is in some angelic society, and an evil man in some infernal society; and each after death enters that very society with which he had been tacitly consociated during life. This has been frequently told and proved to those who have come amongst spirits after death. Man, indeed, does not appear as a spirit in the society with which he is consociated, while he lives in the world, because he then thinks naturally; but they who think abstractedly from the body, sometimes appear in their own society, because they are then in the spirit. They are easily distinguished from the spirits who are actually there, because they walk about like persons in deep thought, silent and regardless of others, as though they did not see them, and when any spirit accosts them, they immediately vanish.

439. To illustrate the truth that man is a spirit as to his interiors, I will relate from experience in what manner he is withdrawn from the body, and how he is carried away by the spirit to another place.

440. When man is withdrawn from the body, he is brought into a state between sleeping and waking, in which he cannot know any other than that he is quite awake. All his senses are as active in this state as in the highest wakefulness of the body; the sight, the hearing, and, what is wonderful, the touch; for the touch is even more exquisite now than it ever can be when the body is awake. Spirits and angels are seen in all the reality of life; they are heard also, and, what is wonderful, they are

touched; for scarcely any thing of the body intervenes between them and the man. This is the state which is called being *absent from the body,* of which it was said by one who experienced it, *whether he were in the body or out of the body he coula not tell.* I have been let into this state only three or four times, that I might know the nature of it, and be assured that spirits and angels enjoy every sense, and that man does also, as to his spirit, when he is withdrawn from the body.

441. I have also been shewn by actual experience what it is to be *carried by the spirit to another place,* and how it is effected; but this has been granted only two or three times. I will mention one instance. Walking along the streets of a city and through fields, in conversation with spirits, I knew no other than that I was awake with my eyes open as at other times. I walked on without mistaking the way, although I was really in vision, seeing groves, rivers, palaces, houses, men, and various other objects; but after I had walked for some hours, I was suddenly restored to bodily sight, and discovered that I was in a different place. I was greatly astonished, and perceived that I had been in a state like that experienced by those of whom it is said, that they were *carried by the spirit to another place.* During its continuance, the length of the way is not thought of, though it were many miles, neither is time thought of, though it were many hours or days; nor is there any sense of fatigue, but the man is led unerringly through ways which he is ignorant of, until he reaches the place of his destination.

442. These two states of man, which are interior states, or, what is the same thing, which are his states when in the spirit, are extraordinary, and were merely shewn to me that I might understand their nature, because their existence is known in the church; but to converse with spirits, and to be with them as one of them, has been granted me when fully awake for many years past.

443. That man is a spirit as to his interiors, may be further confirmed from what was said above, n. 311 to 317, where it was shewn that heaven and hell are from the human race.

444. When we say that man is a spirit as to his interiors, we mean, as to those things which are of his thought and will, for these are the interiors which make man truly man, and stamp their quality so intimately upon him, that he is such as they are.

CONCERNING THE RESUSCITATION OF MAN FROM THE DEAD, AND HIS ENTRANCE INTO ETERNAL LIFE.

445 When the body is no longer capable of performing its

functions in the natural world, corresponding to the thoughts and affections of its spirit, which are derived from the spiritual world, man is said to die, and this occurs when the respiratory motions of the lungs and the systolic motions of the heart cease. Nevertheless man does not then die, but is only separated from the corporeal frame, which was of use to him in the world; for the man himself lives. It is said that the man himself lives, because man is not man by virtue of the body, but by virtue of the spirit; for it is the spirit which thinks in man, and thought together with affection constitute the man. Hence it is evident, that when man dies, he only passes from one world into another; and on this account *death,* in the internal sense of the Word, signifies the resurrection, and continuation of life.[c]

446. The inmost communication between the spirit and the body, exists in the respiration and in the motion of the heart; for thought communicates with the respiration, and affection, which is of love, with the heart.[d] When therefore those two motions cease, the separation of the spirit from the body takes place instantly. The respiratory motion of the lungs and the systolic motion of the heart, are the very bonds on the breaking of which the spirit is left by itself; and the body, being then destitute of life, grows cold and putrefies. The inmost communication of the spirit of man is with the respiration and the heart, because all the vital motions depend upon those two, not only in the body in general, but in every part of it.[e]

447. The spirit of man remains in the body, after its separation until the motion of the heart has entirely ceased, and this takes place sooner or later, according to the nature of the disease which is the cause of death; for in some cases the motion of the heart continues a long time, while in others it quickly ceases. As soon as this motion ceases, man is resuscitated; but this is effected by the Lord alone. By resuscitation is meant the withdrawing of the spirit from the body, and its introduction into the spiritual world, which is commonly called

[c] *Death*, in the Word, signifies resurrection, because, when man dies, his life is still continued, n. 3498, 3505, 4618, 4621, 6036, 6222.

[d] *The heart* corresponds to the will, and thus to the affection which is of love; and *the respiration of the lungs* corresponds to the understanding, thus to thought, n. 3888. Hence *the heart*, in the Word, signifies the will and love, n. 7542, 9050, 10336; and the *soul* signifies understanding, faith, and truth; therefore *from the soul* and *from the heart* signifies from the understanding, faith, and truth; and *from the will* denotes from the love, and good, n. 2930, 9050. Concerning the correspondence of the heart and lungs with the GRAND MAN or heaven, n. 3883 to 3896.

[e] The pulse of the heart and the respiration of the lungs prevail in the body throughout, and flow mutually into every part, n. 3887, 3889, 3890.

resurrection. The spirit of man is not separated from the body until the motion of the heart has ceased, because the heart corresponds to the affection which is of love, and love is the very life of man; for love is the origin of vital heat;[f] and therefore so long as the motion of the heart continues, that correspondence is sustained, and thence the life of the spirit in the body.

448. The manner in which resuscitation is effected, has not only been explained to me, but has also been demonstrated by actual experience; for I was myself the subject of that experience, in order that I might fully comprehend the process.

449. I was brought into a state of insensibility as to the bodily senses, and thus nearly into the state of dying persons, whilst yet the interior life and the faculty of thought remained entire, that I might perceive and retain in memory the things which befel me, and which befal those who are being resuscitated from the dead. I perceived that the respiration of the body was almost taken away, while the interior respiration, which is that of the spirit, remained, conjoined with a gentle and tacit respiration of the body. Communication as to the pulse of the heart was now opened with the celestial kingdom, because the celestial kingdom corresponds to the heart.[g] Angels from that kingdom were also visible; some at a distance, and two near my head. All affection proper to myself was thus taken away, but thought and perception still remained. I continued in this state for some hours, and the spirits who were around me then withdrew, supposing that I was dead. I perceived also an aromatic odour, like that of a dead body embalmed; for when celestial angels are present, the effluvium of the body is perceived as an aromatic perfume. When spirits perceive it, they cannot approach; and thus, also, evil spirits are driven away from the spirit of man, when he is first introduced into eternal life. The angels who sat near my head, were silent, but they communicated their thoughts with mine; and when such a communication is received, they know that the spirit of man is in a fit state to be entirely separated from the body. The communication of their thoughts was effected by looking into my face, for in this manner such communications are effected in heaven. Since thought and perception remained with me, in order that I might understand and remember the process of resuscitation, I perceived that those angels first examined what my thoughts were, to ascertain whether they were

[f] Love is the *esse* of the life of man, n 5002. Love is spiritual heat, and thence the essential vital principle of man, n. 1589, 2146, 3338, 4906, 7081 to 7085, 9954, 10740, and affection is the continuous principle of love, n. 3938

[g] *The heart* corresponds to the Lord's celestial kingdom, and *the lungs* to His spiritual kingdom, n. 3635, 3886, 3887.

similar to those of dying persons, which are usually engaged about eternal life; and that they wished to keep my mind in that state. It was told me afterwards, that the spirit of man is held in the state of thought, in which he was at the hour of death, until he returns to the thoughts which flow from the general or ruling affection which distinguished him in the world. It was given me to perceive most intimately, and also to feel, that there was a drawing, and, as it were, a pulling out of the interiors of my mind, thus of my spirit, from the body; and it was told me that this proceeds from the Lord, and is the means by which resurrection is effected.

450. The celestial angels who attend upon a resuscitated person, do not leave him, because they love every one; but if he is of such a quality that he cannot remain with celestial angels, he wishes to leave them; and angels from the Lord's spiritual kingdom then approach, and give him the use of light; for as yet he only thought, but saw nothing. The manner in which light is communicated was also shewn me. The spiritual angels seemed, as it were, to unroll the coat of the left eye towards the septum of the nose, that the eye might be opened, and the sight restored. This is merely an appearance, but the spirit perceives it as a reality; and when the coat of the eye seems to be unrolled, a kind of lucid but obscure appearance is visible, like that which is seen through the eyelids on first awaking. This indistinct but lucid appearance seemed to me of a cerulean blue, but I was afterwards told that the colour varies with different persons. Next followed a sensation as though something were being gently unrolled from the face, and this was succeeded by a state of spiritual thought. This unrolling from the face is also an appearance, which represents the transition from natural thought to spiritual thought. The angels are extremely careful to suppress any idea in the resuscitated person which does not spring from love. They now tell him that he is a spirit. After they have given light to the new comer, the spiritual angels render him all the kind offices which he can possibly desire, and instruct him concerning the things of another life, so far as he is able to comprehend them; but if he is not disposed to receive instruction, he wishes to leave them. These angels also do not leave him, but he dissociates himself from them; for angels love every one, and desire nothing more than to perform kind offices to all, to instruct them, and to take them to heaven, for this is their highest delight. When the spirit thus dissociates himself from the attendant angels, he is received by good spirits, who also render him all kind offices whilst he continues with them; but if his life in the world had been such that he could not endure the society of the good, he wishes to leave them also, and these changes continue, until at length he associates himself with spirits who are in perfect

agreement with his life in the world. With them he finds his life, and wonderful to say, he then leads a similar life to that which he had led in the world.

451. This first state of man's life after death does not continue longer than a few days; but in what manner he is afterwards led from one state to another, and at last either into heaven or hell, will be shewn in what follows from the ample experience which has been granted me.

452. I have conversed with some on the third day after their decease, when the processes described in n. 449, 450, were completed. Three of these spirits had been known to me in the world, and I told them that their friends were then preparing to bury their bodies. When I said "bury them," they were struck with astonishment, and declared that they were alive, and that their friends might bury that which had served them for a body in the world. They afterwards wondered exceedingly, that they had not believed in such a life after death, during their life in the body, and were especially amazed, that the same unbelief should prevail almost universally within the church.

They who deny the immortality of the soul, are exceedingly ashamed when they find that they are alive after death; and they who had confirmed themselves in such unbelief are consociated with their like, and separated from those who had believed the truth. Such sceptics are, for the most part, bound to some infernal society, because they also deny a Divine Being, and despise the truths of the church; for in proportion as any one confirms himself against the immortality of the soul, he confirms himself also against every doctrine relating to heaven and the church.

THAT MAN AFTER DEATH IS IN A PERFECT HUMAN FORM.

453. That the form of man's spirit is the human form, or that even in its form the spirit is a man, is evident from what was said in several previous chapters, and especially from those in which it was declared that every angel is in a perfect human form,—n. 73 to 77;—that, as to his interiors, every man is a spirit,—n. 432 to 444,—and that the angels in heaven are from the human race, n. 311 to 317. This may be seen still more clearly from the consideration, that man is man by virtue of his spirit, and not by virtue of his body; and that the spirit is not added to the corporeal form, but that the corporeal form is added to the spirit; for the spirit is clothed with a body according to its own form. Hence therefore the spirit of man acts upon every part of the body, even the most minute, so inti-

mately and so universally, that if there be a part which is not acted upon by the spirit, or in which the spirit is not active, that part does not live. This is evident from the single consideration, that thought and will actuate all parts of the body, both collectively and separately, with such perfection of power, that every atom concurs, and whatever does not concur, is really no part of the body, but is cast out as containing no living principle; but thought and will are of the spirit of man, and not of the body. Although the spirit is in a human form, it does not appear to man after its separation from the body, nor is it seen in man whilst living in the world, because the eye, the organ of bodily sight, is material; but that which is material sees nothing but what is material, and that which is spiritual sees what is spiritual; when, therefore, the material principle of the eye is veiled, and deprived of its co-operation with the spiritual, spirits become visible in their own form, which is the human form, not only spirits who are in the spiritual world, but also the spirits of men while they are alive in the body.

454. The form of the spirit is human, because man, as to his spirit, was created to be a form of heaven; for all things of heaven and of its order are collated into those which appertain to the mind of man;[f] and hence he has the faculty of receiving intelligence and wisdom. Whether we say the faculty of receiving intelligence and wisdom, or the faculty of receiving heaven, it is the same thing, as may appear from what was shewn concerning the light and heat of heaven, n. 126 to 140; concerning the form of heaven, n. 200 to 212; concerning the wisdom of angels, n. 265 to 275; and from the chapter which declares that the universal heaven, viewed collectively, resembles one man, n. 59 to 77. In n. 78 to 86 it is also shewn that the human form of heaven is derived from the Divine Human of the Lord.

455. A rational man may understand these things because he is able to reason from a chain of causes, and thus from truths in their order; but a man who is not rational will not understand them. For this there are several causes, but the chief reason is, that he is not *willing* to understand them; because they are contrary to the falses, which he has made his truths; and he who on this account is not willing to understand, closes his rational principle against the influx of heaven. Nevertheless, communication may still be opened, if the will ceases to resist;—see above, n. 424. That man may understand truths, and become rational, if he be willing, has been proved to me

[f] Man is the being into whom are collated all things of divine order, for from creation he is divine order in form, n. 4219, 4220, 4223, 4523, 4524, 5114, 5368, 6013, 6057, 6605, 6626, 9706, 10156, 10472; and he appears perfect and beautiful in the other life in proportion as he lives according to divine order, n. 4839, 6605, 6626.

by much experience. I have frequently seen evil spirits, who had become irrational in the world by denying the Divine Being and the truths of the church, and who had confirmed themselves against those truths, turned by a divine power towards spirits who were in the light of truth; and then they comprehended like angels all the truths which they had before denied, confessed that they were truths, and also avowed that they comprehended them all; but as soon as they relapsed into themselves, and turned to the love of their will, they comprehended nothing, and spoke in opposition to truth. I have also heard infernal spirits say, that they know and perceive that what they do is evil, and that what they think is false; but that they cannot resist the delight of their love,—thus their will,—which leads their thoughts to see evil as good, and the false as truth. Thus it was demonstrated, that they who are in falses derived from evil, are capable of understanding truth, and therefore of becoming rational, but that they are not willing; and that they are not willing, because they love falses rather than truths, because falses agree with their evils. To love and to will are the same thing, for what a man wills, he loves, and what he loves, he wills. Since, therefore, the state of man is such, that he is capable of understanding truths if he is willing to understand them, I am permitted to confirm the spiritual truths of heaven and the church by rational considerations, in order that the falses, which have closed the rational principle of many, may be dispersed by the conclusions of reason, and that their mental eyes may be thus in some measure opened. Such confirmations of spiritual truth are allowed to all who are principled in truths; for who could understand the Word from its literal sense, unless he saw the truths which it contains from an enlightened rational principle? What is the source of so many heresies, but the absence of such a principle, since they are all professedly derived from the same Word?[g]

456. That the spirit of a man, after its separation from the body, is itself a man, and in the form of a man, has been proved to me by the daily experience of many years; for I have seen, heard, and conversed with spirits thousands of times, and have

[g] We ought to begin with the truths of doctrine of the church, which are derived from the Word, and acknowledge those truths first, and then it is allowable to consult scientifics, n. 6047. Thus those who are in an affirmative principle concerning the truths of faith, may confirm them rationally by scientifics, but it is not allowable for those who are in a negative principle, n. 2568, 2588, 4760, 6047: for it is according to divine order to enter rationally from spiritual truths into scientifics, which are natural truths, but not *vice versâ;* because spiritual influx into natural things is given, but not natural or physical influx into things spiritual, n. 3219, 5119, 5259, 5427, 5428, 5478, 6322, 9110, 9111.

even talked with them on the general disbelief that spirits are men, and have told them that the learned call those foolish who think so. The spirits were grieved at heart that such ignorance should still continue in the world, and especially that it should prevail within the church, and said that this infidelity originates chiefly with the learned, who think of the soul according to their corporeal-sensual apprehensions, and thus conclude that it is mere thought, which, when viewed without any subject in and from which it exists, is like a volatile breath of pure ether, which cannot but be dissipated when the body dies; but since the church, on the authority of the Word, believes in the immortality of the soul, they are compelled to ascribe to it some vital principle, like thought, although they deny it a sensitive principle such as man has, until it is again conjoined to the body. This is the foundation of the prevailing doctrine concerning the resurrection, and of the belief that the soul and the body will be again united at the time of the last judgment; and hence, when any one thinks about the soul from this doctrine and hypothesis, he does not conceive it to be a spirit in a human form; and, indeed, scarcely any one at this day understands what a spiritual principle is, and still less that spiritual beings,—angels and all spirits,—are in the human form. Almost all, therefore, who pass out of this world into the other, are astounded to find themselves alive, and that they are men equally as before; that they can see, hear, and speak; that they enjoy as before the sense of touch, and that there is no discernible difference whatever,—see above, n. 74: but when this astonishment ceases, they wonder that the church should be so entirely ignorant concerning the state of man after death, and thus concerning heaven and hell, when yet all who ever lived in the world, have passed into the other life, and live there as men. They also wonder why this is not plainly revealed to man by visible appearances, because it is an essential of the faith of the church; but they are told from heaven, that such revelations might be given, since nothing is more easy when it pleases the Lord, but that *they who have confirmed themselves in falses, would not believe even the evidence of their senses;* and also that such demonstrations of the truth are dangerous to them, because they would first believe, and afterwards deny it, and thus profane the truth itself. *To believe the truth and afterwards to deny it,* is *profanation;* and they who profane truths are thrust down into the lowest and most grievous of all the hells.[h] This danger is what is meant by the

[h] Profanation is the commixture of good and evil, or of the true and the false, in man, n. 6348; and none can profane truth and good, or the holy things of the Word and the church, but those who first acknowledge them; and the profanation is more grievous if they live

Lord's words, "*He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them,*" John xii. 40; and that they who are in falses would still persist in unbelief, is meant by these words: "*Abraham said to the rich man in hell, They have Moses and the prophets; let them hear them; but he said, Nay, father Abraham, but if one went unto them from the dead, they would repent; and Abraham said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead,*" Luke xvi. 29, 30, 31.

457. When the spirit of a man first enters the world of spirits,—which takes place a short time after his resuscitation, he retains the countenance and tone of voice which he had in the world, because he is then in the state of his exteriors, and his interiors are not yet disclosed: this is the first state of man, after death, but afterwards the countenance is changed, and becomes entirely different, because it assumes the likeness of the ruling affection or love in which the interiors of the mind were in the world, and in which the spirit was in the body; for the face of the spirit of man differs exceedingly from that of his body; the face of the body being derived from his parents, but the face of the spirit is derived from his affection, and is the image of it. After the life of the body, when the exteriors are removed, and the interiors are revealed, the spirit appears with its true countenance: this is the third state of man (after death). I have seen some spirits shortly after their arrival from the world, and knew them by their face and speech, but I did not know them afterwards when I saw them again. They who were principled in good affections appeared then with beautiful countenances, but the faces of those who were in evil affections, were deformed; for the spirit of man, viewed in itself, is nothing

according to them, and afterwards deny them, recede from the faith, and live to themselves and the world, n. 593, 1008, 1010, 1059, 3398, 3399, 3898, 4289, 4601, 10284, 10287. If man after repentance of heart relapses into his former evils, he is guilty of profanation, and his last state is worse than his first, n. 8394. They cannot profane holy things, who have not acknowledged them, and still less they who do not know them, n. 1008, 1010, 1059, 9188, 10284; therefore the Gentiles, who are out of the church, and have not the Word, cannot profane it, n. 1327, 1328, 2051, 2081. Interior truths were not discovered to the Jews, because if they had been discovered and acknowledged, that people would have profaned them, n. 3398, 3399, 6963. The lot of profaners in the other life is the worst of all, because the good and truth, which they have acknowledged, remain, and also the evil and the false; and, because they cohere, their life is rent asunder, n. 571, 582, 6348: therefore the utmost provision is made by the Lord to prevent profanation, n. 2426, 10384.

but his affection, of which the face is the external form. These changes of the countenance take place, because, in the other life, no one is allowed to put on the semblance of affections which are not properly his own, nor consequently to put on looks which are contrary to his real love. Spirits of every character are therefore all brought into a state in which they speak as they think, and express the inclinations of their will by the countenance and gestures. Hence therefore the faces of all spirits become the forms and images of their affections; and therefore all who knew each other in the world, know each other also in the world of spirits, but not in heaven nor in hell;—see above, n. 427.[1]

458. The faces of hypocrites are changed more slowly than those of other spirits, because the practice of simulation induces a habit of composing the interiors so as to imitate good affections; and therefore they appear for a long time not unbeautiful; but since all their simulations are successively put off, and the interiors which are of the mind are disposed according to the form of their affections, they eventually become more deformed than others. Men who talk like angels, but who interiorily acknowledge nature alone, are hypocrites; for they in reality deny a Divine Being, and consequently every thing which relates to heaven and the church.

459. It is worthy of note, that the human form of every man after death is beautiful, in proportion as his love of divine truths is interior, and his life according to them is perfect; for the interiors of every one are opened and formed according to that love and life; and therefore the more interior the affection, the more it is conformable to heaven, and the more beautiful is the face. The angels of the inmost heaven are consequently the most beautiful, because they are forms of celestial love; but they who love divine truths more exteriorly, and therefore live less interiorly according to them, are less beautiful, because only their exteriors shine forth from their faces. Interior celestial love is not translucent through them, nor therefore the essential form of heaven, but there appears something respectively obscure in their faces, which is not vivified by the

[1] The face is formed in correspondence with the interiors, n. 4791 to 4805, 5695. Concerning the correspondence of the face and its expressions with the affections of the mind, n, 1568, 2988, 2989, 3631, 4796, 4797, 4800, 5165, 5168, 5695, 9306. With the angels of heaven, the face makes one with the interiors which are of the mind, n. 4796 to 4799, 5695, 8250; and on this account, the *face*, in the Word, signifies the interiors which are of the mind, that is, which are of the affection and thought, n. 1999, 2434, 3527, 4066, 4796, 5102, 9306, 9546. How the influx from the brain into the face was changed in process of time, and with it the face itself, as regards its correspondence with the interiors, n. 4326, 8250.

translucence of interior life. In a word, all perfection increases towards the interiors, and decreases towards the exteriors, and the measure of perfection is the measure of beauty; for the one accompanies the other. I have seen the faces of angels of the third heaven, which were so beautiful, that no painter, with the utmost power of art, could depict even a thousandth part of the brightness of their light and life; but the faces of the angels of the lowest heaven may, in some measure, be adequately depicted.

460. In conclusion, an arcanum hitherto unknown may be mentioned. Every good and truth, which proceeds from the Lord, and makes heaven, is in a human form, not only in the whole, but in every part of it; and this form affects every one who receives good and truth from the Lord, and makes every one in heaven to be in a human form according to the measure of his reception. Hence it is that heaven is similar to itself in general and in particular, and that the human form is the form of the whole; of every society and of every angel;—as was shewn in the four chapters, n. 59 to 86;—to which may be added, that the human form pervades the minutest particulars of thought, which are derived from celestial love in angels. This arcanum, however, is hard to be understood by man, but it is clearly understood by angels, because they are in the light of heaven.

THAT MEMORY, THOUGHT, AFFECTION, AND EVERY SENSE WHICH MAN HAD IN THE WORLD, REMAINS WITH HIM AFTER DEATH; AND THAT HE LEAVES NOTHING BEHIND HIM BUT HIS TERRESTRIAL BODY.

461. That when man dies, and thus passes out of the natural world into the spiritual, he takes with him all things which are proper to him as a man, except his terrestrial body, has been proved to me by much experience; for, when he enters the spiritual world, or the life after death, he is in a body as he was in the natural world, and to all appearance in the same body, since neither touch nor sight can detect any difference; but nevertheless his body is spiritual then, and is thus separated, or purified, from terrestrial things. When spiritual beings touch and see spiritual things, the effect is exactly the same to the sense as when natural beings touch and see natural things; and therefore when man first becomes a spirit, he is not aware of his decease, and believes that he is still in the body which he had when he was in the world. A spirit also enjoys every sense both external and internal which he enjoyed in the world: he sees as before: he hears and speaks as before: he smells and tastes as before, and, when he is

touched, he feels as before: he also longs, desires, wishes, thinks, reflects, is affected, loves, and wills, as before; and he who is delighted with studies, reads and writes as before: in a word, when man passes from one life into the other, or from one world into the other, it is like passing from one place to another; for he carries with him all things which he possessed in himself as a man, so that it cannot be said that death deprives man of any thing truly constituent of himself, since death is only the separation of the terrestrial body. The natural memory also remains, for spirits retain every thing which they had heard, seen, read, learned, and thought, in the world, from earliest infancy to the conclusion of life; but since the natural objects which are in the memory, cannot be reproduced in the spritual world, they are quiescent, as is the case with man in this world when he does not think from them: nevertheless they are reproduced when the Lord pleases; but concerning this memory, and its state after death, more will be said shortly. Sensual men cannot believe that such is the state of man after death, because they do not comprehend it, for the sensual man cannot do otherwise than think naturally, even about spiritual things; whatever therefore is not palpable to bodily sense, that is, whatever he does not see with his eyes and feel with his hands, he affirms has no existence, as we read of Thomas, in John xx. 25, 27, 29. The character of the sensual man is described above, n. 267, and in the notes there, marked [b].

462. Nevertheless, the difference between the life of man in the spiritual world, and his life in the natural world, is great, as well with respect to the external senses and their affections, as with respect to the internal senses and their affections; for the senses of the inhabitants of heaven are far more exquisite than they were in the world. They see and hear more exquisitely, and they think more wisely; for they see by the light of heaven, which exceeds, by many degrees, the light of the world, [see above, n. 126]; and they hear by a spiritual atmosphere, which is far purer than the atmosphere of the earth [n. 235]. These differences of the external senses are like the difference between a clear sky and a dark mist, or between noon-day light and evening shade; for since the light of heaven, is the Divine Truth, it enables angelic vision to perceive and discriminate the minutest objects. The external sight of angels corresponds also to their internal sight or understanding, for the one flows into the other, and they act in unity; and hence the wonderful acuteness of their vision. Their hearing also corresponds to their perception, which is both of the understanding and the will; and therefore in the tone of voice and in the words of a speaker they perceive the minutest particulars of his affection and thought; in his tone of voice, the particulars of his affection, and in his words, the particulars of his thought [see above, n. 234 to 245]; but the other

senses of angels are not so exquisite as the senses of sight and hearing, because these are conducive to their intelligence and wisdom, but the rest are not so; if therefore they were as exquisite as the senses of sight and hearing, they would take away the light and delight of their wisdom, and introduce the delight of desires resulting from various appetites and from the body, which obscure and debilitate the understanding in proportion as they predominate. This is actually the case with men in the world, for they are dull and stupid as to spiritual truths, in proportion as they indulge in the blandishments of the bodily taste and touch. That the interior senses of the angels of heaven, which are of their thought and affection, are also more exquisite and perfect than they were in the world, is evident from the chapter concerning the wisdom of the angels of heaven, n. 265 to 275. The state of those who are in hell is also widely different from their state in the world, for in proportion as the external and internal senses of the angels of heaven are excellent and perfect, those of spirits in hell are defective and obscure; but more will be said concerning these hereafter.

462.* That man takes all his memory with him when he quits the world, has been confirmed by many proofs, some of which are worthy to be mentioned. I will relate a few. Certain spirits denied the crimes and enormities which they had perpetrated in the world; and therefore, lest they should be supposed to be innocent, all their actions were laid open, and recounted in order from their own memory, from their earliest age to the end of life. They consisted chiefly of adulteries and whoredoms. Some who had deceived others by wicked arts, and who had committed robberies and thefts, were explored in the same manner and all their tricks enumerated in their order, although many of them were known to scarcely any one in the world, except themselves. They acknowledged their truth, because they were made manifest as in the light, together with every thought, intention, delight, and fear, which agitated their minds at the time. Others who had accepted bribes, and made gain of judgment, were examined also, and all the actions of their official lives were detailed from their own memory. *Every particular was recalled.* The amount and nature of each bribe, the time when it was offered, their state of mind and intention in accepting it, all rushed to their recollection, and were visibly exhibited to the bystanders. The criminal acts thus revealed, amounted to many hundreds. This was done in several cases, and, what is wonderful, even the memorandum books, in which these spirits had made notes of their actions, were opened and read before them page by page. Others who had violated chastity and enticed virgins to dishonour, were brought to similar

* This number is repeated in the original.

judgment, and every particular of their wickedness was detailed from their memory. The very faces of the virgins and women whom they had dishonoured, were exhibited as if they were present, together with the places where they met, their conversation, and the state of their minds. These exposures were sometimes continued for hours together, and succeeded each other like a rapid panorama. There was a certain spirit, who had made light of the evil of backbiting. I heard his backbitings and defamations recounted in their order, and in the very words he had used; and the persons whom he had defamed, and those to whom he had defamed them were also revealed, as vividly as if they were actually present; yet every particular had been studiously concealed when he lived in the world. Another spirit who had deprived a relation of his inheritance by a fraudulent pretext, was convicted and judged in the same way, and,—wonderful to relate!—the letters and papers, which had passed between them, were read in my hearing, and I was told that not a word was omitted. The same person, also, shortly before his death, destroyed his neighbour secretly by poison; and this crime was thus brought to light. The murderer appeared to dig a hole in the ground, out of which a man came forth like one coming out of a grave, and cried out to him, "What hast thou done to me?" Every particular was then revealed; the friendly conversation of the murderer with his victim; how he gave him the cup; the train of thoughts which led to the murder, and the circumstances which took place afterwards. Immediately after these disclosures he was sentenced to hell. In a word, all evils, wicked actions, robberies, artifices, and deceits, are so clearly exhibited to every evil spirit, from his own memory, that he is self-condemned; nor is there any room for denial, because all the circumstances appear together. The memory of a certain spirit was seen and examined by angels, and I heard what his thoughts had been for a month together day by day, with the utmost exactness, for the actual state of every day was recalled. From these examples it is evident, that man carries all his memory with him into the other world, and that there is nothing, however concealed here, which is not made manifest hereafter in the presence of many; according to the Lord's words: "*There is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops,*" Luke xii. 2, 3.

463. When a man's actions are discovered to him after death, the angels, whose duty it is to make the inquisition, look into his face, and extend their examination through the whole body, beginning with the fingers of each hand. I was surprised at this, and the reason of it was therefore explained to me. Every

particular of man's thought and will are inscribed on the brain, for their beginnings are there. They are also inscribed on the whole body, because all things of the thought and will proceed thither from their beginnings, and there terminate as in their ultimate. Hence it is that whatever is inscribed on the memory, from the will and its consequent thought, is not only inscribed on the brain, but also on the whole man, and there exists in order according to the order of the parts of the body; and thus I saw that the whole man is such as his will and his thought thence derived; so that a bad man is his own evil, and a good man, his own good.[k] The signification of man's *book of life*, spoken of in the Word, is now evident, namely, that all his actions and all his thoughts are inscribed on the whole man, and appear, when called forth from the memory, as though they were read from a book, and as though seen in effigy when the spirit is viewed in the light of heaven. A memorable circumstance concerning the permanence of memory after death, confirmed me in the truth, that not only things in general, but also the most minute particulars, which enter the memory, remain, and are never obliterated. I once saw some books with writing in them similar to those in the world, and was informed that they were taken from the memory of their authors, and that not one word contained in the original works was omitted in these copies. Thus the most minute circumstances, even those which man had forgotten in the world, may be called forth from his memory. The reason of this was explained to me. Man has an external memory and an internal memory; an external memory which is of his natural man, and an internal memory which is of his spiritual man. Every thing which man thinks, wills, and speaks, or which he has done, heard, or seen, is inscribed on his internal or spiritual memory;[l] but whatever is

[k] A good man, spirit, or angel, is his own good and his own truth; that is, he is wholly such as his good and truth are, n. 10298, 10367; because good makes the will, and truth the understanding, and the will and understanding make the all of life appertaining to man, to spirit, and to angel, n. 3332, 3623, 6065. In like manner it may be said that every man, spirit, and angel is his own love, n. 6872, 10177, 10284.

[l] Man has two memories, one exterior and the other interior, or one natural and the other spiritual, n. 2469 to 2494; but man does not know that he has an interior memory, n. 2470, 2471. How much the interior memory excels the exterior, n. 2473. The things contained in the exterior memory are in the light of the world, but the things contained in the interior memory are in the light of heaven, n. 5212; and it is from the interior memory that man is able to think and speak intellectually and rationally, n. 9394. Every thing which man speaks or does, and every thing which he sees and hears, is inscribed on the interior memory, n. 2474, 7398; for the interior memory is the book

received into the spiritual memory is never blotted out, for it is inscribed at the same time on the spirit itself, and on the members of its body, as was said above; and thus the spirit is formed according to the thoughts and acts of the will. I am aware that these things will appear like paradoxes, and be scarcely believed, but, nevertheless, they are true. Let no man, therefore, suppose, that any thing which he has thought secretly, or secretly done, can remain secret after death; but let him be assured, that every act and every thought will be laid open then as in clear day.

464. Although the external or natural memory is in man after death, still the merely natural things in that memory are not reproduced in the other life, but the spiritual things which are adjoined to them by correspondences. Nevertheless, these spiritual things, when they assume a visible form, appear exactly like the natural things to which they correspond in the natural world; for all things in the heavens are visible to angels, in the same manner as natural objects are visible to men, although, in their essence, they are not natural, but spiritual. This distinction was shewn above, in the chapter concerning representatives and appearances in heaven, n. 170 to 176. The external or natural memory, so far as regards all ideas which are derived from materiality, time, space, and all other things which are proper to nature, does not serve the spirit for the same use which it had served man in the world; because when man in the world thinks from the external sensual principle, and not at the same time from the internal sensual, or intellectual, principle, he thinks naturally and not spiritually; but in the other life, he is a spirit in a spiritual world, and therefore he does not think naturally but spiritually. To think spiritually is to think intellectually or rationally. Hence it is that the external or natural memory, as to all material ideas, is quiescent after death, and that nothing which man imbibed in the world by means of material things is any longer active, except what he has made rational by reflective application to use. The external memory is quiescent as to every thing material, because material ideas cannot be reproduced in the spiritual world; for spirits and angels speak from their affections and the thoughts which spon-

of man's life, n. 2474, 9386, 9841, 10505. The truths which have been made truths of faith, and the goods which have been made goods of love, are in the interior memory, n. 5212, 8067. Those things which have become habitual, and have been made matters of life, are obliterated in the exterior memory, but remain in the interior memory, n. 9394, 9723, 9841. Spirits and angels speak from the interior memory, and hence they have a universal language, n. 2472, 2476, 2490, 2493, but languages in the world belong to the exterior memory, n. 2472, 2476.

tancously flow from them; and are therefore incapable of uttering any thing which does not agree with their affections and thoughts. (This was shewn above when treating of the speech of angels with each other, and also of their speech with man, n. 234 to 257.) Hence it is, that in proportion as man becomes rational in the world by means of languages and sciences, he is rational after death, and not in proportion to his mere learning or scientific knowledge. I have conversed with many who were called learned in the world, because they were acquainted with the ancient languages, as the Hebrew, Greek, and Latin, but who had not cultivated their rational faculty by the books which are written in those languages. Some of them were as simple as those who had known no language but their own; and some appeared absolutely stupid, but still they retained a conceited persuasion of their superior wisdom. I have conversed with some who imagined, when they were in the world, that man is wise in proportion to the extent of his memory, and who therefore crammed their memories with a multitude of things. They also conversed almost solely from the memory, thus from others and not from themselves, for they did not apply the stores of memory to perfect their rational faculty. Some of them therefore were stupid; others were mere idiots, totally incapable of comprehending any truth, so as to see whether it is a truth or not, while they seized with avidity all falses which the self-styled learned maintained to be truths; for of themselves they were not able to discern the truth or falsehood of any proposition, and, consequently, they could understand nothing rationally which they heard from others. I have also conversed with some who had written much in the world on scientific subjects of every kind, and who had thus acquired an extensive reputation for learning. Some of them, indeed, were able to reason about truths and to debate whether they were truths or not; and others, when they turned to those who were in the light of truth, could understand that they were truths; but still they were not willing to understand them, and therefore they denied them again when they returned to their own falses, and thus to themselves. Some were as ignorant as the unlearned vulgar, and thus they differed one from another according to the degree in which they had cultivated their rational faculty by the scientific works which they had written or copied; but they who had thought from scientifics against the truths of the church, and had thence confirmed themselves in falses, did not cultivate their *rational faculty*, but only *the faculty of reasoning*. This, indeed, the world calls rationality, but it has no connection with rationality; for it is the mere talent of making any thing appear true which a man pleases. Such men, therefore, from preconceived principles, and from fallacies, see falses as truths, and are not able to discern truth itself; nor can they be induced to acknowledge

truths, because truths cannot be seen from falses, but falses may be seen from truths. The rational principle of man is like a garden, a flower bed, or a fallow field: the memory is the ground: scientific truths and knowledges are the seeds with which it is sown; but as there is no natural germination without the light and heat of the sun, so also there is no spiritual germination without the light and heat of heaven. The light of heaven is Divine Truth, and the heat of heaven is Divine Love; and true rationality is from them alone. The angels grieve exceedingly that so many of the learned ascribe all things to *nature*, and thus close the interiors of their minds, so that they can see nothing of truth from the light of truth, which is the light of heaven. In the other life, therefore, they are deprived of the faculty of reasoning, lest they should disseminate falses amongst the simple good by their reasonings, and thus seduce them. They are also banished into desert places.

465. A certain spirit was indignant because he could not remember many things with which he was acquainted in the life of the body, and grieved over a pleasure, once so great, which he had now lost; but he was told that he had lost nothing; that he still knew every thing which he ever knew, but that in the world which he now inhabited no one is allowed to recall such things; that it was sufficient that he could think and speak much better and more perfectly than before, without immersing his rational faculty as he used to do, in gross, obscure, material, and corporeal things, which are of no use in the kingdom he had now entered; that he now possessed every thing which could promote the uses of eternal life, and that thus he might become blessed and happy, but not otherwise; that therefore it was a proof of ignorance to believe, that, in the kingdom in which he now was, intelligence perishes with the removal and quiescence of material things in the memory, when the truth is, that in proportion as the mind is withdrawn from the sensual things of the external man, or the body, it is elevated to things spiritual and celestial.

466. The distinctive quality of the two memories, is sometimes visibly represented in the other life by forms peculiar to that state of being; for many things there appear vividly before the sight which man can contemplate only in thought. The exterior memory appears like hard flesh, and the interior memory like a medullary substance, similar to that in the human brain; and the character of individual spirits is known by certain modifications of those appearances. With those who cultivate the memory only during their life in the body, and thus neglect to improve the rational faculty, the callosity appears hard, and streaked within as with tendons. With those who have filled the memory with falses, it appears hairy and rough, from the disordered mass of things which it contains. With those who

have cultivated the memory for the sake of self-love and the love of the world, its fibres appear glued together and ossified. With those who were desirous to penetrate into divine mysteries by means of scientifics, and especially by what is called philosophy, and who would not believe spiritual truths unless they were demonstrated by science, the memory appears dark; and the darkness is such as to absorb the rays of light, and turn them into darkness. With the deceitful and hypocritical, it appears bony and hard like ebony, which reflects the rays of light; but with those who were in the good of love and the truths of faith, there is no such callosity, because their interior memory transmits the rays of light into the exterior, and the objects or ideas of the exterior memory are the terminations, bases, and delightful receptacles of that light; for the exterior memory is the ultimate of order, in which things spiritual and celestial softly terminate and dwell, when goods and truths are there.

467. Men who are in love to the Lord, and in charity towards their neighbour, have angelic intelligence and wisdom within them even while they are living in the world; but they are stored up in the inmost principles of their interior memory, and cannot appear even to themselves until they put off corporeal things. The natural memory is then laid asleep, and they awake into the interior memory, and successively afterwards into angelic memory itself.

468. How the rational [mind] may be cultivated, shall now be shewn in a few words. Genuine rationality consists of truths, and not of falses; for that which consists of falses is not rationality. Truths are of three kinds; civil, moral, and spiritual. Civil truths relate to matters of law, and such as concern the forms of government in states; and in general, to justice and equity. Moral truths relate to the conduct of life in regard to society and its engagements. They refer therefore to sincerity and uprightness in general, and specifically to virtues of every kind; but spiritual truths relate to those things which are of heaven and the church, and therefore in general to the good which is of love and the truth which is of faith. There are three degrees of life in every man,—see above, n. 267. The rational principle is opened to the first degree by civil truths, to the second degree by moral truths, and to the third degree by spiritual truths; but it is to be observed, that the rational principle is not formed and opened by the mere knowledge of those truths, but by a life according to them, that is, by the love of them from spiritual affection; and to love them from spiritual affection is to love what is just and equitable because it is just and equitable; what is sincere and upright because it is sincere and upright; and what is good and true because it is good and true. To live according to civil, moral,

and spiritual truths, and to love them from corporeal affection, is to love them for the sake of self; for the sake of reputation, honour, or gain; and therefore in proportion as man loves them from corporeal affection, he is not rational, because he does not really love them, but himself, and they are only as servants compelled to serve a master; but when truths are servants, they do not enter into man, and open any degree of his life, even the first, but they reside in the memory only, as mere scientifics under a material form, and there conjoin themselves with the love of self, which is corporeal love. The manner in which man becomes rational is now evident, namely, that he becomes rational to the third degree by the spiritual love of the good and the true, which are of heaven and the church; to the second degree by the love of sincerity and uprightness; and to the first degree by the love of justice and equity. The two latter loves also become spiritual in the truly rational man, because the spiritual love of goodness and truth flows into them, conjoins itself to them, and forms them into a likeness of itself.

469. Spirits and angels have memory as well as men; for whatever they hear, see, think, will, and do, remains with them, and is the means by which their rational principle is gradually perfected throughout eternity. Hence it is that spirits and angels advance in intelligence and wisdom like men by means of the knowledges of truth and good. That spirits and angels have memory, has been proved to me by abundant experience; for I have heard them, when conversing with other spirits, speak from their remembrance of many things which they had thought and done, both in public and in private; and I have seen also that they who were principled in any truth from simple good, were imbued with knowledges, and through them with intelligence, and that afterwards they were taken up into heaven. It must, however, be observed, that none are imbued with knowledges, and through them with intelligence, except in proportion to the affection of good and truth in which they were principled in the world; for the affection of every spirit and angel remains the same, both in quality and intensity, as it was in the world, although it is afterwards perfected by impletion, or filling up, throughout all eternity. Nothing exists which is not capable of being filled up to eternity; for every thing may be infinitely varied, enriched, multiplied and fructified, and no end can be assigned to any good thing because it springs from the Infinite. That spirits and angels become continually more perfect in intelligence and wisdom by the knowledges of truth and good, may be seen in the chapters on the wisdom of the angels of heaven, n. 265 to 275; on those in heaven who belonged to the nations or people out of the church, n. 318 to 328; and on infants in heaven, n. 329 to 345; and that this extends to the

degree of the affection of good and truth in which they were in the world, but not beyond it, n. 349.

THAT THE CHARACTER OF MAN AFTER DEATH IS DETERMINED BY HIS LIFE IN THE WORLD.

470. That every one's life remains with him after death, is known to every Christian from the Word; for it is there declared, in many passages, that man will be judged and rewarded according to his deeds and works; and every one who thinks from good, and from essential truth, necessarily believes that he who has lived well will go to heaven, and that he who has lived wickedly will go to hell; but they who are in evil, are not willing to believe that their state after death will be according to their life in the world; for they think, especially in sickness, that heaven is open to every one from pure mercy, whatever may have been the quality of his life; and that admission is granted according to faith, which they separate from life.

471. That man will be judged and rewarded according to his deeds and works, is declared in many passages of the Word, as in the following: "*The Son of Man shall come in the glory of His Father with His angels, and then He shall reward every man according to his works,*" Matt. xvi. 27. "*Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them,*" Rev. xiv. 13. "*I will give unto every one of you according to your works,*" Rev. ii. 23. "*I saw the dead, small and great, stand before God; and the books were opened; and the dead were judged out of those things which were written in the books, according to their works. The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to his works,*" Rev. xx. 12, 13. "*Behold I come quickly; and my reward is with me, to give every man according as his work shall be,*" Rev. xxii 12. "*Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man—but every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man,*" Matt. vii. 24, 26. "*Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied by thy name, and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you; depart from me, ye that work*

iniquity," Matt. vii. 22, 23. *"Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets; but He shall say, I tell you, I know you not, ye workers of iniquity,"* Luke xiii. 26, 27. *"I will recompense them according to their deeds, and according to the works of their own hands,"* Jer. xxv. 14. *"Jehovah, whose eyes are open on all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings,"* Jer. xxxii. 19. *"I will punish them for their ways, and reward them for their doings,"* Hosea iv. 9. *"Jehovah dealeth with us according to our ways, and according to our doings,"* Zec. i. 6. Wherever the Lord prophesies concerning the last judgment, *He mentions nothing but works,* declaring that they who have done good works shall enter into eternal life, and that they who have done evil works shall enter into damnation;—see Matt. xxv. 32 to 46, and many other passages which treat of the salvation and condemnation of man. It is evident that works and deeds are the external life of man, and that the quality of his internal life is manifest in them.

472. By the deeds and works according to which man is judged, are not meant deeds and works as they appear in outward form only, but also as they are internally and really; for every one knows that every deed and work proceeds from man's will and thought. If it were otherwise, they would be mere motions, like those of an automaton or image; and therefore a deed or work, viewed in itself, is nothing but an effect, which derives its soul and life from the will and thought so perfectly, that it is will and thought in effect, or will and thought in external form. Hence it follows, that such as the will and thought are which produce a deed or work, such also is the deed or work. If the thought and will be good, the deeds and works are good; but if the thought and will be evil, the deeds and works are evil, although outwardly they may appear the same. A thousand men may act so much alike, that there may be no distinguishable difference amongst them, and yet the actions of every one shall be essentially different, because they proceed from dissimilar wills. For example, in the case of acting sincerely and justly with our neighbour, one man may act sincerely and justly in order that he may appear to be sincere and just for the sake of himself and his own credit; another for the sake of the world and of gain; a third for the sake of reward and merit; a fourth for the sake of friendship; a fifth through fear of the law, or of the loss of reputation and employment; a sixth to draw over another to his own side, although he is in the wrong; a seventh to deceive; and others from other motives. The actions of all these may appear good, because it is good to act sincerely and justly towards our neighbour, but still they are evil, because they are not done for the sake of sincerity and

justice, or from the love of sincerity and justice, but for the sake of self and the world. These are the objects which are really loved, and outward sincerity and justice are subservient to them, as servants to a master who despises and casts them off when they no longer serve him. The sincere and just conduct of those who act from the love of sincerity and justice appears outwardly the same. Of these some act from the truth of faith, or from obedience, because it is so commanded in the Word; some from the good of faith, or from conscience, because from religious principle; some from the good of charity towards their neighbour, because his good ought to be consulted; and some from the good of love to the Lord, because good ought to be done for its own sake, and therefore also sincerity and justice. They love sincerity and justice because they are from the Lord, and because the Divine which proceeds from the Lord is in them, and therefore because, in their very essence, they are divine. The deeds or works which are done from these motives are interiorly good, and therefore also they are exteriorly good; for, as was said above, deeds or works derive their quality from the thought and will, and are only inanimate motions without them. From these considerations it is manifest what is meant by deeds and works in the Word.

473. Since deeds and works are of the will and thought, therefore also they are of the love and faith, and consequently they are of the same quality as the love and faith; for whether we speak of man's love or of his will it is the same thing; and whether we speak of his faith or of his determinate thought, it is the same thing; because what a man loves he wills, and what he believes he thinks. If a man loves what he believes, he also wills it, and, as far as he is able, he does it. Every one may know that love and faith are in man's will and thought and not out of them, because the will is enkindled by love, and the thought is enlightened by the truths of faith; and therefore none are enlightened but those who are enabled to think wisely, and they think truths and will truths according to the means of their illumination, or,—what is the same thing, they believe them and love them.[m]

[m] As all things in the universe, which exist according to order, have reference to good and truth, so, with man, they have reference to will and understanding, n. 803, 10122; because the will is the recipient of good, and the understanding is the recipient of truth, n. 3332, 3623, 5232, 6065, 6125, 7503, 9300, 9995. It amounts to the same thing, whether we speak of truth or of faith, because faith is of truth and truth is of faith; and it amounts to the same thing whether we speak of good or of love, because love is of good and good is of love, n. 4353, 4997, 7178, 10122, 10367. Hence it follows that the understanding is the recipient of faith, and the will of love, n. 7179, 10122, 10367; and since the understanding of man is capable of

474. The will constitutes the man, and thought is only so far constituent of man as it proceeds from the will: deeds and works proceed from both. It amounts to the same thing if we say that love constitutes the man, that faith is constituent of man only so far as it proceeds from love, and that deeds and works proceed from both; and hence it follows, that the will or love is the real man, for whatever proceeds is subordinate to that which it proceeds from. To PROCEED is *to be produced and embodied in a form which may be perceived and comprehended.*[n] Hence it is evident that faith separate from love is not faith, but mere science void of spiritual life; that a deed or work without love is not a deed or work of life, but a deed or work of death; and that it derives the appearance of life from the love of evil and from faith in the false. This appearance of life is what is called *spiritual death.*

475. The whole man is exhibited in his deeds or works. Will and thought, or love and faith, which are his interiors, are not complete, until they exist in deeds or works, which are his exteriors; for deeds and works are the ultimates in which love and faith terminate, and without which they are vague principles, which have no real existence, and therefore form no part of the man. To think and to will without action, when action is possible, is to be like a flame shut up in a close vessel, which dies away; or like seed cast upon sand, which does not germinate, but perishes: whereas to think and to will and thence to act, is to be like a flame in the open air, which diffuses heat and light all around; or like seed sown in the ground, which springs

receiving faith in God, and the will is capable of receiving love to God, it follows that man is capable of being conjoined with God in faith and love; but *a being who is capable of conjunction with God by faith and love can never die*, n. 4525, 6323, 9231.

[n] The will of man is the very *esse* of his life, because it is the receptacle of love or good; and the understanding is the *existere* of life thence derived, because it is the receptacle of faith or truth, n. 3619, 5002, 9282. Thus the life of the will is the principal life of man, and the life of the understanding proceeds from it, n. 585, 590, 3619, 7342, 8885, 9282, 10076, 10109, 10110,—as light proceeds from fire or flame, n. 6032, 6314. Hence it follows that man is man by virtue of his will and of his understanding as derived from his will, n. 8911, 9069, 9071, 10076, 10109, 10110. Every man is loved and esteemed by others according to the good of his will and of his understanding thence derived; for he is loved and esteemed who wills well and has a good understanding, but he is rejected and despised who understands well and does not will well, n. 8911, 10076. Man after death remains such as his will is and his understanding thence derived, n. 9069, 9071, 9386, 10153; and consequently such as his love is and his faith thence derived; and the things which are of faith, and not at the same time of love, vanish after death, because they are not in man, and form no part of him, n. 553, 2364, 10153.

up into a tree or flower, and thus attains the perfection of its existence. Every one may know that to will and not to act, when action is possible, is in reality not to will; and that to love and not to do good, when it is possible, is in reality not to love; for will, which stops short of action, and love which does no good, are mere fantasies of thought which vanish and are dissipated. Love and will are the very soul of every deed and work, and they form to themselves a body in sincere and just action; nor has the spiritual body, or the body of man's spirit, any other origin; for it is formed from those things only which man does from his love or will,—see above n. 463. In a word, all things of man and of man's spirit are in his deeds or works.[o]

476. It is thus clearly evident that the life which remains with man after death is his love and the faith thence derived; not love and faith in mere potentiality, but love and faith realised in action. Deeds or works, therefore, constitute man's spiritual life, because they contain within them all things of man's love and faith.

477. The ruling love remains with man after death, and is unchanged throughout eternity. Every man is influenced by many loves, but still they all have reference to his ruling love, and make one with it, or are component parts of it. All things of the will which agree with the ruling love are called loves, because they are loved; and these loves are interior and exterior, for some of them are immediately conjoined to the ruling love, and some mediately; some are nearer to it and some are more remote, but all are in some manner its servants. Viewed collectively they constitute, as it were, a kingdom; for, although man is entirely ignorant of it, their arrangement within him resembles the subordinations of a kingdom; and something of this is manifested to him in the other life, because the extension of his thought and affection depends upon the arrangement of his affections: they extend into heavenly societies if his ruling love consist of heavenly loves, and into infernal societies if his ruling love consist of infernal loves. That all the thoughts and affections of spirits and angels extend into the societies around them, may be seen in the chapter concerning the wisdom of the

[o] Interior things flow successively into things exterior, until they reach the extreme or ultimate, and there they exist and subsist, n. 634, 6451, 6465, 9216. They not only flow-in, but also form in the ultimate what is simultaneous: in what order, n. 5897, 6451, 8603, 10099. Hence all interior things are held together in connexion, and subsist, n. 9828. Deeds or works are ultimates which contain interior things, n. 10331, and therefore to be recompensed and judged according to deeds and works is to be recompensed and judged according to all things of love and faith, or of will and thought; because these are the interior things contained in them, n. 3147, 3934, 6073, 8911, 10331, 10336.

angels of heaven; and also in that on the form of heaven according to which angelic consociations and communications subsist.

478. The truths which have been hitherto advanced affect only the thought of the rational man, but in order that they may be apprehensible even by the senses, I will relate some facts from experience to illustrate and confirm them. First, it shall be shewn that man, after death, is his own love or his own will. Secondly, that he remains to eternity of the same quality as his will or ruling love. Thirdly, that the man who is in celestial and spiritual love goes to heaven, and that he who is in corporeal and worldly love, without celestial and spiritual love, goes to hell. Fourthly, that faith does not remain with man, unless it springs from heavenly love; and, Fifthly, that love in act,—which is the very life of man,—remains.

479. *That man after death is his own love or his own will,* has been testified to me by abundant experience. The universal heaven is distinguished into societies according to the differences of the love of good, and every spirit who is elevated into heaven and becomes an angel, is conveyed to that society which is distinguished by his ruling love. On his arrival there, he is at home, and as though he were in the house where he was born: he perceives this, and enters into consociation with his like. When he leaves that society, and goes to another place, he feels a kind of inward resistance, attended with a desire to return to those who are like him, and thus to his ruling love; and hence it is that the angels of heaven are arranged in distinct societies; and thus also the inhabitants of hell are consociated according to the loves which are opposite to heavenly loves.—That heaven and hell consist of innumerable societies, and that they are all distinct according to differences of love may be seen above, n. 41 to 50, and n. 200 to 212.—That man after death is his own love, is also evident, because those things are removed and as it were taken away from him then, which do not make one with his ruling love. If he is a good spirit, all things which are discordant or which disagree with his good are removed and as it were taken away, and he is thus let into his own love; and if he is evil, a similar process is effected, but with this difference, that truths are taken away from the evil, and falses are taken away from the good, until at length each becomes his own love. This takes place when the spirit is brought into his third state, which will be treated of in a subsequent chapter. He then turns his face constantly to his own love, which he has continually before his eyes, in whatever direction he may turn himself; see above, n. 123, 124. All spirits may be led at pleasure, provided only that they be kept in their ruling love; for they are unable to resist the attraction, even though they are perfectly aware that they are led by it,

and determine to resist. The experiment has been frequently made, whether spirits can act in any degree contrary to their ruling love, but they have tried in vain. Their love is like a chain or rope, with which they are, as it were, tied round; by which they may be drawn, and from which they cannot extricate themselves; and the case is similar with men in the world; for their ruling love leads them, and by means of that love they are led by other men; but when they become spirits, the government of their ruling love is more perfect, because then it is not allowable to assume the appearance of any other love, and feign a character not properly their own. That the spirit of man is his ruling love, is manifest in all social intercourse in the other life; for so far as any one acts or speaks in agreement with the love of another, he appears to be wholly present with him, and his countenance is expanded, cheerful, and lively; but so far as any one acts or speaks in opposition to the love of another, his countenance begins to change, to become obscure, and to fade from the sight, until at length he entirely disappears. I have often wondered at this, because nothing of the kind can take place in the world; but I was told, that the case is similar with the spirit in man, which, when it averts itself from another, is no longer visible to him. That a spirit is his own ruling love, was also proved to me by the circumstance, that every spirit seizes and appropriates to himself every thing which agrees with his love, and rejects and separates from himself all things which do not agree with it; for the ruling love is like the spongy and porous wood of a tree, which imbibes such fluids as promote its growth, and rejects all others. It is also like animals of every kind, which know their proper food, and seek after that which agrees with their nature, while they avoid all things which disagree with them; for every love desires to be nourished by its own, evil love by falses, and good love by truths. I have sometimes observed, that simple good spirits wished to instruct the evil in truths and goods, but that they fled away far from the instruction, and when they came to their associates, they seized with avidity on the falses which were in agreement with their love. I have also observed, that when good spirits converse with each other concerning truths, they are heard with pleasure by the good, but that the evil pay no attention to them, and seem not to hear.

In the world of spirits there are many ways, some of which lead to heaven, and some to hell, and each conducts to some particular society. Good spirits enter none but those which lead to heaven, and specifically those only which lead to societies distinguished by the good of their peculiar love; nor do they see any other; but evil spirits enter no ways but those which lead to hell, and specifically those only which lead to societies distinguished by the evil of their peculiar love, nor do they see any other; or,

if they do see them, they are unwilling to walk in them. Such ways in the spiritual world are real appearances, which correspond to truths or to falses, and hence *ways*, in the Word, signify truths or falses.[p] Experience therefore confirms the dictate of reason, that every man after death is his own love, and his own will. We say, "his own will," because the will of every one is his love.

480. *That man after death remains to eternity of the same quality as his will or ruling love*, has also been proved to me by abundant experience. I have been permitted to converse with spirits who lived two thousand years ago, and whose lives are described in history, and I found that they still retained their distinctive character, and were exactly such as they had been described; for the quality of their love from and according to which their lives were formed remained the same. I have also conversed with some who lived seventeen hundred years ago, and whose lives are known from history; with others who lived four hundred years ago; with others who lived three hundred years ago, and with others who lived more recently; and I have invariably found that the affection which distinguished them in the world still prevailed among them all. The only difference was, that the delights of their love were turned into things which correspond to them. The angels say, that the life of the ruling love remains unchanged to eternity, because every one is his own love, and therefore to change the ruling love of a spirit would be to deprive him of his life, or to annihilate him. They explain the reason of this, namely, that man after death is no longer capable of being reformed by instruction, as he is in the world, because the ultimate plane, which consists of natural knowledges and affections, is then quiescent, and cannot be opened, because it is not spiritual,—see above, n. 464;—that the interiors which belong to the rational and natural minds rest upon that plane, like a house upon its foundation; and that hence man remains to eternity such as the life of his love had been in the world. The angels wonder exceedingly that man is not aware that every one is of the same quality as his ruling love; that many should believe they may be saved by immediate mercy, and by faith alone, without any regard to the quality of their lives; that they do not know that Divine mercy operates by mediums, and consists in being led by the Lord both in the world and afterwards to eternity; and that they are led by mercy who do not live in evil. They are sur-

[p] A *way*, a *path*, a *road*, a *street*, and a *broad street*, signify truths, which lead to good; and also falses which lead to evil, n. 627, 2333, 10422. *To sweep a way* denotes to prepare for the reception of truths, n. 3142. *To make a way known*, when spoken concerning the Lord, denotes to instruct in truths which lead to good, n. 10565.

prised also that man does not know that faith is the affection of truth proceeding from heavenly love which is from the Lord.

481. *That the man who is in celestial and spiritual love goes to heaven, and he who is in corporeal and worldly love, without celestial and spiritual love, goes to hell,* has been demonstrated to me by all whom I have seen taken up into heaven, or cast into hell; for they who were taken up into heaven were in the life of celestial and spiritual love, but they who were cast into hell were in the life of corporeal and worldly love. Celestial love consists in loving goodness, sincerity, and justice, for their own sake, and in doing goodness and justice from that love. Hence is derived the life of goodness, sincerity, and justice, which is celestial life. They who love goodness, sincerity, and justice, for their own sake, and live according to them, love the Lord above all things; because goodness, sincerity, and justice, are from Him. For the same reason they also love their neighbour, because goodness, sincerity, and justice, are in reality the neighbour whom we are commanded to love:[q] but corporeal love consists in loving goodness, sincerity, and justice, not for their own sake, but for the sake of self, because they are loved only as means to secure reputation, honour, and gain. In such love there is no regard for the Lord and the neighbour, but for self and the world alone; and therefore they take delight in fraud, and fraud renders their good evil, their sincerity insincere, and their justice unjust; because evil, insincerity, and injustice, are the true objects of their love. Since, therefore, the quality of man's love determines the quality of his life, all spirits are exa-

[q] The Lord is our neighbour in the supreme sense, because He ought to be loved above all things; but to love the Lord is to love that which is from Him, because He Himself is in every thing which is from Himself; thus it is to love the good and the true, n. 2425, 3419, 6706, 6711, 6819, 6823, 8123. To love the good and the true, which is from Him, is to live according to them, and this is to love the Lord, n. 10143, 10153, 10310, 10336, 10578, 10645. Every man, and every society; also a man's country and the church; and, in the universal sense, the kingdom of the Lord, are our neighbour; and to do them good from the love of good, according to the quality of their state, is to love our neighbour; thus their good, which is to be consulted, is our neighbour, n. 6818 to 6824, 8123. Moral good also, which is sincerity, and civil good, which is justice, are our neighbour; and to act sincerely and justly from the love of sincerity and justice is to love our neighbour, n. 2915, 4730, 8120, 8121 to 8123. Hence charity towards our neighbour extends itself to all things of the life of man, and to do what is good and just, and to act sincerely from the heart, in every occupation and in every work, is to love our neighbour, n. 2417, 8121, 8124. Doctrine in the ancient church was the doctrine of charity, and hence that church had wisdom, n. 2417, 2385, 3419, 3420, 4844, 6628.

mined immediately on their entrance into the spiritual world after death, and when their quality is ascertained, they are brought into connexion with those who are in similar love: they who are in heavenly love are connected with those who are like them in heaven, and they who are in corporeal love with those who are like them in hell. When they have passed through their first and second states, the two classes are so entirely separated, that they neither know nor see each other any more; for every one becomes his own love, not only as to his interiors, which are of the mind, but also as to his exteriors, which are his face, his body, and his speech; and thus every one becomes a visible image of his own love. They who are corporeal loves in form, appear dull, obscure, black, and ugly; but they who are heavenly loves in form, appear cheerful, bright, fair, and beautiful. Their minds and thoughts are equally dissimilar; for they who are forms of heavenly loves are intelligent and wise; but they who are forms of corporeal loves are stupid and idiotic. When their thoughts and affections are looked into, the interiors of those who are in heavenly love appear like light, —in some cases like flaming light,—and their exteriors appear of various beautiful colours like rainbows; but the interiors of those who are in corporeal love appear black, because they are closed, and in some cases they have a dusky fiery appearance Such spirits are interiorly malignantly deceitful; and their exteriors appear of hideous and melancholy colours. The interiors and exteriors, which are of the rational and natural mind, are visible in the spiritual world, whenever the Lord pleases. They who are in corporeal love, can see nothing in the light of heaven, because it is thick darkness to them; but the light of hell, which is like that of burning charcoal, appears to them as clear light. Their interior sight also is darkened in the light of heaven, so that they become insane; and therefore they shun that light, and hide themselves in dens and caverns, at a depth proportioned to their falses derived from evils. On the other hand, they who are in heavenly love, see all things more clearly in proportion as they enter more interiorly or more eminently into the light of heaven; and in the same proportion also every thing which they see appears to be more beautiful, and every truth is perceived more intelligently and more wisely. They who are in corporeal love, cannot live in the heat of heaven, for the heat of heaven is heavenly love; but the heat of hell is congenial to them, because that heat is the love of exercising cruelty towards all who do not favour them; and the delights of that love are contempt of others, enmity, hatred, and revenge. These delights are the zest of their life. To do good to others from good, and for the sake of good, is utterly unknown to them; but they are skilled in doing good from evil, and for the sake of evil. Such spirits cannot breathe in heaven, for when any evil spirit

is taken thither, he pants for breath like a man in the agonies of death; but they who are in heavenly love breathe more freely, and live more fully, in proportion as they enter more interiorly into heaven. Hence it is evident, that celestial and spiritual love is heaven with man, because all things of heaven are inscribed on that love; and that corporeal and worldly love, destitute of what is celestial and spiritual, are hell with man, because all things of hell are inscribed on those loves. It follows, that he who is in celestial and spiritual love goes to heaven, and that he who is in corporeal and worldly love, void of that which is celestial and spiritual, goes to hell.

482. *That faith does not remain with man, unless it springs from heavenly love,* has been made manifest to me by so much experience, that all the particulars would fill a volume. This I can testify, that there neither is nor can be any faith with those who are in corporeal and worldly love without celestial and spiritual love; and that their faith is mere science, or a vague persuasion that a thing is true, because it serves their love. Many who supposed that they had faith, have been brought to those who really have faith, and when communication with them was opened, they perceived that their faith was no faith. They also confessed afterwards, that mere belief in the truth, and in the Word, is not faith; but that to love truth from heavenly love, and to will and do it from interior affection, is faith. It was also shewn that their persuasion, which they called faith, was like the light of winter, in which there is no heat; and when, therefore, all things on the earth, lie torpid, locked up in frost, or buried in snow. As soon as the rays of the light of heaven fall upon the light of this persuasive faith, it is not only extinguished, but is turned into thick darkness, in which no one can see himself. The interiors also are darkened, so that such spirits understand nothing, and at length become insane from falses. All the truths which they had learned from the Word and from the doctrine of the church, and had called the truths of their faith, are taken away from them, and in their place they are imbued with every false principle which is in agreement with the evil of their life; for all are let into their own loves, and into the falses which agree with those loves, and therefore they hate and reject truths, because they are repugnant to the falses of their evil. I testify from all my experience concerning heaven and hell, that all who have believed the doctrine of salvation by faith alone, and have led evil lives, are in hell. I have seen many thousands of them cast down thither, concerning whom see the treatise On the Last Judgment and the Destruction of Babylon.

483. *That love in act,—which is the very life of man,—remains after death,* is a conclusion which necessarily follows from the experimental evidence just adduced, and also from what

has been said concerning deeds and works. *Love in act* is *work* and *deed*.

484. All works and deeds partake of moral and civil life, and therefore have relation to sincerity and uprightness, justice and equity. Sincerity and uprightness relate to moral life; justice and equity to civil life; and the love from which they are practised, is either heavenly or infernal. The works and deeds of moral and civil life are heavenly, if they are done from heavenly love; because whatever is done from heavenly love is done from the Lord, and whatever is done from the Lord is good; but the deeds and works of moral and civil life are infernal, if they are done from infernal love; for whatever is done from this love,—which is the love of self and the world,—is done from man himself, and whatever is done from man himself is, in itself, evil; because man, viewed in himself, or as to his *proprium, is nothing but evil.*[r]

THAT THE DELIGHTS OF EVERY ONE'S LIFE ARE TURNED AFTER DEATH INTO DELIGHTS WHICH CORRESPOND TO THEM.

485. That the ruling affection or predominant love remains with every one to eternity, was shewn in the preceding chapter; but that the delights of that affection or love are turned into correspondent delights, remains now to be shewn. Correspondent delights are spiritual delights which correspond to natural delights; and that these are turned into spiritual delights in the other world, is evident, because so long as man is in the natural world he is in a terrestrial body, but when he

[r] The *proprium* of man consists in loving himself more than God, and the world more than heaven, and in making light of his neighbour in comparison with himself; thus it consists in the love of self and the world, n. 694, 731, 4317. Man is born into this *proprium*, which is dense evil, n. 210, 215, 731, 874, 875, 876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286 10732. Not only all evil, but also every false, comes from the *proprium* of man, n. 1047, 10283, 10284, 10286. The evils which are from the *proprium* of man, are contempt of others, enmity, hatred, revenge, cruelty, deceit, n. 6667, 7370, 7373, 7374, 9348, 10038, 10742. As the *proprium* of man has rule, the good of love and the truth of faith are either rejected, or suffocated, or perverted, n. 2041, 7491, 7492, 7643, 8487, 10455, 10742; for the *proprium* of man is hell with him, n. 694, 8480; and the good which man does from the *proprium*, is not good, but is in itself evil, n. 8480.

enters the spiritual world, he puts on a spiritual body. That angels are in perfect human form; that men retain the same form after death, and that the bodies with which they are then clothed, are spiritual, may be seen above, n. 73 to 77; and n. 453 to 460; and the nature of the correspondence which subsists between natural things and things spiritual was explained in n. 87 to 115.

486. All the delights of which man is sensible spring from his ruling love, for nothing is delightful to man which he does not love. That which he loves most is therefore supremely delightful; for it amounts to the same thing whether we speak of the ruling love, or of that which is loved above all things. Delights are various, for there are, in general terms, as many delights as there are ruling loves, and therefore as many as there are men, spirits and angels; for the ruling love of one is never in all respects like that of another, and hence it is that no two faces are exactly alike; because the face is an image of the mind, and becomes, in the spiritual world, an image of the ruling love. The specific delights of every individual are also infinitely various, nor is a single delight of any one exactly the same as another, whether we regard those which succeed one another, or those which are simultaneous. Nevertheless all the specific delights of every one refer to his own love, which is his ruling love, for they compose it, and thus make one with it; and in the same manner all delights in general have reference to one universally ruling love. In heaven they refer to the love of the Lord, and in hell to the love of self.

487. The nature and quality of the spiritual delights into which natural delights are turned after death, cannot be understood except from the science of correspondences. This science teaches, in general, that nothing natural can exist without some spiritual correspondent, and it also teaches the specific nature and quality of that which corresponds. By this science, therefore, a man may know his own state after death, if he knows his own love, and understands its relation to that universally ruling love just spoken of, to which all loves have reference; but those who are in the love of self cannot know their ruling love, because they love whatever is their own. They, therefore, call their evils goods, and the falses which favour them, and by which they confirm their evils, they call truths. Nevertheless, they may know their true quality if they are willing, from others who are wise, because such men see what they themselves do not see; but they cannot know it if they are so intoxicated with the love of self, as to reject all teaching. They who are in heavenly love receive instruction, and see the evils into which they were born, when they are betrayed into them; for they discern them by virtue of truths which make evils manifest. Every one is capable of seeing evil and its falses by virtue of

truth derived from good; but no one can see the good and the true from evil, because the falses of evil are darkness and correspond to darkness. They who are in falses derived from evil are therefore like blind men, who cannot see even in the light. They also shun truths as birds of night[s] shun the day, for truths derived from good are light, and likewise correspond to light,—see above, n. 126 to 134,—wherefore they who are in truths derived from good, are *seers* and *men whose eyes are open* to discern the things both of darkness and of light. These truths also have been confirmed by experience. The angels in heaven see and perceive the evils and falses which sometimes arise in themselves, and also the evils and falses which prevail in the spirits in the world of spirits who are connected with the hells; but those spirits themselves are unable to see their own evils and falses. What the good of heavenly love is, what conscience is, what sincerity and justice,—except they are practised for some selfish end,—and what it is to be led by the Lord, they cannot conceive: they affirm, indeed, that there are no such things, and therefore that they are of no value. These observations are made to induce men to examine themselves, and learn from their delights the quality of their love, that they may *foreknow* the state of their own life after death, in proportion as they understand the science of correspondences.

488. In what manner the delights of every one's life are turned after death into delights which correspond to them, may indeed be known from the science of correspondences; but as the existence of that science is not yet generally known, I will illustrate the subject by examples from experience. All those who are in evil, and have confirmed themselves in falses against the truths of the church, and especially those who have rejected the Word, shun the light of heaven, and plunge into places under ground, which appear, from without, to be very dark, and into clefts of rocks where they hide themselves. All this results from correspondence. They love falses and hate truths, and therefore they seek such retreats; for subterranean caverns and clefts of rocks,[t] and also darkness itself, correspond to falses, and light corresponds to truths. Hence it is delightful to them to inhabit

[s] From correspondence *darkness*, when mentioned in the Word, signifies falses, and *thick darkness* the falses of evil, n. 1839, 1860, 7688, 7711. The light of heaven is thick darkness to the evil, n. 1861, 6832, 8197. The inhabitants of hells are said to be *in darkness*, because they are in the falses of evil, n. 3340, 4418, 4531. *The blind*, in the Word, signify those who are in falses, and are not willing to be instructed, n. 2383, 6990.

[t] A *hole* and *the cleft of a rock*, in the Word, signify an obscure and false principle of faith, n. 10582; because *a rock* signifies faith from the Lord, n. 8581, 10580, and *a stone* the truth of faith, n. 114, 643, 1298, 3720, 6426, 8609, 10376.

such places, and undelightful to them to dwell in the open fields. Others who take delight in clandestine and insidious purposes, and in the secret contrivance of deceitful machinations, conduct themselves in a similar manner, for they also inhabit subterranean vaults, and chambers so dark that they cannot even see one another, and there they whisper in each other's ears in corners: for such are the correspondents into which the delight of their love is changed. Again, they who study the sciences with no other end than to acquire the reputation of learning, and who do not cultivate the rational principle by means of them, but from self-conceit take a vain delight in the stores of mere memory, love sandy places, and prefer them to fields and gardens, because sandy places correspond to such studies. They who are learned in the doctrinals of their own church, and of others, but who do not apply them to life, choose rocky places, and dwell there among heaps of stones, shunning cultivated regions, because they dislike them. They who ascribe all things to nature, and also they who ascribe all things to their own prudence, and who by various arts obtain honours and wealth, apply themselves in the other life to the study of magical arts, which are abuses of Divine Order, and find in them the highest delight of their life. They who apply divine truths to promote their own loves, and thus falsify them, love urinous places and scents, because they correspond to the delights of such love.[u] They who are sordidly avaricious, dwell in cellars, and love the filth of swine, and such nidorous exhalations as proceed from undigested substances in the stomach. They who pass their lives in mere pleasure, living delicately, and indulging in the pleasures of the table, so as to account them the highest good of life, love and delight in dunghills and privies in the other life, because mere pleasures are spiritual filth. Such spirits shun places which are clean and free from filth, because they are undelightful to them. They who take delight in adulteries, dwell in the other world in mean and squalid brothels, which they love, while they shun chaste houses, and faint away if they happen to come near them. Nothing is more delightful to them than to break the bonds of marriage. The revengeful who have contracted a savage and cruel nature from their lust of vengeance, love to dwell amongst graves and dead bodies, and are in such hells; and so in other instances.

489. On the other hand, the delights of the life of those who live in the world in heavenly love are turned into corresponding objects, like those in the heavens which exist from the sun of heaven, and from the light of that sun; but the objects which that light presents to view contain within them things divine, which affect the interiors of angelic minds, and at the same time their exteriors which are of the body: and since divine

[u] The defilements of truth correspond to urine, n. 5390.

light, which is the Divine Truth proceeding from the Lord, flows into minds which are opened by heavenly love, therefore it causes the visible presence of such objects as correspond to the delights of their love.—That the visible objects which exist in the heavens correspond to the interiors of the angels, or to those things which are of their faith and love, and thence of their intelligence and wisdom, was shewn in the chapter on Representatives and Appearances in heaven, n. 170 to 176; and in that on the Wisdom of the angels of heaven, n. 265 to 275. Since we have undertaken to confirm this matter by evidence from experience in order to illustrate the truths already deduced from the causes of things, I will adduce some particulars concerning the heavenly delights into which natural delights are changed with those who live in the world under the influence of heavenly love. They who love divine truths and the Word from interior affection, or from the affection of truth itself, dwell in the other life in light, in elevated places, which appear like mountains, bright with the continual glory of heaven; nor have they any idea of darkness like that of night in the world. The climate in which they live is spring-like, while fields and vineyards adorn the prospect, and harvests wave before them. Every thing in their houses is refulgent as if made of precious stones, and when they look through the windows, it is like looking through pure crystal. These are the delightful objects of their sight, but the same things are interiorly delightful from their correspondence with heavenly divine things; for the truths derived from the Word, which they have loved, correspond to crops of corn, vineyards, precious stones, windows, and crystals.[x] They who apply the doctrinals of the church derived from the Word immediately to life, dwell in the inmost heaven, and excel all others in the delight of wisdom; for in every thing which they see they behold things divine. They indeed see the objects, but divine things corresponding to them flow immediately into their minds, and fill them with a blessedness which pervades every sense, while all things seem to laugh, and sport, and live. On this subject see above, n. 270. They who love the sciences, and cultivate their rational principle by means of them, and who thus acquire intelligence, joined to the acknowledgment of a Divine Being, find the pleasures of science, and the delights of reason changed in the other life into spiritual delight, which is

[x] *A crop of ripe corn*, when mentioned in the Word, signifies a state of reception and the increase of truth derived from good, n. 9294. *A standing crop* signifies truth in conception, n. 9146. *Vineyards* signify the spiritual church, and the truths of that church, n. 1069, 9139. *Precious stones* signify the truths of heaven and the church transparent from good, n. 114, 9863, 9865, 9868, 9873, 9905. *A window* signifies the intellectual principle which is of the internal sight, n. 655, 658, 3391.

the delight of the knowledges of good and of truth. They dwell in gardens, ornamented with beds of flowers, and lawns arranged in beautiful compartments, surrounded by rows of trees which form piazzas and walks. The trees and flowers vary every day, and while the entire view excites general delights, the varieties of every particular continually renew them; but since all these objects correspond to things divine, and those who behold them understand the science of correspondences, they are perpetually replenished with new knowledges, which perfect their spiritual rational principle. They are sensible of these delights, because gardens, beds of flowers, lawns, and trees, correspond to sciences, to knowledges, and thence to intelligence.[y] They who ascribe all things to the Divine, and regard nature as being respectively dead, or but the servant of things spiritual, and who confirm themselves in this belief, dwell in heavenly light, which renders every thing before their eyes transparent, and in that transparency they behold innumerable variegations of light, which their internal sight as it were imbibes immediately with a perception of interior delights. The furniture of their houses appears to be composed of diamonds resplendent with similar variegations of light. I have been told, that the walls of their houses also are transparent like crystal, and that floating forms representative of heavenly things appear within them with perpetual variety. Such phenomena exist, because transparency corresponds to an understanding enlightened by the Lord, and free from the shades which originate in faith merely natural, and in the love of natural things. These and an infinitude of other wonders have caused those who have been in heaven, to say that they have seen things "*which eye hath not seen;*" and,—from a perception of divine things flowing thence,—that they have heard things "*which ear hath not heard.*" Again; they who do not deal clandestinely, but wish all their thoughts to be known, as far as is consistent with the duties of civil life, because they think nothing but what is sincere and just from the Divine, appear in heaven with countenances of shining light, in which every affection and every thought are imaged, while their speech and actions are the very forms of their affections. Hence they are loved more than others. When they speak, their faces assume a slight degree of obscurity, but when they have done speaking, the whole series of their discourse appears in the face simultaneously. Every thing around them also assumes such an appearance,—from cor-

[y] *A garden*, *a grove*, and *a paradise*, signify intelligence, n. 100, 108, 3220; and therefore the ancients celebrated holy worship in groves, n. 2722, 4552. *Flowers* and *flower-beds* signify scientific truths and knowledges, n. 9553. *Herbs*, *grasses*, and *grass-plots* signify scientific truths, n. 7571. *Trees* signify perceptions and knowledges, n. 103, 2163, 2682, 2722, 2972, 7692.

respondence with their interiors,—that their representation and signification is clearly perceived. When spirits who delight in clandestine dealings see these ingenuous ones at a distance, they shun them, and appear to themselves to creep away like serpents. They who regard adulteries as detestably wicked, and live in the chaste love of marriage, are above all others in the order and form of heaven after death. Their beauty is, consequently, surpassing, and the flower of their youth endures for ever. The delights of their love are ineffable, and they increase throughout eternity; for all the delights and joys of heaven flow into that love, because it descends from the conjunction of the Lord with heaven and the church, and in a general sense from the conjunction of good and truth; but the conjunction of good and truth is heaven itself both in the aggregate and in every individual angel,—see above, n 366 to 386. No human language can describe their external delights.

These hints on the correspondences of delights with those who are in heavenly love, comprise but a small part of what has been revealed to me.

490. Hence it may be known, that the delights of all men are turned after death into correspondent delights, and that the specific love which is their source, remains to eternity the same; as conjugial love, the love of justice, the love of sincerity, the love of goodness, the love of truth, the love of sciences and knowledges, the love of intelligence and wisdom, and all other loves. Delights flow from them like streams from their fountain, and therefore they also are permanent; but they are elevated to a superior degree, when from natural delights they become spiritual.

CONCERNING THE FIRST STATE OF MAN AFTER DEATH.

491. Man passes through three states after death, before he enters either heaven or hell. The first state is that of his exteriors; the second that of his interiors; and the third that of his preparation. All these states are experienced in the world of spirits; but some spirits do not pass through them, for they are either taken up into heaven, or cast into hell immediately after death. They who are immediately taken up into heaven, were regenerated, and thus already prepared for heaven, in the world. All who are so regenerated and prepared that they only need to cast off natural defilements with the body, are immediately carried by angels to heaven. I have seen some thus translated soon after the hour of death; but they who beneath an outward appearance of goodness have been interiorly malig-

nent, and have thus filled their wickedness with deceit, by using goodness as an instrument of deception, are immediately sent into hell. I have seen some of them sent thither instantly after death. One of the most deceitful was cast in with his head downwards and his feet upwards, and others in different ways. Some spirits are thrown into caverns immediately after death, and are thus separated from those who are in the world of spirits. They are taken out of their dens and sent back to them again alternately. These are they who, under the mask of civility, had dealt maliciously with their neighbour; but the number of these two classes of spirits is small in comparison with that of those who are detained in the world of spirits, and who are there prepared, according to Divine Order, for heaven or for hell.

492. Immediately after death man comes into the first state above mentioned, which is the state of his exteriors; for every man as to his spirit has both interiors and exteriors. The exteriors of the spirit enable him to adapt the body, and especially the face, speech, and manners, to the society in which he lives in the world; but the interiors of the spirit are of his own will and its derivative thought, and these are rarely exhibited in the face, the speech, or the manner; for man is accustomed from infancy to assume the appearance of friendship, benevolence, and sincerity, and to conceal the thoughts of his own will. Hence he contracts outward habits in agreement with moral and civil life, whatever may be his real character internally; and the effect of these habits is, that man scarcely knows anything of his interiors, and thinks nothing about them.

493. The first state of man after death is like his state in the world, because he is still in externals. He has therefore a similar face, similar speech, and a similar disposition, with a similar state of moral and civil life; so that he knows no other than that he is still in the world, except when he adverts to the circumstances which occur to him, and remembers that at his resurrection the angels told him he was then a spirit,—n. 450. Thus the next life is a continuation of the present, and death is but the passage from one to the other.

494. Since the spirit of a man recently departed from the world is of such a nature, he is therefore recognised by his friends, and by those with whom he was acquainted in the world; for spirits recognise others, not only from the face and speech, but also from the sphere of their life when they approach. When any one in the other life thinks of another, he thinks of his face, and at the same time of many circumstances of his life, and when he does this the other becomes present, as if he was sent for or called. This is caused by the general communication of thoughts in the spiritual world, and by the absence of spaces there like those which exist in the natural world,—see above, n. 191 to 199. Hence it is that all spirits on their entrance into

the other life are recognised by their friends, relations, and all those with whom they were ever acquainted; that they converse with them, and afterwards associate together according to the measure of their friendship in the world. I have frequently heard new comers from the world rejoicing at meeting their friends again, and their friends rejoicing with them on their arrival. Married partners frequently meet each other with mutual congratulations, and continue together for a time, longer or shorter according to the degree of delight which attended their living together in the world. If love truly conjugial,—which is the conjunction of minds from heavenly love,—had not joined them together, they are separated after a while; but if their minds were discordant, and they had held each other in aversion interiorly, they burst forth now into open enmity, and sometimes into actual fighting; notwithstanding which they are not separated until they enter the second state, which will be treated of in the next chapter.

495. Since the life of spirits recently deceased is not unlike their life in the natural world, and since they have no previous knowledge of the nature of the life after death, nor of heaven and hell, except what they had learned from the literal sense of the Word and from sermons, therefore after wondering that they are in a body, and in the enjoyment of every sense which they had in the world, and that they see similar objects, they are seized with a desire to know the nature of heaven and hell, and where they are. Their friends therefore instruct them concerning the state of eternal life, conduct them to various places, and introduce them into various companies. Some are taken into cities, gardens, and paradises, and are frequently shewn magnificent structures and beautiful scenes, because such things delight the externals in which they are. They are also by turns led to remember the thoughts which they entertained in the life of the body, concerning the state of the soul after death, and concerning heaven and hell, until they feel indignant that they should have been entirely ignorant on these subjects, and that such ignorance prevails in the church. Almost all of them are anxious to know whether they shall go to heaven, and many believe that they shall, because they led a moral and civil life in the world; not reflecting that both the wicked and the good lead the same life in externals, do good to others in the same manner, go to church, hear sermons, and repeat prayers; neither are they aware that external actions and the externals of worship are of no avail, but the internal principles from which they proceed. Out of thousands there is scarcely one who knows what internal principles are, and that heaven and the church in man consist of those principles. Still fewer are there who know that the quality of external actions depends upon the intentions and thoughts, and the love and faith, by which they

are influenced, and from which they are derived. The great majority of spirits from the Christian world at this day do not comprehend how thinking and willing can be of any consequence, and regard speaking and acting as everything.

496. Good spirits examine them and ascertain their true quality by various methods, for in this first state the wicked speak truths, and do good actions, as well as the good, because—as was said above—they also have led an outwardly moral life; for they lived under regular governments, were subject to laws, sought the reputation of justice and sincerity by their exact observance of civil order, conciliated public favour, and obtained honours and wealth; but evil spirits are especially distinguished from the good by their ready attention to what is said about external things, and their carelessness about internal things, which are the truths and goods of heaven and the church. They hear them, indeed, but they hear inattentively and without gladness. Evil spirits are also distinguished from the good by frequently turning themselves to certain quarters, and by walking in paths which lead to them whenever they are left to themselves. The quarters to which they turn, and the paths in which they walk, are indexes which reveal the quality of the love which leads them.

497. All the spirits who arrive from the world, are indeed connected with some specific society in heaven, or in hell, but only as to their interiors, and these are not manifested so long as they remain in their exteriors; because external things hide and cover things internal, especially with those who are in interior evil. Afterwards, however, they are laid plainly open in the second state, because in that state the interiors are revealed, and the exteriors are laid asleep.

498. The first state of man after death continues, with some, for days, with others for months, and with others for a year; but it seldom endures with any one more than a year; and the duration is determined in every case according to the agreement or disagreement of the interiors and exteriors; for the exteriors and interiors must act in unity, and correspond; because no one in the spiritual world is allowed to think and will in one way, and to speak and act in another. Every one there must be the express image of his own affection or of his own love, and therefore the same outwardly as he is interiorly. The exteriors of every spirit are therefore first uncovered and reduced to order, that they may serve as a corresponding plane for the interiors.

CONCERNING THE SECOND STATE OF MAN AFTER DEATH.

499. The second state of man after death is called the state of his interiors, because he is then let into the interiors which are of his mind, or of the will and thought, while the exteriors, in which he was in his first state, are laid asleep. Every one who observes the life of man,—his conversation and his actions,—must be aware that it is composed of things exterior and things interior; or of exterior and interior thoughts and intentions. Many circumstances prove this. For example; every one who lives in civil society thinks of others according to what he has heard and understood concerning them, either from report or from conversation; and yet he does not speak with them according to his thoughts, but he treats them with civility, even though he believes that they are wicked. Pretenders and flatterers are marked instances of this conduct, for they speak and act in direct opposition to their thought and will. Hypocrites also speak about God, and heaven, and the salvation of souls, and the truths of the church, and their country's good, and their neighbour, as though they were moved by faith and love; when yet in their hearts they entertain other sentiments and love themselves alone. Hence it is evident, that there are two kinds of thought,—the one exterior and the other interior,—and that such persons speak from exterior thought, while their interior thought is widely different; and that these two kinds of thought are separated by a careful guard, lest the interior should flow into the exterior, and become in any manner apparent. Man is so formed by creation, that his interior thought should act in unity with his exterior by correspondence; and this unity is realised in the good, because they think only what is good and speak what they think; but interior thought does not act in unity with exterior thought in the evil, because they think what is evil and speak what is good. With them, therefore, order is inverted, for good is without, and evil within, and thus evil rules over good, like a lord over his slave, that by the semblance of good it may obtain the bad ends which spring from evil love. This object being concealed in the good which they speak and do, it is evident that their good is not good, but is tainted with evil, however goodly it may appear to those who are not aware of the evil within. Not so the good, for with them order is not inverted, but good from interior thought flows into exterior thought, and thence into the speech and actions. This is the order into which man was created, for thus his interiors are in heaven, and in the light of heaven; but the light of heaven is the Divine Truth proceeding from the Lord, which is the Lord Himself in heaven,—n. 126 to 140,—and therefore the good are led by the Lord. These observations are made in order to prove that every man has interior thought and exterior thought, and

that they are distinct from each other. When thought is mentioned, will also is meant, for all thought is from will, since without the will it is impossible to think. From these considerations the relations of man's exteriors and interiors may be clearly understood.

500. When we speak of will and thought, the will means also affection and love, and all the delight and pleasure which spring from them, because affection and love have reference to the will as their subject;—for what a man wills, he loves, and feels to be delightful and pleasurable; and, conversely, what a man loves, and feels to be delightful and pleasurable, he also wills:—and by the thought is meant every thing by which man confirms his affection or love; for thought is nothing but the form of the will, or the medium by which what a man wills may appear in the light. This form is produced by various rational analyses, which derive their origin from the spiritual world, and belong properly to the spirit of man.

501. It is very important to remember that the quality of man is determined by his interiors alone, and not by his exteriors separate from his interiors; because the interiors are of the spirit, and the life of man is the life of his spirit, for the body lives from the spirit. Hence therefore the quality of man as determined by his interiors, remains to eternity the same; but since the exteriors belong also to the body, they are separated after death, and whatever is derived from them, and adheres to the spirit, is laid asleep, and serves only as a plane for the interiors, as was shewn above, in treating of the memory of man which remains after death. Thus it is evident what really belongs to man, and what is not truly his own; namely, that with the wicked nothing of the exterior thought from which they speak, or of the exterior will from which they act, is truly their own, but those things only which are of their interior thought and will.

502. When the first state is passed through, which is the state of the exteriors, treated of in the preceding chapter, the man, now a spirit, is let into the state of his interiors, or into the state of the interior will and consequent thought, in which he was in the world when, left to himself, he thought freely and without restraint. He falls into this state without being aware of it, the same as he does in the world, when he withdraws the thought which is nearest to speech, and from which speech is derived, towards his interior thought, and abides in it. When therefore the man, now a spirit, is in this state, he is in himself, and in his very life; for to think freely from his own real affection is the very life of man, and is the man himself.

503. When a spirit is in this state he thinks from his true will, and consequently from his real affection or love, so that his thought makes one with his will; and the oneness is so per-

fect that the spirit appears not so much to think as to will. It is nearly the same when he speaks, except that he then feels some degree of fear, lest the thoughts of his will should go forth naked. This reserve is a habit of the will itself contracted by social intercourse in the world.

504. All men, without exception, are let into this state after death, because it is the genuine state of their spirits; but the former state is like that which they put on in company, and is not their real state. That this state which is the state of the exteriors, in which man is immediately after death, as was shewn in the preceding chapter, is not his true state, may be proved by many considerations; for example, that spirits not only think, but also speak, from their own affection; for their speech proceeds from their affection, as was shewn in the chapter concerning the speech of angels, n. 234 to 245. Man also thinks in the same manner in the world, when he thinks within himself, for then he does not think from the speech of his body; but he sees ideas themselves, and they are so numerous that more are visible in a moment than he can utter in half an hour. That the state of man when he is in his exteriors is not properly his own nor therefore the real state of his spirit, is evident, because when he is in company in the world, he speaks according to the laws of moral and civil life, and his interior thought governs the exterior, as one person governs another, to prevent it from transgressing the limits of decorum and good manners. And further; when a man thinks within himself, he also considers how he must speak and act in order to please, to obtain friendship, goodwill, and favour, even though it be by means foreign to his natural disposition and opposed to the dictates of his own free will. Hence it is evident, that the state of his interiors into which the spirit is let, is his real state, and that it was so even when he lived as a man in the world.

505. When a spirit is in the state of his interiors, it manifestly appears of what quality the man was in himself during his life in the world, because he then acts from his selfhood. If he were interiorly principled in good during his life in the world, he now acts rationally and wisely; more wisely indeed than he did in the world; because he is released from all connexion with the body, and therefore from his connexion with earthly things, which obscured and cast a cloud over his wisdom; but if he were principled in evil during his life in the world, he now acts foolishly and insanely; more insanely, indeed, than he did in the world, because he is now free, and unrestrained. When he lived in the world, he was sane in externals, and thus assumed the appearance of a rational man; but when external things are taken away from him, his insanities are revealed. A bad man, who puts on the semblance of good, may be compared to a vessel exteriorly bright and polished, and covered with a lid,

but in which is concealed every kind of filth; according to the Lord's declaration, "*Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness,*" Matt. xxiii. 27.

506. All who lived in good in the world, and acted from conscience,—as is the case with those who acknowledge a Divine Being and love divine truths, and more especially with those who apply them to life,—appear to themselves, when let into the state of their interiors, as though they were awakened out of sleep; or as though they had passed from shade into light. They also think from the light of heaven, thus from interior wisdom; and they act from good, thus from interior affection; while heaven itself flows into their thoughts and affections with an interior blessedness and delight, of which before they knew nothing; for now they have communication with the angels of heaven. Now also they acknowledge the Lord, and worship Him from their very life; for they are in their own proper life when they are in the state of their interiors, as was said just above, n. 505. They acknowledge and worship the Lord from freedom, because freedom is of interior affection; and thus they recede from external sanctity and come into that internal sanctity, in which sincere worship truly consists. Such is the state of those who led a Christian life in the world, according to the commandments delivered in the Word; but the state of those who lived in evil, who had no conscience, and who therefore denied a Divine Being, is diametrically opposite. All who live in evil, interiorly deny a Divine Being, how much soever they may imagine when they are in externals that they do not deny but acknowledge Him; for *to acknowledge a Divine Being, and to live wickedly, are opposites.* When such men come into the state of their interiors in the other life, they appear infatuated, for both in their speech and actions their evil lusts burst forth into all kinds of excesses; such as contempt of others, mockery, railing, hatred, revenge, and deceitful plots, which some of them contrive with so much cunning and malice, that it appears incredible that such things should exist in any man. These evils are extant now, because they are now in a state to act freely according to the thoughts of their will; for they are separated from exterior things, which restrained and checked them in the world. In a word, they are destitute of rationality, because the rational faculty which they possessed in the world did not reside in their interiors, but in their exteriors, although they appeared to themselves to be wiser than others. In this second state, therefore, those who are of such a character are occasionally remitted for a short time into the state of their exteriors, and into the remembrance of their actions when they were in the state of their interiors; and some are then ashamed, and acknowledge that they have been insane; but some have no

shame; while others are indignant because they are not allowed to remain continually in the state of their exteriors; but it is shewn to them what they would be if they were continually in that state, and that they would indulge in the same evils clandestinely, seducing the simple in heart and faith by appearances of goodness, sincerity, and justice, until they utterly destroyed themselves; for their exteriors would burn at length with the fire which rages in their interiors, and their whole life would be consumed.

507. When spirits are in this second state, it appears without disguise what they really were when they were in the world; for they publish every thing which they had done or said in secret, because external things no longer restrain them. They therefore say similar things openly, and try to do similar things publicly, without any of that regard for their reputation which influenced them in the world. They are also let into many states of their evils, that angels and good spirits may see their true quality; and thus hidden things are laid open, and secret things are uncovered, according to the Lord's words, "*There is nothing covered that shall not be revealed; neither hid that shall not be known. Therefore whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house tops,*" Luke xii. 2, 3. And again: "*I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgment,*" Matt. xii. 36.

508. The quality of the wicked in this state, cannot be described in a few words, because every one of them is insane according to his lusts, and these are various: I shall therefore only adduce some specific cases, from which a conclusion may be formed respecting the rest. They who loved themselves above all things, and sought merely their own honour in the discharge of the duties of their office or employment; and who performed uses, not for their own sake and from the delight of use, but for the sake of reputation, that they might be esteemed more worthy than others, and thus enjoy the fame of their own honour, are more stupid, in this second state, than any others; for in proportion as any one loves himself, he is removed from heaven, and in proportion as he is removed from heaven, he is also removed from wisdom. They who were distinguished by self-love, and by craftiness in the world, and who raised themselves to honours by artful practices, consociate with the worst of spirits, and learn magical arts, which are abuses of Divine Order, by which they injure and infest all who do not pay them honour. They lay snares for them, cherish hatred against them, burn to be revenged upon them, and desire with raging lust to signalize their cruelty upon all who do not submit to them; and they rush into the actual perpetration of all these enor-

mities in proportion as their wicked crew are willing to assist them. At length they consider within themselves how they may climb up into heaven and destroy it, or be worshipped there as gods. Such are the excesses of their madness. Roman Catholics who are of this character are more insane than the rest, for they are possessed with the notion that heaven and hell are subject to their power, and that they are able to remit sins at pleasure. They arrogate to themselves every divine attribute, and even call themselves Christ; and their persuasion that all this is true is so strong, that wherever it flows-in, the mind is disturbed, and a painful darkness ensues. These spirits are much alike in both states, but in the second they are destitute of rationality. Concerning their insanities, and their lot after they have passed through this state, some particulars are related in the small treatise CONCERNING THE LAST JUDGMENT AND THE DESTRUCTION OF BABYLON. They who ascribe creation to *nature*, and thence in heart deny a Divine Being, and consequently all things of the church and of heaven, consociate with their like in this state, call every one a god who excels in cunning, and worship him with divine honours. I have seen some of them assembled together and offering worship to a magician; debating about *nature*, and conducting themselves as irrationally as if they were beasts in a human form; yet amongst these were some who had been exalted to posts of dignity in the world, and who had the reputation of learning and wisdom; and so in other instances. From these few examples it may be concluded, what is the quality of those whose interiors, which are of the mind, are closed towards heaven, as is the case with all who have not received any influx from heaven through the acknowledgment of a Divine Being, and through a life of faith. Every one may judge from himself what he would be if he were of such a character, and were at liberty to act without fear of the law, or of the loss of life, or of injury to his reputation, or of the forfeiture of honour, or of gain, or of the pleasures which are derived from them; nevertheless the insanity of such spirits is restrained by the Lord, so as to prevent it from rushing beyond the limits of use; for *some* use is performed by every one even of this character. Good spirits see in them what evil is, what is its nature, and what man would be if he were not led by the Lord. It is also one of their uses to collect together all spirits who are like themselves, and to separate them from the good. It is also a use that the truths and goods which the wicked have simulated, should be taken away from them, and that they should be brought into the evils of their own life, and into the falses of those evils and thus be prepared for hell; for no one goes to hell until he is in his own evil and its falses, because it is not allowable there for any one to have a divided mind, or to think and speak one

thing and to will another. Every evil spirit there must think what is false derived from evil, and speak from that false; but still his thought and speech are both from the will, and therefore from his own love with its delight and pleasure, precisely as they were in the world, when he thought in his spirit, or in himself, when under the influence of interior affection. The reason is, because the will is the man himself, and not the thought, excepting so far as it partakes of the will; and the will is man's very nature or disposition, so that to be let into his will is to be let into his true nature or disposition, and also into his own life; for man acquires a nature according to his life, and remains after death of the same quality as the nature which he acquired by life in the world. This quality can no longer be amended or changed in the wicked after death, either by means of thought or of the understanding of truth.

509. In this second state evil spirits rush headlong into crimes of every kind, and are therefore frequently and grievously punished. Punishments in the world of spirits are of many kinds, nor is there any respect of persons there, whether the culprit had been a servant in the world or a king; for every evil brings its own punishment along with it,—since evil and punishment are joined together,—and therefore he who is in evil is also in the punishment of evil; but still *no one there suffers punishment for crimes which he committed in the world.* He is punished only for the crimes which he does then. There is however no *actual difference,* whether it be said that the wicked are punished for their crimes in the world, or for those which they commit in the other life; because *every one, after death, returns into his own life, and thus into similar evils;* for the quality of the spirit remains the same,—see n. 470 to 484; and evil spirits are punished, because in this state the fear of punishment is the only means by which their evils can be subdued. Neither exhortation, nor instruction, nor fear of the law, nor loss of reputation, are of any avail; because the spirit now acts from his own nature, which can neither be restrained nor broken except by punishments; but good spirits are never punished, although they committed sins in the world, *because their evils do not return.* It has also been revealed to me that their evils are of another kind or nature; that they are not done from any purpose contrary to the truth, nor from an evil heart, but from the evil which they receive hereditarily from their parents; and that they fall into sin through the snare of blind delight, when they are in externals separate from internals.

510. Every one comes into his own society in which his spirit was while he lived in the world; for every man as to his spirit is conjoined with some society either of heaven or of hell. A wicked man is conjoined with a society of hell, and a good man with a society of heaven; and that every one returns to

his own society after death, may be seen at n. 438. The spirit is brought to this society by successive steps, and at length actually enters within it. When an evil spirit is in the state of his interiors, he is turned by degrees towards his own society, and at length directly to it, before this state is completed; and then he casts himself into the hell which is inhabited by his like; and when he casts himself down he appears like one falling headlong with his feet upwards. This appearance arises from his inversion of order, by loving infernal things and rejecting heavenly things. Some evil spirits, in this second state, enter the hells, and come out of them again; but these do not appear to fall headlong, as they do when they are fully vastated. The very society in which they were as to their spirits when they were in the world, is also shewn to them when they are in the state of their exteriors, that they may know they were in hell even during the life of the body; but still they were not in a similar state with those who are in the hell itself, but in a state like that of those who are in the world of spirits; and concerning this state, as compared with the state of those who are in hell, more will be said shortly.

511. The separation of evil spirits from good spirits is effected in this second state, for in the first state they remain together; because while a spirit is in his externals he is as he was in the world, where the evil associate with the good, and the good with the evil; but it is otherwise when he is brought into his interiors, and left to his own nature or will. The separation of the good from the evil is effected in various ways. They are usually led to the societies with which they were in communication by good thoughts and affections in their first state, and consequently to those which had been induced by external appearances to believe that they were not evil. In most cases they are led round an extensive circle, and their true character is shewn to the good spirits in every part of it. On the bare view of them good spirits then turn themselves away, and as they turn away, the evil spirits themselves avert their faces from them, and look towards the quarter where the infernal society is which they are about to enter. Many other methods of separation might be mentioned.

CONCERNING THE THIRD STATE OF MAN AFTER DEATH, WHICH IS THE STATE OF INSTRUCTION PROVIDED FOR THOSE WHO GO TO HEAVEN.

512. The third state of man or of man's spirit after death, is a state of instruction. This state is provided for those who go to heaven and become angels; but not for those who go to hell,

because they cannot be instructed. *Their* second state therefore is also their *third,* and it ends in their being altogether turned to their own love, and thus towards that society of hell which is in the same love. When this takes place, they think and will from that love; and since that love is infernal, they will nothing but what is evil, and think nothing but what is false, for these things are their delights, because they are the objects of their love. For the same reason they reject every thing good and true, which they had before assumed as the means of obtaining the ends of their love; but the good are brought from the second state into the third, which is a state of preparation for heaven by means of instruction; for no one can be prepared for heaven except by the knowledges of good and truth, that is, except by instruction; because no one can know what spiritual good and truth are, nor the nature of their opposites, evil and the false, unless he is instructed. What civil and moral good and truth are, which are called justice and sincerity, may be known in the world; because civil laws teach justice, and social intercourse leads man to live according to moral law, which refers throughout to sincerity and rectitude; but spiritual good and truth are not learned from the world, but from heaven. They may indeed be known from the Word, and from the doctrine of the church derived from the Word, but still they cannot flow into the life unless man be in heaven as to the interiors which are of his mind; and man is in heaven when he acknowledges a Divine Being, and at the same time acts justly and sincerely from the conviction that he ought to do so because it is required in the Word; for then his justice and sincerity proceed from reverence to the Divine, and not from regard to himself and the world. No one can act thus unless he is first instructed that there is a God; that there is a heaven and a hell; that there is a life after death; that man ought to love God above all things, and his neighbour as himself; and that whatever is revealed in the Word ought to be believed, because the Word is divine. Without the knowledge and acknowledgment of these truths man cannot think spiritually; and if he does not think about them he cannot will them; for a man cannot think about what he does not know, and what he cannot think of he cannot will. When therefore man wills these truths, heaven, that is, the Lord through heaven, flows into his life; for He flows into the will and through the will into the thought, and through both into life; and all the life of man is from thought and will. Hence it is evident that spiritual good and truth are not learned from the world, but from heaven, and that no one can be prepared for heaven but by means of instruction. The Lord instructs every one in proportion as He flows into his life; for in that proportion He enkindles in his will the love of knowing truths, and enlightens his under-

standing to discern them. When these effects take place, the interiors of man are opened in a corresponding degree; heaven is implanted in them; and a divine and heavenly principle flows into the sincerity of moral life, and into the justice of civil life, by virtue of which they become spiritual; for then man acts sincerely and justly from the Divine, because for the sake of the Divine. The sincerity and justice of moral and civil life, which flow from this source are effects of spiritual life; and effects derive all their quality from their efficient cause; for such as the cause is such is the effect.

513. Instruction is given by the angels of many societies, but especially by those who are in the northern and southern quarters, because they are distinguished by intelligence and wisdom derived from the knowledges of good and truth. The places of instruction are towards the north, and are of various kinds, arranged and distinguished according to the genera and species of heavenly goods, in order that every one may be instructed according to his peculiar genius and faculty of reception; and they extend in all directions there to a considerable distance. The good spirits who are to be instructed are led thither by the Lord, when they have passed through their second state in the world of spirits, but not all; for they who are instructed in the world, are there also prepared by the Lord for heaven, and are taken to heaven by another way. Some of these go thither immediately after death; some after a short stay with good spirits, amongst whom the grossness of thought and affection, which they had contracted from honours and riches in the world, are removed, and thus they are purified; and some are first removed to certain places under the soles of the feet, called the lower earth, where they are vastated. They undergo grievous sufferings there who have confirmed themselves in falses, and yet have led a good life; because when falses are confirmed, they inhere most tenaciously, and truths can neither be seen nor received until they are dispersed: but concerning *vastations* and the various modes in which they are effected, the reader is referred to numerous passages in the ARCANA CŒLESTIA, from which extracts are subjoined in the notes below.[z]

[z] Vastations are effected in the other life, that is, that they who come thither from the world are vastated, n. 698, 7122, 7474, 9793. The well disposed are vastated as to falses, and the ill disposed as to truths, n. 7474, 7541, 7542. With the well disposed vastations are also effected in order to put off earthly and worldly things, which they had contracted whilst they lived in the world, n. 7186, 9763; that evils and falses may be removed, and thus a place prepared for the influx of goods and truths out of heaven from the Lord, together with the faculty of receiving them, n. 7122, 9331; for they cannot be elevated into heaven until such things are removed, because they oppose and do not agree with heavenly things, n. 6928, 7122, 7186,

514. All who are in places of instruction dwell in distinct classes; for every one of them is interiorly connected with the society of heaven which he is soon to enter; and since the societies of heaven are arranged according to the form of heaven, —see above, n. 200 to 212,—so also are the places where instruction is given. When they are seen from heaven they appear like heaven itself in a lesser form, extending lengthwise from east to west, and in breadth from south to north; but their breadth is less to all appearance than their length. The general arrangement is in this manner. In front are those who died when they were infants, and who have been educated in heaven to the period of early youth. After completing the state of infancy with their instructresses there, they are brought hither by the Lord and instructed. Behind these are the places where they are instructed who died adults, and who were in the affection of truth from the good of life while they were in the world. Behind these are the followers of Mahomet who led a moral life in the world, acknowledged one Divine Being, and believed the Lord to be the Great Prophet. When they withdraw from Mahomet, because he is not able to help them, they approach the Lord, worship Him, acknowledge His divinity, and are then instructed in the Christian religion. Behind these, more towards the north, are places of instruction for Gentiles, who led a good life in the world in conformity with their religion, and thence acquired a species of conscience which impels

7541, 7542, 9763; and therefore they who are to be elevated into heaven are prepared in this manner, n. 4728, 7090. It is dangerous to come into heaven without preparation, n. 537, 538. Concerning the state of illustration and joy, experienced by those who come out of vastation, and are elevated into heaven; and concerning their reception there, n. 2699, 2701, 2704. The region where vastations are effected, is called the lower earth, n. 4728, 7090, and is under the soles of the feet surrounded by the hells; its quality described, n. 4940 to 4951, 7090; from experience, n. 699. What the hells are, which infest and vastate more than the rest, n. 7317, 7502, 7545. They who have infested and vastated the well disposed, are afterwards afraid of them, shun them, and hold them in aversion, n. 7768. These infestations and vastations are effected in different manners according to the adherence of evils and falses, and they continue according to their quality and quantity, n. 1106 to 1113. Some are willing to be vastated, n. 1107. Some are vastated by fears, n. 4942; some by infestations from their own evils which they had done in the world, and from their own falses which they had thought in the world, whence come anxieties and pangs of conscience, n. 1106; some by spiritual captivity, which is ignorance and interception of truth conjoined with the desire of knowing truths, n. 1109, 2694; some by sleep, and some by a middle state between wakefulness and sleep, n. 1108. They who have placed merit in works, appear to themselves to cut wood, n. 1110. Others in other ways, with much variety, n. 699.

them to act justly and uprightly, not so much in obedience to the laws of their country, as to the laws of religion, which they believe ought to be kept holy, and inviolate. All these, when instructed, are easily led to acknowledge the Lord, because it is impressed on their hearts that God is not invisible, but visible under a human form. These are more numerous than all the rest, and the best of them are from Africa.

515. All are not instructed in the same manner, nor by angels of similar heavenly societies. They who have been educated in heaven from infancy, are instructed by angels of the interior heavens; because they have not imbibed falses from false principles of religion, nor defiled their spiritual life by gross principles resulting from honours and riches in the world. They who die at an adult age, are for the most part instructed by angels of the ultimate heaven; because those angels are more suited to them than the angels of the interior heavens, who are in interior wisdom which they cannot yet receive; but Mahometans are instructed by angels who were once of the same religion, and were converted to Christianity. Gentiles, also, are instructed by angels who were once Gentiles.

516. All this instruction is conveyed by means of doctrine derived from the Word, and not by means of the Word without doctrine. Christians are instructed from the doctrine received in heaven, which is in perfect agreement with the internal sense of the Word. Mahometans and Gentiles are instructed by means of doctrines adapted to their apprehension, which differ from the doctrine of heaven only in this, that they teach spiritual life through moral life, in agreement with the good tenets of the religion from which they had formed their life in the world.

517. Instruction in heaven differs from instruction on earth in this respect, that knowledges are not committed to memory, but to life; for *the memory of spirits is in their life,* because they receive and imbibe every thing which agrees with their life, and do not receive, much less imbibe, anything which does not agree with it; for spirits are affections, and are in a human form corresponding to them. Hence therefore they are continually inspired with the affection of truth for the sake of the uses of life; for the Lord provides that every one should love the uses which are suited to his peculiar disposition, and that love is exalted by the hope of becoming an angel; but since all the uses of heaven have reference to the common use, which is the good of the Lord's kingdom,—for that kingdom is their country,—and since all particular and individual uses are excellent in proportion as they relate more nearly and more fully to that common use, therefore all particular and individual uses, which are innumerable, are good and heavenly. The affection of truth is therefore conjoined in every one with the affection of use, so

intimately that they act as one, and thus truth is implanted in use, and the truths which are learnt are truths of use. In this manner angelic spirits are instructed, and prepared for heaven. The affection of truth which regards use is insinuated by various means, which are for the most part unknown in the world, and of which representatives of uses are the chief. These representatives are produced in the spiritual world in a thousand ways, and excite delights and pleasantnesses which penetrate the spirit from the interiors, which are of his mind, to the exteriors which are of his body, and thus affect the whole man. Hence he becomes, as it were, his own use; and therefore when he enters his own society, into which he is initiated by this course of instruction, he is in his own life when he is fulfilling his own use.[a] From these considerations it is evident, that knowledges, which are external truths, do not introduce any one to heaven, but life itself, the life of use, implanted by means of knowledges.

518. Some spirits from their previous conceptions in the world, had persuaded themselves that they should go to heaven, and be received before others, because they were men of learning, and possessed a large stock of knowledge derived from the Word, and from the doctrines of their churches. They therefore believed that they were wise, and that they were meant by those of whom it is said, "*they shall shine like the brightness of the firmament, and as the stars,*" Dan. chap. xii. 3; but they were examined in order to ascertain whether their knowledges were in the memory, or in the life; and those who were in the genuine affection of truth,—which is the love of truth for the sake of uses, unconnected with corporeal and worldly ends, and therefore spiritual,—were received into heaven after they had been instructed, and it was then given them to know that it is the Divine Truth which shines in heaven; for Divine Truth is the light of heaven, and it is embodied in use, which is a plane by which the rays of that light are received and reflected with a variety of splendour; but they whose knowledges were only in the memory, and who had merely acquired the faculty of reasoning about truths, and of confirming whatever notions they had taken up as first principles, were in no light of heaven, although they believed, from the vain conceit which usually ac-

[a] Every good has its delight and also its quality, from uses, and according to uses, and therefore such as the use is, such is the good, n 3049, 4984, 7038. Angelic life consists in the goods of love and charity, and thus in performing uses, n. 454; for nothing appertaining to man is regarded by the Lord, and thence by angels, but ends, which are uses, n. 1317, 1645, 5949. The Lord's kingdom is a kingdom of uses, n. 454, 696, 1103, 3645, 4054, 7038, and to serve the Lord is to perform uses, n. 7038. Man has a quality according to the quality of the uses which he performs, n. 1568, 3570, 4054, 6571, 6935, 6938, 10284.

companies such intelligence, that they were more learned than others, and should therefore go to heaven, and be served by angels. In order to rescue them from their infatuated faith, they were taken up to the first or ultimate heaven, that they might enter some angelic society; but in the very entrance, their eyes began to be darkened by the influx of the light of heaven, their understandings were confused, and at length they panted for breath as though they were dying. The heat of heaven, also, which is heavenly love, smote them with inward torture, and therefore they were taken down again, and instructed that knowledges do not make an angel, but the life which is acquired by them; because knowledges, regarded in themselves, are out of heaven, but the life acquired by them is in heaven.

519. After spirits have been prepared for heaven by means of instruction, in the places above mentioned,—which is effected in a short time, because they are in spiritual ideas, which comprehend many things at once,—they are clothed with angelic garments, which for the most part are white like fine linen, and brought to the way which leads upwards towards heaven; and then they are delivered to the angels who guard the way: afterwards they are received by other angels, and introduced into various societies, where they meet with many gratifications; and lastly, every one is guided to his own society by the Lord. This is effected by leading them through various ways, which sometimes wind about intricately, and are not known to any angel, but to the Lord alone. When they enter their own society, their interiors are opened, and since they are like the interiors of the angels who are in that society, they are therefore immediately acknowledged and received with joy.

520. A remarkable circumstance may also be mentioned concerning the ways by which novitiate angels ascend from the places of instruction and are introduced into heaven. There are eight of them, two from each place of instruction, one of which ascends towards the east, and the other towards the west. They who go to the Lord's celestial kingdom, are introduced by the eastern way; but those who go to the spiritual kingdom, are introduced by the western way. The four ways which lead to the Lord's celestial kingdom, appear to be adorned with olive-trees and fruit-trees of various kinds; but those which lead to His spiritual kingdom, with vines and laurels. This originates in correspondence; because vines and laurels correspond to the affection of truth and its uses; whilst olive and fruit trees correspond to the affection of good and its uses.

THAT NO ONE GOES TO HEAVEN BY AN ACT OF UNCONDITIONAL MERCY.

521. They who are not instructed concerning heaven, and the way to heaven, and the life of heaven in man, suppose that entrance into heaven is the gift of free mercy to those who have faith, and for whom the Lord intercedes. They therefore believe that admission is granted by mere favour, and that all men without exception might be saved if it were the Lord's pleasure. Some even go farther and imagine, that all who are in hell might be saved also; but this only proves their entire ignorance of the true nature of man, namely, that he is altogether such as his life is; that his life is such as his love is, not only as to the interiors which are of the will and understanding, but as to the exteriors which are of the body; that the corporeal frame is only an external form, in which the interiors are manifested as a cause in its effect, and therefore that the whole man is his own love,—see above, n. 363. Neither do such men know, that the body does not live of itself, but from its spirit; that the spirit of man is his affection itself, and that the spiritual body is nothing but his affection in a human form, which appears openly after death,—see above, n. 453 to 460. So long as these truths are unknown, man may be induced to believe, that salvation is an unconditional act of the Lord's good pleasure, which is called mercy and grace.

522. It is therefore expedient to define what the Divine Mercy is. Divine Mercy is the pure mercy of the Lord which seeks the salvation of the whole human race. It is continually present with every man for this end, and never recedes from him, so that every one is saved who can be saved; but no one can be saved except by divine means, which are revealed by the Lord in the Word. Divine means are what are called divine truths, and divine truths teach man how to live in order to be saved. By them the Lord leads man to heaven, and implants the life of heaven within him, and this He does with all; but the life of heaven cannot be implanted in any one unless he abstains from evil, because evil opposes. So far therefore as man abstains from evil, the Lord leads him by divine means out of pure mercy, from infancy to the end of life in the world, and afterwards to eternity. *This is the Divine Mercy,* and hence it is evident that the Lord's mercy is pure mercy, and that it is not immediate or unconditional mercy which might save all by mere good pleasure, let their life be what it may.

523. The Lord never acts contrary to order, because He is Order itself. The Divine Truth proceeding from the Lord makes order, and divine truths are the laws of order, according to which the Lord leads man. To save man therefore by immediate mercy is contrary to Divine Order, and what is contrary to

Divine Order is contrary to the Divine Being Himself. Divine Order is heaven with man, but man has perverted that order in himself by a life contrary to its laws, which are divine truths; yet the Lord brings him back again out of pure mercy, by means of the laws of order; and in proportion as he is brought back, he receives heaven within him; and he who has heaven within him goes to heaven after death. Hence again it is evident, that the Divine Mercy of the Lord is pure mercy, but not immediate mercy.[b]

524. If man could be saved by immediate mercy, all would be saved, even the inhabitants of hell, and hell itself would not exist; because the Lord is Mercy Itself, Love Itself, and Good Itself. To say that He is able to save all immediately, and yet that he does not save them, is to speak contrary to His Divine Nature, because it is known from the Word that the Lord wills the salvation of all, and the damnation of no one.

525. The major part of those who enter the other life from the Christian world, carry with them the belief that they are to be saved by immediate mercy; for they implore that mercy, and on examination they are found to imagine that mere admission into heaven would enable them to dwell there, and enter into the fruition of heavenly joys. These conceits arise from their ignorance of the nature of heaven, and of heavenly joy;

[b] The Divine Truth proceeding from the Lord is the source of order, and the Divine Good is the essential of order, n. 1728, 2258, 8700, 8988; and hence the Lord is order, n. 1919, 2011, 5110, 5703, 10336, 10619. Divine truths are the laws of order, n. 2447, 7995. The universal heaven is arranged by the Lord according to His divine order, n. 3038, 7211, 9128, 9338, 10125, 10151, 10157; and hence the form of heaven is a form according to divine order, n. 4040 to 4043, 6607, 9877. In proportion as man lives according to order, and is thus principled in good according to divine truths, he receives heaven in himself, n. 4839; for man is the being into whom are collated all things of divine order, and from creation he is divine order in form, because he is its recipient, n. 4219, 4220, 4223, 4523, 4524, 5114, 5368, 6013, 6057, 6605, 6626, 9706, 10156, 10472. Man is not born into goodness and truth, but into evil and the false; that is, he is not born into divine order, but into its opposite, and for this reason he is born into mere ignorance, and must afterwards be born again or regenerated, by divine truths from the Lord, that he may be brought back into order, n. 1047, 2307, 2308, 3518, 3812, 8480, 8550, 10283, 10284, 10286, 10731. When the Lord forms man anew, that is, regenerates him, He arranges all things appertaining to him according to order, which is the form of heaven, n. 5700, 6690, 9931, 10303. Evils and falses are contrary to order, but still, they who are in them are ruled by the Lord, not, indeed, according to order, but from order, n. 4839, 7877, 10778. It is impossible for a man, who lives in evils, to be saved by mercy alone, because this is contrary to divine order, n. 8700.

and therefore they are told, that heaven is not denied to any one by the Lord, and that they may enter if they wish it, and stay there as long as they please. They who then desire it are admitted, but as soon as they arrive at the very threshold they are seized with such anguish of heart from breathing heavenly heat,—which is the love in which the angels are,—and from the influx of heavenly light which is the Divine Truth, —that they feel infernal torment instead of heavenly joy, and throw themselves headlong down; and thus they are instructed by actual experience, that no one can be admitted to the enjoyment of heaven from immediate mercy.

526. I have occasionally conversed on this subject with angels, and told them "that when the majority of those who live in evils in the world talk with others concerning heaven and eternal life, they express no other idea of entrance into heaven than that it consists in admission from mere mercy; and that this belief is more especially prevalent amongst those who make faith the only medium of salvation; for they pay no regard to a life consistent with the primary principles of religion, nor to the works of love which constitute that life, nor consequently to any other means by which the Lord implants heaven in man, and renders him receptive of heavenly joys; and since they thus reject every actual means of preparation for heaven, they lay it down as an axiom necessarily flowing from their principles, that man goes to heaven from mercy alone, and that God the Father is moved to be merciful by the intercession of the Son." The angels replied, "We are aware that such a tenet must follow of necessity from the assumption that man is saved by faith alone, and that since this dogma,—the head of all the rest,—is not true, it shuts out the light of heaven, and is the source of the ignorance which prevails in the church at this day, concerning the Lord, and heaven, and the life after death, and heavenly joy, and the essence of love and charity, and in general concerning good and its conjunction with truth, and consequently concerning the life of man, its origin and its quality. Hence therefore it is not known that the quality of man's life is derived not from thought, but from will and consequent action; that thought contributes only so far as it partakes of the will, and thus that faith also gives no quality to the life excepting in proportion as it is grounded in love." The angels grieve at the thought, that those who believe in salvation by faith alone are not aware that *faith cannot exist alone*, because faith without its origin, which is love, is merely *science*. Some indeed add to it a kind of persuasion which has the semblance of faith,—see above, n. 482,—but that persuasion is not within man's life, but out of it, for it is separated from the man if it does not cohere with his love. They say further, "that they who are confirmed in the belief that

faith alone is the essential medium of salvation in man, cannot do otherwise than believe in immediate mercy; because they perceive by natural light, and see from actual experience, that faith alone does not make the life of man, since they who lead evil lives can think in the same manner as the good, and induce upon themselves the same persuasion." This very circumstance, indeed, occasions the belief that the wicked can be saved as well as the good, provided only that they speak with confidence at the hour of death concerning the Lord's intercession and the mercy which it procures. The angels declared "that they had never seen any one received into heaven by an act of immediate mercy who had lived an evil life, whatever he might have said in the world from that trust or confidence, which is understood in an eminent sense by faith." When they were asked whether Abraham, Isaac, Jacob, David, and the Apostles, were not received into heaven from immediate mercy, they replied, "Not one of them;" and said "that every one of them was received according to his life in the world; that they knew where they were; that they are not more highly esteemed there than others; that such honourable mention is made of them in the Word, because in the internal sense they denote the Lord; that Abraham, Isaac, and Jacob, denote the Lord as to His Divine and His Divine human; and David the Lord as to His Divine Royalty; that the Apostles denote the Lord as to divine truths; that angels have no perception whatever of all these persons when the Word is read by man, because their names do not enter into heaven, but that in their stead they have a perception of the Lord in the several aspects just recited; and that therefore in the Word which is in heaven,—see above, n. 259,—they are nowhere mentioned, because that Word is the internal sense of the Word which is in the world.[c]"

527. Ample experience enables me to testify, that it is im-

[c] *Abraham*, *Isaac*, and *Jacob*, in the internal sense of the Word, denote the Lord as to the Essential Divinity and the Divine Humanity, n. 1893, 4615, 6098, 6185, 6276, 6804, 6847. Abraham is unknown in heaven, n. 1834, 1876, 3229. By *David* is meant the Lord as to His Divine Royalty, n. 1888, 9954. The *twelve apostles* represented the Lord as to all things of the church, that is, as to all things which are of faith and love, n. 2129, 3354, 3488, 3858, 6397. *Peter* represented the Lord as to faith, *James* as to charity, and *John* as to the works of charity, n. 3750, 10087. The *twelve apostles sitting on twelve thrones, and judging the twelve tribes of Israel*, denotes that the Lord is about to judge according to the truths and goods of faith and love, n. 2129, 6397. The names of persons and of places in the Word do not enter heaven, but are turned into things and states; and names themselves cannot even be uttered in heaven, n. 1876, 5225, 6516, 10216, 10282, 10432; for angels think abstractedly from persons, n. 8343, 8985, 9007.

possible to implant the life of heaven in those who have led an opposite life in the world. There were some who believed that they should easily receive divine truths after death, when they heard them from angels; and that they should believe them then, amend their lives, and be received into heaven; and the experiment was therefore made on great numbers of them, in order that they might be convinced that *repentance is not possible after death.* Some understood the truths they heard, and seemed to receive them; but as soon as they turned to the life of their love, they rejected them, and even argued against them. Some rejected them instantly from sheer unwillingness to hear them; but others were desirous that the life of the love which they had contracted in the world, might be taken away from them; and that angelic life, or the life of heaven, might be infused in its place. This was permitted, but when the life of their love was taken away, they lay as if dead, and deprived of all their faculties. From these and other experiments, the simply good were instructed, that no one's life can possibly be changed after death; that evil life cannot be changed into good life, nor the life of an infernal into that of an angel; because every spirit is from head to foot of the same quality as his love, and therefore of the same quality as his life; and consequently to transmute his life into its opposite is to destroy him altogether. The angels declare that it were easier to change a bat into a dove, or an owl into a bird of paradise, than to change an infernal spirit into an angel of heaven.—That man remains after death of the same quality as his life was in the world, may be seen above, n. 470 to 484; and thus it is evident that no one can be received into heaven by an act of immediate mercy.

THAT IT IS NOT SO DIFFICULT AS MANY SUPPOSE TO LIVE THE LIFE WHICH LEADS TO HEAVEN.

528. Some people imagine, that it is difficult to live the life which leads to heaven, which is called spiritual life, because they have been told, that they must renounce the world, divest themselves of what are called the concupiscences of the body and the flesh, and live in a spiritual manner; and they suppose this to imply, that they must reject worldly things, which consist chiefly of riches and honours, live immersed in pious meditation about God, salvation and eternal life; and spend their time in prayer, and in reading the Word and other pious books. This they call renouncing the world, and living to the spirit and not to the flesh; but that the truth is far otherwise has been revealed to

me by much experience, and by conversation with angels; for hence I have been taught, that they who renounce the world and live to the spirit in the manner just described, acquire a melancholy life which is not receptive of heavenly joy; and we have already shewn that every one's life remains with him after death. In order that man may receive the life of heaven, it is necessary that he should live in the world, and engage in its business and its duties, for thus by a moral and civil life he receives spiritual life; nor can spiritual life be formed in man, nor can his spirit be prepared for heaven without these means; for to live an internal life and not at the same time an external life, is like dwelling in a house which has no foundation, and which therefore gradually sinks into the ground, or becomes full of chinks and breaches, or totters till it falls.

529. If the life of man be examined by rational intuition, it is evidently threefold, and consists of spiritual life, moral life, and civil life, each perfectly distinct; for there are men who live a civil life, but not a moral and spiritual life; others live a moral life, but not a spiritual life; and others live a civil life, a moral life, and a spiritual life conjoined. These live the life of heaven, but the former live the life of the world separate from the life of heaven; and thus it is evident, in the first place, that spiritual life is not separate from natural life, which is the life of the world; but that spiritual life is conjoined with natural life like the soul with the body, and that if it were separated, it would be like a house without a foundation, as was said above; for moral and civil life is the activity of spiritual life, because spiritual life consists in willing well, and moral and civil life in acting well; but if action be taken away from spiritual life, nothing remains but thought and speech; for the will recedes, because it has no basis to rest upon; and yet the will is man's essential spiritual principle.

530. That it is not so difficult to live a life which leads to heaven as is generally supposed, may be seen from such reflections and inquiries as these. Who is unable to live a civil and moral life, since every one is initiated into it from infancy, and is acquainted with it by living in the world? Nay, every one actually does lead such a life, the evil as well as the good; for who does not wish to be reputed sincere and just? Almost all men are outwardly sincere and just, so that they seem to be sincere and just in heart, and appear to act from genuine sincerity and justice. The spiritual man ought to do the same, and he is able to do it as easily as the natural man, but with this difference, that the spiritual man believes in a Divine Being, and acts sincerely and justly, not merely because civil and moral laws require it, but because it is agreeable to the Divine Laws; for in all his actions, the thoughts of the spiritual man refer to the Divine Laws, and therefore they communicate with the angels of heaven; and in

proportion as this communion is established, he is conjoined with them, and his internal man—which is the spiritual man—is opened. When he is in this state, man is adopted and led by the Lord, although he is not conscious of it, and then the sincerity and justice of his moral and civil life spring from a spiritual origin; but to live sincerely and justly from a spiritual origin, is to act from genuine sincerity and justice in the heart. The justice and sincerity of the spiritual man, appear outwardly the same as the justice and sincerity of the natural man, and even like that of evil men and infernals, but inwardly they are altogether dissimilar; for evil men act justly and sincerely for the sake of themselves and the world only, and therefore if they did not fear the law and its penalties, or the loss of reputation, honour, gain, and life, they would act with the utmost insincerity and injustice; because they neither fear God nor respect the Divine Law, and are thus unrestrained by any internal bond If external restraints were removed, they would consequently defraud, rob, and plunder others, with the utmost greediness and delight.—That the wicked are inwardly of such a character, is especially evident from the inspection of those who are like them in the other life, where external things are removed, and the internals in which men live to eternity are opened,—see above, n. 499 to 511;—for then, being no longer restrained by the fear of the law, or of the loss of reputation, honour, gain, or life,—which are the external bonds just enumerated,—they act insanely, and laugh at sincerity and justice; but when external things are taken away from those who have acted sincerely and justly under the influence of Divine Laws, and they are left in their internals, they act wisely; because they are conjoined with the angels of heaven, from whom they derive wisdom. Hence it is evident, that a spiritual man may act precisely like a natural man, in the affairs of civil and moral life, provided only that he be conjoined to the Divine as to the internal man, which is his will and thought,—see above, n. 358, 359, 360.

531. The laws of spiritual, civil, and moral life, are delivered in the ten commandments of the decalogue. The four first contain the laws of spiritual life; the next four contain the laws of civil life; and the two last contain the laws of moral life. The merely natural man lives in outward conformity to these commandments, in the same manner as the spiritual man; for he also worships the Divine Being, goes to church, hears sermons, assumes the appearance of devotion, does not commit murder, nor adultery, nor theft; neither does he bear false witness, nor defraud his neighbours of their goods; but he avoids these sins merely for the sake of himself and the world, that he may keep up appearances; and therefore he is inwardly altogether opposite to what he appears to be outwardly; for he denies the Divine Being in his heart, is a hypocrite in his worship, and when left

to himself and his own thoughts he laughs at the holy things of the church, which he believes are useful only as restraints upon the unthinking vulgar. Such a man is entirely disjoined from heaven, and since he is not a spiritual man, neither is he a moral, nor a civil man; for although he commits no murder, he hates every one who opposes him, and burns with revenge inspired by that hatred; so that unless civil laws, and external bonds, which are fears, restrained him, he would commit murder; and since he lusts after revenge continually, it follows that he is continually committing murder. Again, although he does not commit adultery, yet because he believes adultery to be allowable, and would practise it if he had safe opportunity, he is a continual adulterer. He may not steal, but since he covets the goods of others, and does not regard fraud and wicked artifices as really unlawful, he is constantly playing the thief in his mind; and the case is the same with the precepts of moral life, which teach that we are not to bear false witness, nor to covet the goods of others. Such is the character of every man who denies the Divine Being, and has no conscience derived from religion, as manifestly appears when such persons in the other life are divested of things external, and let into their internals; for then they act in unity with hell, because they are separated from heaven, and consequently they are consociated with those who are in hell; but it is otherwise with those who have acknowledged the Divine Being in their hearts, reverenced the Divine laws in their lives, and obeyed the four first commandments of the decalogue as well as the rest. When these are let into their internals, their externals being removed, they become wiser than they were in the world; for to them this change is like passing from shade into light, from ignorance into wisdom, and from sorrow into blessedness, because they are in the Divine, and thus in heaven. These observations are made in order that the essential distinction which exists between these two classes of men may be understood, although both are outwardly alike.

532. Every one may know that thoughts flow and tend towards their object, according to intentions;—for thought is man's internal sight, which—like the external sight—is turned and fixed by the will. If, therefore, thought or the internal sight is turned towards the world, and fixed upon the world, it becomes worldly; if it is turned to self and self-honour, it becomes corporeal; and if it is turned towards heaven, it becomes heavenly. Hence also it follows, that if the thought is turned towards heaven, it is elevated; if it is turned towards self, it is drawn down from heaven, and immersed in corporeal things; and if it is turned towards the world, it is also bent down from heaven, and diffused amongst the objects which are presented to the eyes. Intention springs from love, and therefore man's love determines his internal sight or thought towards

its objects. The love of self turns it towards self and selfish objects; the love of the world towards worldly objects, and the love of heaven towards heavenly objects. If, therefore, man's love is known, the state of his interiors may also be known, for the love of heaven elevates the interiors which are of the mind, and opens them above towards heaven; but the love of the world and the love of self close the interiors above them, and open them beneath. Hence it may be concluded, that if the superior principles of the mind are closed above, man can no longer see the things which belong to heaven and the church, and that they appear to be in thick darkness; but whatever is in thick darkness is either denied or not understood, and therefore they who love themselves and the world above all things, deny divine truths in their hearts, because the superior principles of their minds are closed, and although they may speak about such things from memory, they nevertheless do not understand them; because they regard them in the same way in which they regard worldly and corporeal things. They are indeed incapable of attending to any thing but what enters through the bodily senses, and are delighted with nothing else; but many of these things are filthy, obscene, profane, and wicked; nor can they be removed, because, with such persons, there is no influx into the mind from heaven, but it is closed above, as was just observed. The intention of man, which determines his internal sight or thought, is his will; for what a man wills, he intends, and what he intends, he thinks: if, therefore, his intention is directed towards heaven, his thought is determined thither, and with his thought his whole mind, which is thus in heaven; and, therefore, he is able to look down upon the things of the world which are beneath him, like a man looking from the roof of a house; and thus it is that when the interiors of the mind are open, he can discern his evils and falses because they are beneath the spiritual mind; but when the interiors of the mind are not open, he cannot see his own evils and falses, because he is in them, and not above them. The origin of wisdom and also the origin of insanity is consequently evident, nor is it difficult to understand what will be the quality of man after death, when he is left to will, to think, to act, and to speak, according to his interiors. These observations will also suggest the conclusion that men apparently similar may be interiorly far different.

533. That it is not so difficult to live a life which leads to heaven as is commonly supposed, is also evident, because when any thing presents itself to man which he knows to be insincere and unjust, but which he is inclined to do, nothing more is necessary than that he should reflect that it ought not to be done because it is contrary to the divine commandments. If he accustoms himself to think so, and acquires a habit from

that custom he is then gradually conjoined to heaven; but in proportion as he is conjoined to heaven, the higher principles of his mind are opened, and in proportion as they are opened, he is able to discern insincerity and injustice; and in proportion as he sees them, they are capable of being removed, for it is impossible that any evil can be removed until it is seen. This is a state into which man may enter from a free principle,—for who is not capable of thinking from a principle of freedom in the manner just described?—but when he has made a beginning, the Lord operates within him to produce all kinds of good, and enables him not only to see evils, but to reject them from his will, and finally to hold them in aversion. This is meant by the Lord's words, "*My yoke is easy, and my burden is light,*" Matt. xi. 30; but it is to be observed, that the difficulty of thinking in this manner, and also of resisting evils, increases, in proportion as man commits evil from the will; for in the same proportion he accustoms himself to evils, until at length he does not see them, and is even led to love them, and from the delight of love to excuse them, and by all kinds of fallacies to confirm them as allowable and good. This is the case with those who, at mature age, plunge into evils without restraint, and at the same time reject divine things from the heart.

534. I once saw a representation of the two ways which lead to heaven and hell. First there appeared a broad way which ran to the left, or towards the north, and many spirits were walking in it; but at a distance there was a stone of considerable magnitude, at which the broad way terminated, and from that stone two ways branched off, one to the left, and one in an opposite direction to the right. The left-hand way was narrow or strait, leading through the west to the south, and so into the light of heaven; but the way to the right was broad and spacious, leading obliquely downwards towards hell. All the spirits seemed at first to go the same way, until they came to the great stone at the head of the two ways, but there they were separated. The good turned to the left, and entered the strait way which led to heaven; but the evil did not see the stone, and therefore fell upon it and were hurt, and when they rose up they ran along the broad way to the right, which tended towards hell. The signification of all these things was afterwards explained to me as follows: the broad way, in which both good and evil walked together and conversed with each other like friends, represented the state of those who live externally alike with sincerity and justice, and who cannot be distinguished by the eye. The stone at the head of the two ways, or at the corner, upon which the evil stumbled, and from which they afterwards ran into the way leading to hell, represented the Divine Truth,—which is denied by those who look towards hell,—and, in the supreme sense, the Lord's Divine Humanity.

They who were conveyed by the way which led to heaven, were those who acknowledged the Divine Truth, and also the Divinity of the Lord. From these representations it was made still more evident, that both the wicked and the good lead the same life outwardly, or walk in the same way, the one as easily as the other; and yet that they who acknowledge the Divine Being from the heart, and especially those within the church who acknowledge the Lord's divinity, are led to heaven, while they who do not are conducted to hell. The thoughts of man, which proceed from his intention and will, are represented in the other life by ways, which appear with variety according to the modifications of thought from intention, and every one walks in them also accordingly; so that the character of spirits, and the quality of their thoughts, is known from the ways in which they walk; and hence also the meaning of these words of the Lord is evident: "*Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it,*" Matt. vii. 13, 14. The way which leads to life is *narrow,* not because it is difficult, but because there are few who find it, as it is said. From the stone which I saw at the corner, where the broad and common way terminated, and from which two ways branched off in opposite directions, the meaning of these words of the Lord may be clearly inferred: "*Have ye not read that which is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken,*" Luke xx. 17, 18. *Stone* signifies the Divine Truth, and the *stone* (or *rock*) *of Israel* the Lord as to His Divine Humanity. The *builders* are the members of the church. The *head of the corner* is where the two ways branch off; and to *fall* and to *be broken,* is to deny and to perish.[d]

535. I have been permitted to converse with some in the other life who had retired from the business of the world that they might devote themselves to piety and holiness; and also with others who had afflicted themselves in various ways, because they imagined that this was to renounce the world, and to subdue the lusts of the flesh; but the majority of them cannot be consociated with angels, because they had contracted a sorrowful life from their austerities, and removed themselves from the life of charity, which can only be acquired by living in the world; but the life of angels is a life of gladness resulting from bliss, and consists in performing acts of goodness, which

[d] That *stone* signifies truth, n. 114, 643, 1298, 3720, 6426, 8609, 10376. That therefore the law was inscribed on *tables of stone,* n. 10376. That *the stone* (or *rock*) of Israel denotes the Lord as to Divine Truth and as to the Divine Humanity, n. 6426.

are works of charity; and besides, they who have led a life abstracted from worldly engagements, are inflamed with the idea of their own merits, and are therefore continually urgent to be admitted into heaven, think of heavenly joy as a reward, and are utterly ignorant of its nature. When they are at length introduced amongst angels, and perceive their joy,—which is void of merit, and consists in the practice and open performances of duties, and in the blessedness resulting from the good which they do,—they are amazed as though they saw things incredible; and since they are not capable of receiving that joy, they depart, and consociate with spirits like themselves, who had lived a similar life in the world. As to those who lived in outward sanctity in the world, assiduously frequenting places of worship, devoting themselves to public prayer and self-mortification, and who at the same time continually cherished the idea, that they would thus be esteemed and honoured more than others, and be accounted saints after death, they do not go to heaven, because they have done all these things for the sake of themselves; for they defile divine truths by the self-love in which they immerse them, and some of them are, consequently, so insane as to think themselves gods. These have their lot in hell amongst those who are like them. Others are cunning and deceitful, and are cast into the hells of the deceitful. These are they who lived piously and holily by cunning arts and practices, in order to induce the common people to believe that a divine sanctity was in them. Many of the Roman Catholic saints are of this character. I have been permitted to converse with some of them, and then their life has been manifestly described, both as to its quality in the world and afterwards. These statements are made in order to shew that *the life which leads to heaven is not a life of retirement from the world, but of action in the world;* that a life of piety without a life of charity,—which can only be acquired in the world,—does not lead to heaven; but a life of charity, which consists in acting sincerely and justly in every situation, engagement, and work, from an interior principle, that is, from a heavenly origin; and that such an origin is in that life when man acts sincerely and justly because it is agreeable to the Divine Law. Such a life is not difficult, but a life of piety alone without charity is difficult, although it leads *away* from heaven as much as it is commonly believed to lead *to* heaven.[e]

[e] A life of piety without a life of charity is of no avail, but when they are united it is of advantage in every respect, n. 8252, 8253. Charity towards our neighbour consists in doing what is good, just, and right in every act, and in every employment, n. 8120, 8121, 8122; and it extends itself to the minutest things which a man thinks, wills, and does, n. 8124. A life of charity is a life according to the Lord's commandments, n. 3249; and to live according to the Lord's commandments is to love the Lord, n. 10143, 10153 10310, 10578, 10648.

Genuine charity is not meritorious, because it proceeds from interior affection, and from the delight thence resulting, n. (2340), 2371, (2400), 3887, 6388 to 6393. Man after death remains of the same quality as the life of his charity in the world, n. 8256; and heavenly blessedness from the Lord flows into the life of charity, n. 2363. No one is admitted into heaven by *thinking* only, but by the union of thought and will in *well-doing*, n. 2401, 3459; and therefore unless *well-doing* is conjoined with willing good and thinking good, there is no salvation, nor any conjunction of the internal with the external man, n. 3987.

OF HELL.

THAT THE LORD RULES THE HELLS.

536. It has been shewn already, throughout the preceding part of this work, and specifically at n. 2 to 6, that the Lord is the God of heaven, and therefore that all government in heaven is the Lord's; but since the relation of heaven to hell, and of hell to heaven, is like that of two opposites, which mutually act against each other, and whose action and re-action produce an equilibrium in which all things subsist; therefore, in order that all things may be kept in equilibrium, it is necessary that He who rules the heavens should also rule the hells; for unless the same Ruler restrained the assaults of hell and calmed the insanities which rage there, equilibrium would be destroyed, and the whole universe would perish with it.

537. It may be useful here to say a few words on the subject of equilibrium itself. It is well known that when two things mutually act against each other, and the re-action and resistance of the one are equal to the action and impulse of the other, neither of them has any force; because each motive neutralizes the other, and therefore a third may act upon them at pleasure as easily as if there were no opposition. Such is the equilibrium between heaven and hell. It is not the equilibrium of two bodily combatants, whose strength is equal, but it is the spiritual equilibrium of the false against the true, and of evil against good. There is a continual exhalation from hell of the false derived from evil, and a continual exhalation from heaven of the true derived from good, and hence results a spiritual equilibrium in which man enjoys freedom of thought and will; for whatever a man thinks and wills has relation either to evil and the false thence derived, or to good and the truth derived from good; and consequently when he is in equilibrium, he is free to receive evil and the false thence derived from hell, or good and the truth of good from heaven. Every man is kept in this equilibrium by the Lord, because the Lord rules both heaven and hell; but why man is held in freedom by this equilibrium, and why evil and the false are not removed from him, and goodness and truth implanted in him by the Lord, will be explained in another chapter.

538. I have been frequently allowed to perceive the sphere of the false derived from evil which exhales out of hell: it is like an incessant effort to destroy all that is good and true, combined with anger and a sort of raving madness at not being able to do so. This effort is primarily against the Divine of the Lord, which it would fain destroy and annihilate, because all good and truth are from Him; but a sphere of truth derived from good streams forth from heaven and restrains the raging of the hells; and hence comes equilibrium. This sphere from heaven was perceived to be from the Lord alone, although it appeared to come from the angels in heaven. It is from the Lord alone and not from the angels, because every angel in heaven acknowledges that nothing of good and truth is from himself, but that all is from the Lord.

539. All power in the spiritual world belongs to truth derived from good, because the essential Divine in heaven is Divine Good and Divine Truth, and all power belongs to the Divine; but the false derived from evil has no power, because all power belongs to truth derived from good, and in the false derived from evil there is nothing of truth derived from good. Hence therefore there is all power in heaven, and none in hell; for every one in heaven is in truths derived from good, and every one in hell is in falses derived from evil; because no one is admitted into heaven until he is in truths derived from good, nor is any one cast down into hell until he is in falses derived from evil. That this is the case, may be seen in the sections on the first, second, and third states of man after death, n. 491 to 520; and that all power belongs to truth derived from good, may be seen in the chapter concerning the power of the angels of heaven, n. 228 to 233.

540. Such, then, is the equilibrium between heaven and hell. All the inhabitants of the world of spirits exist in that equilibrium, because the world of spirits is in the midst between heaven and hell; and all men in the natural world are kept in a similar equilibrium, for the same reason, because they are governed by the Lord through the medium of spirits who are in the world of spirits; but of this mediate government more will be said shortly. The equilibrium now described could not exist, unless the Lord ruled both heaven and hell and regulated their opposition; for, otherwise, falses derived from evils would preponderate and affect the simple good who are at the extremities of heaven, and might be more easily perverted than the angels themselves, and thus the equilibrium would perish, and with it the freedom of man.

541. Hell is distinguished into societies in the same manner as heaven, and their numbers are exactly alike; for every society in heaven has a society opposite to it in hell. This arrangement is for the sake of equilibrium, and the societies in hell are dis-

tinct according to evils and the falses thence derived, because the societies in heaven are distinct according to goods and the truths derived from good. That every good has an opposite evil, and every truth an opposite false, is evident, because neither is anything without relation to its opposite; for opposites reveal the quality of each other, and the degree of their intensity; and this is the origin of all perception and sensation. The Lord therefore continually provides, that every society of heaven should have its opposite in a society of hell, and that there should be an equilibrium between them.

542. Since hell is distinguished into as many societies as heaven, therefore also there are as many hells as there are societies of heaven; for as every society of heaven is a heaven in a lesser form,—see above, n. 51 to 58,—every society of hell is also a hell in a lesser form; and since in a general point of view, there are three heavens, so also there are three hells. The lowest hell is opposed to the inmost or third heaven: the middle hell is opposed to the middle or second heaven; and the highest hell is opposed to the lowest or first heaven.

543. The manner in which the Lord rules the hells, may be briefly explained. The hells in general are ruled by the general afflux of Divine Good and Divine truth from the heavens, by which the general effort which issues from the hells is checked and restrained; but they are also ruled by a specific afflux from each heaven, and from each society of heaven; and in a more particular sense they are ruled by angels, who are appointed to inspect them, and to restrain the insanities and disturbances with which they abound. Sometimes, also, angels are sent thither to moderate those insanities and disturbances by their presence; but in general *all the inhabitants af hell are ruled by fears.* Some are ruled by fears implanted in the world, which still retain their influence; but since these fears are not sufficient, and also because they lose their force by degrees, the fear of punishment is added, and this fear is the chief means of deterring them from doing evils. The punishments of hell are various, and are gentle or severe according to the nature of the evils to be restrained. In most cases the more malignant spirits, who excel the rest in cunning and artifice, and are able to keep them in obedience and slavery by punishments and the terrors which they inspire, are set over their companions; but these governors dare not pass beyond certain prescribed limits. It is worthy to be mentioned again, that the fear of punishment is the only means of restraining the violence and fury of the infernals. There is no other.

544. It has been hitherto supposed in the world, that there is some one devil who rules over the hells; that he was created an angel of light, and that he was cast down with his crew into hell because he rebelled against God; and this belief has become

prevalent, because certain passages of the Word which speak of the Devil and Satan, and also of Lucifer, have been understood according to the sense of the letter; but the Devil and *Satan* mean hell considered under different aspects. The *Devil* means the hell which is at the back, and is inhabited by the very worst spirits, called evil genii; and *Satan* denotes the hell which is in front, the inhabitants of which are not so malignant, and are called evil spirits; and *Lucifer* denotes those who are of Babel or Babylon, and who pretend to have dominion even in heaven. That there is no single devil to whom the hells are subject, is also evident, because all who are in hell, as well as all who are in heaven, are from the human race,—see n. 311 to 317,—and because from the beginning of the creation to the present time, they amount to myriads of myriads, every one of whom is a devil of such a quality as he had acquired by living in the world in opposition to the Divine; but on this subject, see above, n. 311, 312.

THAT THE LORD CASTS NO ONE INTO HELL, BUT THAT EVIL SPIRITS CAST THEMSELVES IN.

545. Some persons have believed very confidently that God turns away His face from man, rejects him, and casts him into hell, and that He is angry with him on account of his evils; and others go still further, and affirm that God punishes man, and brings evil upon him. They also confirm this opinion from the literal sense of the Word, in which expressions occur which appear to sustain it; for they are not aware that the spiritual sense of the Word, which explains the literal sense, is entirely different, and that hence the genuine doctrine of the church, which is derived from the spiritual sense of the Word, teaches otherwise. True doctrine declares that the Lord never turns away His face from man, never rejects him, never casts any one into hell, and is never angry;[e] and every one, whose mind is in a state of illustration, perceives this, when he reads the Word, because God is goodness itself, love itself, and mercy itself; but goodness itself cannot do evil to any one, nor can love and

[e] *Anger* and *wrath* are attributed to the Lord in the Word, but they belong to man, and are attributed to the Lord only in condescension to the appearance with man when he is condemned and punished, n. 5798, 6997, 8284, 8483, 8875, 9306, 10431. Evil also is attributed to the Lord, when yet nothing can proceed from the Lord but good, n. 2447, 6073, 6992, 6997, 7533, 7632, 7877, 7926, 8227, 8228, 8632, 9306. Why it is so expressed in the Word, n. 6073, 6992, 6997, 7643, 7632, 7679, 7710, 7926, 8282, 9009, 9128. The Lord is pure mercy and clemency, n. 6997, 8875.

mercy cast man out; because it is contrary to their very essence, and therefore contrary to the Divine Nature. When therefore such men read the Word, they clearly perceive that God never turns Himself away from man, and that since He never turns Himself away from man, He deals with him from goodness, from mercy, and from love; that is, He wills his good, He loves him, and He is merciful to him. These conclusions also convince them that the letter of the Word must contain a spiritual sense, according to which the expressions quoted above are to be explained; and that in the sense of the letter they are accommodated to man's first apprehension, and to his most general ideas.

546. They who are in a state of illumination, see farther, that good and evil are opposites; that they are opposed one to the other as heaven to hell; that all good is from heaven, and all evil from hell; that since the Divine of the Lord makes heaven, —n. 7 to 12,—therefore nothing flows into man from the Lord but good, nor any thing but evil from hell; and that therefore the Lord is continually withdrawing man from evil, and leading him to good, while hell is continually leading him into evil. Unless man were between both, he would have no power of thought, nor any will, and still less any freedom and choice; for all these flow from the equilibrium of good and evil. If therefore the Lord were to turn Himself away from man, and leave him to evil alone, he would no longer be man; and hence it is evident, that the Lord flows into every man with good, whether he be good or evil, but still there is a difference between the evil and the good; for the Lord's influx is continually striving with an evil man to lead him from evil, and with a good man to lead him to good; but the cause of this difference is in man himself, because he is the recipient.

547. It is therefore manifest, that man does evil from hell, and good from the Lord; but since he believes that whatever he does he does from himself, the evil which he does adheres to him as his own, and thus man is the cause of his own evil, and not the Lord. Evil in man is hell within him; for whether we speak of evil or of hell, it is the same thing. Now since man is the cause of his own evil, it follows that he casts himself into hell and not the Lord; for the Lord is so far from casting man into hell, that He delivers him from hell, in proportion as he does not will and love to be in his own evil; but it was shewn at n. 470 to 484, that all man's will and love remains with him after death, and therefore *he who wills and loves evil in the world, wills and loves the same evil in the other life, and is no longer willing to be withdrawn from it.* This is the reason that a man who is in evil is tied to hell, and actually is there as to his spirit; and that after death he desires nothing more earnestly than to be where his own evil is. It is, therefore, clearly evi-

dent, that the Lord does not punish man after death, but that man casts himself into hell.

548. We will now briefly explain how man casts himself into hell. When man first enters the other life, he is received by angels, who render him all kinds of good offices, and converse with him concerning the Lord, and heaven, and angelic life, and instruct him in truths and goods; but if he is one of those who did indeed *know* these things in the world, but denied or despised them in his heart, he soon wishes to leave them, and seeks opportunity to be gone. When the angels perceive his intention, they leave him, and he associates with others who also leave him for the same reason, until he joins spirits who are in similar evil with himself,—see above, n. 445 to 452. As soon as he is associated with his own, he turns himself away from the Lord, and turns his face towards the hell with which he was conjoined in the world, which is inhabited by those who are in a similar love of evil. These circumstances prove that the Lord draws every spirit towards Himself by the ministration of angels, and by influx from heaven; but that spirits who are in evil resist with all their might, and, as it were, tear themselves away from the Lord; for they are drawn by their own evil, and therefore by hell, as by a rope; and, since their love of evil makes them willing to be drawn, it is manifest that they cast themselves into hell freely. This cannot be believed in the world, in consequence of the prevalent idea concerning the nature of hell; nor is there any appearance in the other life contrary to that idea, except with those who actually go to hell; for others see them as though they were thrust down, and indeed such of them as are in the ardent love of evil, appear to be cast in headlong; and this appearance suggests the conclusion that they are cast into hell by Divine Power; but on this subject more may be seen below, n. 574. The facts already stated are, however, sufficient to prove that the Lord casts no one into hell; but that every one who goes there casts himself in, both while he lives in the world, and also after death when he becomes a spirit amongst spirits.

549. The Lord, from His divine essence,—which is good, love, and mercy,—cannot deal in the same manner with every man, because evils and the falses thence derived not only resist and blunt His divine influx, but reject it entirely; for evils and the falses derived from them are like black clouds interposed between the sun and the human eye, which take away the brightness and serenity of day, although the sun with constant effort endeavours to dispel them, and transmits something of shady light through various indirect passages. It is exactly the same in the spiritual world, for there the sun is the Lord and the Divine Love,—n. 116 to 140; the light is the Divine Truth, —n. 126 to 140; black clouds are falses derived from evil, and

the eye is the understanding. In proportion therefore as any one in the spiritual world is in falses derived from evils, he is encompassed by a cloud, which is black and dense according to the degree of his evil; and from this comparison it may be seen that the Lord is constantly present with every one, but that He is received differently.

550. Evil spirits in the world of spirits are severely punished, in order that they may be deterred from doing evil; and this appears to be the Lord's doing, although no punishment is from the Lord; for evil itself is the origin of punishment, because evil and its own punishment are so intimately conjoined that they cannot be separated; and the infernal crew desire and love nothing better than to do evil, and especially to inflict punishment and torture on others. They therefore actually injure and punish every one who is not protected by the Lord; and since all who do evil from an evil heart, reject the protection of the Lord, infernal spirits rush upon them and punish them. This may be illustrated in some measure by crimes and their punishments in the world, where also they are conjoined; for laws prescribe a certain punishment for every crime, and therefore whoever rushes into crime, rushes also into punishment; the only difference is, that crime may be concealed in the world, while concealment is impossible in the other life. From all these considerations it follows, that the Lord does evil to no one, and that His relation to the evil doer is like that of a king, or a judge, or the law, none of which is the cause of punishment, because none of them compelled the criminal to do wrong.

THAT ALL THE INHABITANTS OF HELL ARE IN EVILS AND IN THE FALSES DERIVED FROM EVILS, WHICH ORIGINATE IN SELF-LOVE AND THE LOVE OF THE WORLD.

551. All who are in hell are in evils and in the falses thence derived, but no one is in evils and at the same time in truths. Almost all bad men in the world are acquainted with spiritual truths, which are the truths of the church; for they learn them in childhood, and afterwards they are impressed upon them by preaching, by the reading of the Word, and by their own conversation concerning them. Some even induce others to believe that they are Christians in heart, because they can speak from truths fluently, and with pretended affection; and also because their actions appear to proceed from the sincerity of spiritual faith; but such of them as think interiorly in opposition to those truths, and abstain from the practice of evil in agreement

with their real thoughts only through fear of the law, or with a view to reputation, honour, and gain, are all evil in heart, and are in truths and goods not as to the spirit but only as to the body. When therefore external things are taken away from them in the other life, and the internal things proper to their spirits are revealed, they are altogether in evils and falses; and it is made evident that truths and goods existed in their memories as mere scientifics, which they brought forth in conversation for a pretence, when they put on the semblance of good as though it were from spiritual love and faith. When such spirits are let into their internals, and consequently into their evils, they are no longer able to speak truths, but only falses; because then they speak from their evils, and to speak truths from evils is impossible; but such a spirit is nothing but his own evil, and that which proceeds from evil is the false. Every evil spirit is reduced into this state before he is cast into hell, see above, n. 499 to 512; and this is called being *vastated* as to truths and goods;[f] but *vastation* is nothing more than being let into the internals, or into the selfhood of the spirit, which is the spirit itself. On this subject more may be seen above, n. 425.

552. When man is brought into this state after death, he is no longer a man-spirit, as he was in his first state,—see above, n. 491 to 498,—but he is truly a spirit; for one who is truly a spirit has a face and body corresponding to his internals, which are of the mind, and consequently his external form is the type or effigy of his internals. This state is realised after the first and second states already described have been passed through, and then the character of a spirit is known at sight, not only from his face, but from his body, and also from his speech and gestures; and since he is now in himself.—that is in his own true identity,—he cannot remain in any other place than where those are who are like him; for in the spiritual world there is a universal communication of affections and thoughts, so that a spirit is conducted to his like, as it were of himself, because he seeks them from his own affection and its delight. He turns himself towards them because he then breathes his own life or draws his breath freely, which he cannot do when he turns himself in another direction. It is important to remember that communication with others, in the spiritual world, depends upon

[f] Before the evil are cast down into hell they are vastated as to truths and goods, and when truths and goods are taken away from them they go voluntarily to hell, n. 6977, 7039, 7795, 8210, 8232, 9330. The Lord does not vastate them, but they vastate themselves, n. 7643, 7926. Every evil has a false principle within it, and therefore they who are in evil, are also in the false, although some of them do not know it, n. 7577, 8094. They who are in evil, cannot but think what is false, when they think from themselves, n. 7437. All who are in the hells speak falses from evils, n. 1695, 7351 7352, 7357, 7392, 7689.

the aspect of the face; and that every one has continually before him those who are in similar love with himself. It was also shewn above, n. 151, that this presence continues let the body be turned in whatever direction it may; and hence it is that all infernal spirits turn themselves backward from the Lord to the thick darkness, and the darkness, which in the spiritual world occupy the places of the sun and moon of the natural world; and that all the angels of heaven turn themselves to the Lord as the sun and moon of heaven, see above, n. 123, 143, 144, 151. From these considerations it is manifest, that all who are in the hells are in evils and in the falses thence derived; and also that they are turned to their own loves.

553. All spirits in hell, when seen in any degree of heavenly light, appear in the form of their own evil; for every one there is an effigy of his own evil, because the interiors and exteriors act in unity, and the interiors are visibly exhibited in the exteriors, which are the face, the body, the speech, and the gestures. Their quality is therefore known at sight. In general they are forms of contempt of others; of menace against those who do not pay them respect; of hatreds of various kinds, and also of various kinds of revenge; and in these forms outrage and cruelty are transparent from within; but when others commend venerate, and worship them, their faces are drawn up and have an appearance of gladness arising from delight. It is impossible to give a brief description of all these forms, as they really appear, because no two are alike: there is, however, a general similitude between those who are in similar evil, and therefore in the same infernal society; and that general similitude, like a plane of common derivation, is the basis of every countenance, and the cause of a certain likeness. In general their faces are direful and void of life like those of corpses; but in some instances they are black, and in others fiery like little torches: in others they are disfigured with pimples, warts, and ulcers; and frequently no face appears, but instead of a face something hairy or bony, and sometimes nothing but teeth. Their bodies also are monstrous, and their speech is the speech of anger, or hatred, or revenge; for every one speaks from his own false, and the tone of his voice is from his own evil. In a word, they are all images of their own hell. It has not been granted me to see the form of the universal hell, but I have been told, that as the universal heaven in one complex resembles one man,—n. 59 to 76,—so the universal hell in one complex resembles one devil, and may likewise be represented in that form, see above, n. 544; but the specific forms of the hells or infernal societies, has been frequently revealed to me, for at their apertures, which are called the gates of hell, there usually appears a monster, which represents the common form of those who are within. The outrageous passions of those who dwell there, are also re-

presented by things direful and atrocious, the particular appearance of which I forbear to mention; but whatever may be the appearance of infernal spirits when viewed in the light of heaven, amongst themselves they appear like men; and this is of the Lord's mercy that they may not seem as loathsome to one another as they are to the angels; but this merciful appearance is a fallacy, for as soon as a ray of light from heaven is let in, their human forms are turned into monstrous shapes, which represent their true character; because every thing appears in the light of heaven as it really is. Hence therefore they shun the light of heaven, and cast themselves down into their own gross light, which is like that of burning charcoal, and in some cases like that of burning sulphur. This light is turned into utter darkness, if any ray of light from heaven falls upon it, and hence it is that the hells are said to be in *thick darkness*, and in *darkness;* and that *thick darkness* and *darkness* signify falses derived from evil such as prevail in hell.

544. Since the monstrous forms of spirits in the hells, are forms of contempt of others; of menace against those who do not pay them honour and respect; and of hatred and revenge against those who do not favour them, it is evident, that they are common types of the love of self and the love of the world; and that the evils of which they are specific forms, derive their origin from those two loves. I have also been told from heaven, and convinced by much experience, that those two loves,—self-love and the love of the world,—rule in the hells, and make the hells; and that love to the Lord and love towards the neighbour rule in the heavens, and make the heavens; and also that the two loves of hell, and the two loves of heaven, are diametrically opposite to each other.

555. At first I wondered how it was that self-love and the love of the world should be so diabolical, and that those who are in those loves are such monsters to look upon; because self-love is thought little of in the world, and pride, which is the outward display of an inflated mind, is alone believed to be self-love, because it is visibly offensive. Self-love, when it is not so puffed-up, is believed to be the fire of life, by which man is excited to aspire to offices, and to perform uses; and it is contended that his mind would grow torpid unless he were roused by the desire of honour and glory. The world demands, "Who ever did any worthy, useful, or distinguished action but for the sake of being celebrated and honoured by others, or in the minds of others; and what is this, but the ardent love of glory and honour, which is the love of self?" Thus it is not known in the world, that self-love is the love which rules in hell, and consequently makes hell with man; and therefore it is necessary to describe it, and to show that all evils and the falses derived from them originate in that love.

556. Self-love consists in a man's willing well to himself alone, and not to others, except for the sake of himself, even though they be the church, or his country or human society at large. To confer benefits merely for the sake of our own reputation, honour, and glory, is also a form of self-love; because unless these rewards can be obtained by doing good to others, the selfish man says in his heart, "What business is it of mine? Why should I do this? What advantage is it to me?" and so he does nothing. It is evident therefore that a man who is principled in self-love, neither loves the church, nor his country, nor society, nor any use, but himself alone. His delight is the delight of mere self-love, and since the delight which proceeds from the love makes the life of man, therefore his life is a life of self; and the life of self is life derived from the selfhood of man, and the selfhood of man is essentially nothing but evil. He who loves himself, loves also those with whom he is connected; as his children, his grand-children, and, in general, all who act in unity with him, and whom he calls his friends. To love them is also to love himself; for he regards them as it were in himself, and himself in them, and numbers amongst his friends all who commend, honour, and pay their court to him.

557. The nature of self-love is best known by comparison with heavenly love. Heavenly love consists in loving uses for their own sake; that is in loving the very works which a man performs for the good of the church, or of his country, or of society, or of a fellow-citizen; for this is to love God and our neighbour, because all uses and all good works are from God, and are [abstractedly] the neighbour who is to be loved; but whoever loves them for the sake of himself, loves them merely as servants who minister to his gain or ease, and therefore he who is principled in self-love, would have the church, his country, his fellow-citizens, and all human society, serve him, and not he them; for he exalts himself, and puts them beneath him. So far therefore as any one is in self-love, he removes himself from heaven, because he removes himself from heavenly love.

558. Again: so far as any one is in heavenly love, he is led of the Lord, since that love consists in loving uses and good works, and in doing them with delight of heart for the sake of the church, of our country, of a fellow-citizen, or of human society; for the Lord Himself is in that love, and it comes down from Him. So far also as any one is in self-love, he is led of himself; for that love consists in performing uses and good works for the sake of himself; but in proportion as any one is led of himself, he is not led of the Lord, and hence it follows, that so far as any one loves himself, he removes himself from the Divine, and thus from heaven. Man is led of himself when he is led by his selfhood, but the selfhood of man is nothing

but evil; for it is his hereditary evil nature, which consists in loving himself more than God, and the world more than heaven.[g] Man is let into his selfhood, and thus into his hereditary evils, as often as he does good works for the sake of himself; for then he looks from good works to himself, and not from himself to good works, and therefore his very uses are an image of himself, and not of the Divine. This has been proved to me experimentally. There are evil spirits in the intermediate quarter between the north and west, under the heavens, who are skilled in the art of letting well-disposed spirits into their selfhood, and thus into evils of various kinds, which they effect by superinducing thoughts concerning themselves,—either openly, by praises and honours,—or secretly, by determinations of their affections to themselves,—and so far as they accomplish this, they turn away the faces of the well-disposed spirits from heaven, darken their understandings, and call forth evils from their selfhood.

558. That self-love is the opposite of neighbourly love, is plain from the origin and essence of both. With those who are in self-love, the love of the neighbour commences from self,—for they insist that a man's nearest neighbour is himself,—and thus from self, as its centre, their charity goes forth to all who make one with them, diminishing as it proceeds according as their conjunction by love becomes less and less, and ceasing entirely with those who are out of that consociation; while they who are opposed to them and their evils are accounted as enemies, although they may be wise or upright, or sincere or just; but spiritual love towards the neighbour begins from the Lord, and from Him as its centre proceeds to all who are conjoined to Him by love and faith, extending to them all according to the quality of their love and faith.[h] Hence it is evident, that the neighbourly love

[g] The selfhood which man derives from his parents, is nothing but dense evil, n. 210, 215, 731, 876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10732, and consists in loving himself more than God, and the world more than heaven; and in making light of his neighbour in comparison with himself, except when he speaks well of him for the sake of his own interest; and thus it consists in loving himself. The selfhood, therefore, is the love of self and the world, n. 694, 731, 4317, 5660; from which all evils flow when they predominate, n. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, (7480,) 7488, 8318, 9335, 9348, 10038, 10742. Those evils are contempt of others, enmity, hatred, revenge, cruelty, and deceit, n. 6667, 7372, 7374, 9348, 10038, 10742; and in them every false principle originates, n. 1047, 10283, 10284, 10286.

[h] They who do not know what it is to love their neighbour, suppose every man to be their neighbour, and that it is their duty to do good to every one who is in need of assistance, n. 6704. They also believe every man to be his own nearest neighbour, and thus conclude

which commences from man is opposite to that which commences from the Lord; and that the former proceeds from evil, because from the selfhood of man, while the latter proceeds from good, because it comes from the Lord, who is Good Itself. It is evident also, that the neighbourly love which proceeds from man and his selfhood is corporeal, while that which proceeds from the Lord is heavenly. In a word, where the love of self prevails, it constitutes man's head, and heavenly love is but the feet on which it stands, if it serve him; but if it do not serve him, he tramples it under foot. This will incidentally explain why they who are cast down into hell, appear to fall headlong with their feet upwards towards heaven,—see above, n. 548.

559. Self-love also is of such a quality, that, in proportion as the reins are given it,—that is, so far as external bonds are removed,—it rushes forth with mad desire to rule not only the whole terrestrial globe but also the universal heaven and even the Divine Being Himself; for it knows neither limit nor end. This tendency lurks in every one who is principled in self-love, although it does not appear before the world, where it is restrained by the fear of the law and its penalties, or of the loss of reputation, honour, gain, employment, or life; which are the external bonds above-mentioned. That this is the case, is obvious from the conduct of potentates and kings, who are not subject to such restraints and bonds; for they rush with impetuosity to subjugate provinces and kingdoms, and aspire after unlimited power and glory, with desires enlarged by success. The same truth is still more evident from that modern Babylon, which extends its dominion over heaven, transfers all the divine power of the Lord to itself, and lusts continually for more. When persons of this character enter the other life after death,

that neighbourly love begins from self, n. 6933. They also who love themselves above all things, and with whom therefore, self-love prevails, believe that neighbourly love begins from self, n. 6710. In what manner every one is his own nearest neighbour, n. 6933 to 6938. They who are Christians, and love God above all things, believe that neighbourly love begins from the Lord, because He is to be loved above all things, n. 6706, 6711, 6819 to 6824. The degrees in which men are our neighbours, are as many as the distinctions of good derived from the Lord; and good ought to be done with discrimination towards every one according to the quality of his state; for this is a branch of Christian prudence, n. 6707, 6709, 6710, 6818. These distinctions are innumerable; and on this account the ancients, who understood the true meaning of the word neighbour, reduced the works of charity into classes, and distinguished them by their respective names; and hence they knew in what respect every one was their neighbour, and how good might be done to every one prudently, n. 2417, 6628, 6705, 7259 to 7262. Doctrine in the ancient churches was the doctrine of charity towards the neighbour, and thence they had wisdom, n. 2417 2385, 3419, 3420, 4844, 6629.

they are altogether opposed to the Divine Being and to heaven, and are in favour of hell, as may be seen in the little work ON THE LAST JUDGMENT AND THE DESTRUCTION OF BABYLON.

560. Imagine a society composed entirely of men who love themselves alone, and who love others only so far as they make one with themselves. It is evident that their love is like that which exists among robbers; for they embrace and call each other friends when they are united by a common interest; but when that is severed, they despise all subordination, and murder one another. If the interiors, or minds of such men are explored, they are seen to be full of mortal hatred against each other, while they laugh in their hearts at all justice and sincerity, and even at the Divine Being Himself; for they regard Him as a nonentity. This will appear more clearly when we come to treat of the societies in hell, which consist of spirits whose ruling love is the love of self.

561. The interiors,—which are of the thoughts and affections,—of those who love themselves above all things, are turned towards themselves and the world, and thus they are turned away from the Lord and heaven. Hence therefore they are filled with evils of every kind, so that nothing Divine can flow into them; for the Divine influx is defiled at its first entrance by their selfish thoughts, and is even infused into the evils which originate in their selfhood. On this account the selfish, in the other life, look backward from the Lord towards that mass of thick darkness which there occupies the place of the sun of the natural world, and which is diametrically opposite to the sun of heaven, which is the Lord,—see above, n. 123. *Thick darkness*, when mentioned in the Word, signifies evils, and *the sun* of the natural world the love of self.[i]

562. The evils which distinguish those who are in the love of self, are in general contempt of others, envy, enmity, and thence hostility against all who do not favour them; hatred of various kinds, revenge, cunning, deceit, unmercifulness and cruelty. As to religion, they not only cherish contempt of the Divine Being, and divine things,—which are the truths and goods of the church,—but they also feel anger against them; and that anger is turned into hatred when they become spirits; for then they not only cannot endure to hear the truths and goods of the church, but they burn with hatred against all who acknowledge and worship the Divine Being. I once conversed with a spirit, who had been a man of authority in the world, and loved himself supremely; and his hatred resulting

[i] The *sun* of the world signifies the love of self, n. 2441; and *to worship the sun* in this sense denotes to worship those things which are contrary to heavenly love, and to the Lord, n. 2441, 10584. *The sun growing hot* denotes the increasing concupiscence of evil, n. 8487.

from anger was so roused by the bare mention of a Divine Being, and especially by the name of the Lord, that he burned with a desire to murder Him. When his love was unrestrained, he was desirous to be the sovereign of hell, that he might continually infest heaven from self-love; and many of the Roman Catholic religion entertain this desire when they perceive, in the other life, that the Lord has all power, and that they have none.

563. Some spirits once appeared in the Western quarter towards the south, who said that they had filled posts of great dignity in the world, and that they deserved to be preferred above others, and to rule over them; but when they were explored by the angels and their interior quality developed, it was discovered that they had not regarded uses when fulfilling the duties of their office in the world, but themselves alone, and thus that they had preferred themselves to uses. Since, however, they were intensely solicitous to be set over others, it was permitted them to take their places among those upon whom depended the regulation of important affairs; and then it was perceived that they were unable either to attend to the business under discussion, or to see things interiorly in themselves; and that they spoke not from regard to the *use* of the measure proposed, but from some *selfish end;* and that they would act from personal favour according to their arbitrary pleasure. They were therefore dismissed from their office, and left to seek employment for themselves elsewhere. They then proceeded still further towards the west, and were received first in one place and then in another; but they were everywhere told that they thought only of themselves, or of other things under the influence of self, and that, consequently, they were stupid, like sensual corporeal spirits. They were consequently banished from every quarter, and at last, reduced to complete destitution, they begged for alms. This experience demonstrated most clearly, that although they who are in self-love may seem in the world to speak from the fire of that love like wise men, still their speech is only from the memory, and not from rational light; but in the other life the things of the natural memory are no longer permitted to be reproduced, and therefore they are more stupid than others, because they are separated from the Divine.

564. There are two kinds of dominion. The one springs from love towards the neighbour, and the other from self-love; and therefore in their essence they are opposites. He who exercises authority from a principle of neighbourly love, is desirous to promote the good of all, and loves nothing so much as to perform uses, and thus to serve others; but to serve others is to desire their good, and to perform uses to the church, to our country, to society, and to our fellow-citizens. This therefore

is the love of him who loves his neighbour, and this is the delight of his heart; so that when he is raised to dignities above others, he is glad, not because of the dignities themselves, but on account of the uses which they enable him to perform in greater abundance and of a higher order; and this is the authority which rules in heaven; but he who rules from the love of self, desires the welfare of no one but himself, and therefore all the uses which he performs are for the sake of his own honour and glory, for these are in his view the only uses. Even when he serves others, his secret design is that he himself may be served, honoured and raised to higher power; and thus he courts dignities, not for the sake of performing good offices to his country and the church, but that he may obtain pre-eminence and glory, and thus enjoy the delight of his heart. The love of dominion remains with every one after his life in the world; but they only who exercise authority from love towards their neighbour are entrusted with power in heaven; for their authority is not simply personal, but the uses which they love rule in them, and *when uses rule the Lord rules.* On the other hand, they who exercise authority in the world under the influence of self-love, become vile slaves in hell. I have seen the mighty ones of the earth who ruled with selfish dominion, cast out amongst the vilest spirits, and some of them immersed in noisome and excrementitious dens.

565. The love of the world is not so directly opposed to heavenly love as the love of self, because it does not conceal within it such direful evils. The love of the world consists in desiring to obtain the wealth of others by every kind of artifice; in setting the heart on riches, and in suffering the world to draw us from spiritual love,—which is love towards the neighbour,—and thus to alienate us from heaven and the Divine Being; but this love assumes many forms. There is the love of wealth for the sake of being exalted to honours, and here honours alone are truly loved. There is the love of honours and dignities with a view to the increase of wealth. There is a love of wealth for the sake of various uses which afford worldly delight. There is the love of wealth for its own sake, which is avarice, and so forth. The *end* for which wealth is sought, is called its *use,* and every love derives its quality from its end; for all other things are subservient to it.

WHAT IS MEANT BY HELL FIRE, AND BY GNASHING OF TEETH.

566. Scarcely any one has hitherto understood the meaning of the *everlasting fire* and *gnashing of teeth,* which are

mentioned in the Word as the portion of those who are in hell, because men think materially concerning the Word, from ignorance of its spiritual sense, and therefore some understand that "*fire*" means material fire; some that it denotes torment in general; some that it signifies the pangs of conscience; and some suppose that the word is used merely to excite terror, and deter the wicked from the commission of crimes. In the same manner some understand "*gnashing of teeth*" to mean the literal act; and others, only a horror, like that which is excited by the sound of it; but an acquaintance with the spiritual sense of the Word, reveals the true meaning of "*everlasting fire*" and "*gnashing of teeth;*" for in every expression in the Word, and in every series of their meaning, there is a spiritual sense; because the Word, in its bosom, is spiritual and what is spiritual cannot be revealed to man except in a natural manner; because man is in the natural world, and thinks from the things of that world. We will therefore now explain what *everlasting fire* is, and what the *gnashing of teeth,* when those expressions are used to denote the state of spirits after death.

567. Heat springs from two sources: one is the sun of heaven, which is the Lord, and the other is the sun of the world. The heat which proceeds from the sun of heaven is spiritual heat, which in its essence is love, see above, n. 126 to 140; but that which proceeds from the sun of the world is natural heat, which in its essence is not love, but is adapted to serve as a receptacle of spiritual heat or love. That love in its essence is heat, well-known facts sufficiently demonstrate; for the mind, and thence the body, grows warm from love, and that warmth corresponds to the intensity and quality of the love. Man experiences this phenomenon as well in winter as in summer. The heating of the blood is a further evidence of the same truth. That natural heat which proceeds from the sun of the world, serves as a receptacle for spiritual heat, is manifest from the heat of the body; for the heat of the body is produced by the heat of the spirit, and is its substitute in the body; but it is more strikingly evident from the effect of the spring and summer heat on animals of every kind, for then they every year renew their loves: not that the heat of those seasons inspires them with love, but it disposes their bodies to receive the heat which flows into them from the spiritual world; for the spiritual world flows into the natural world as a cause into its effect. If any one imagines that natural heat produces the loves of animals, he is much deceived, for the spiritual world flows into the natural world, and not *vice versâ;* and all love is spiritual, because it is of the life itself. If any one believes that any thing exists in the natural world independently of influx from the spiritual world, he too is deceived, for natural things exist and subsist entirely from spiritual things.

The subjects of the vegetable kingdom also germinate from influx out of the spirtual world, for the natural heat of spring and summer merely disposes seeds into their natural forms, by expanding and opening them, so as to admit that influx to act within them as a cause of germination. These facts are adduced in order to shew that there are two kinds of heat, the one spiritual and the other natural; that spiritual heat is from the sun of heaven, and natural heat from the sun of the world; and that the influx of the spiritual into the natural, and the subsequent co-operation of both, produce the effects which are visible in the world.*

568. The spiritual heat which exists in man is the heat of his life, because, as we just observed, that heat in its essence is love; and this is what is meant in the Word by *fire*. Heavenly fire denotes love to the Lord and love towards the neighbour, and infernal fire denotes self-love and the love of the world.

569. The fire of hell or infernal love exists from the same origin as the fire of heaven or heavenly love. Both are from the sun of heaven, which is the Lord, but the Divine efflux is made infernal by those who receive it; for all influx from the spiritual world assumes a quality according to reception, or according to the forms into which it flows, just as the heat and light of the sun of the world are modified by their recipients. When natural heat flows into shrubberies and beds of flowers it produces vegetation, and draws forth grateful and delicious odours; but if the same heat flows into excrementitious and cadaverous substances it causes putrefaction, and draws forth noisome and disgusting stenches. In like manner when natural light falls upon one object, it produces beautiful and pleasing colours, but ugly and unpleasant colours if it falls upon another; and so it is with the heat and light of the sun of heaven, which is love; for when that heat or love flows into good subjects, as good men, good spirits or angels, it makes their good fruitful; but when it flows into the wicked, a contrary effect ensues; for their evils either suffocate it or pervert it. So also when the light of heaven flows into the truths of good, it imparts intelligence and wisdom; but when it flows into the falses of evil, it is turned into insanities and phantasies of various kinds. Thus in every case the effect depends upon reception.

570. Since the fire of hell is the love of self and the world, it includes every lust which springs from those loves; for lust is love in its continuity, because man continually desires that

* There is an influx of the spiritual world into the natural world, n. 6053 to 6058, 6189 to 6215, 6307 to 6327, 6466 to 6495, 6598 to 6626; and into the lives of animals, n. 5850; and into the subjects of the vegetable kingdom, n. 3648; and this influx is a continual endeavour to act according to Divine Order, n. 6211,—at the end.

which he loves. Lust is delight also, for when man obtains any thing which he loves or desires, he is sensible of delight; nor is there any other origin of heart-felt delight. The fire of hell, therefore, is the lust and delight which spring from the love of self, and the love of the world; and the evils which spring from those loves are, contempt of others, enmity and hostility against those who are opposed to us; envy, hatred, revenge, and consequently, savageness and cruelty; and with regard to the Divine Being, they are denial of His existence, and thence contempt, derision, and blasphemy against the holy things of the church. After death, when man becomes a spirit, these evils are turned into anger and hatred against every thing holy—see above, n. 562; and since evils in the wicked continually breathe destruction and murder against those whom they call their enemies, and against whom they burn with hatred and revenge, therefore it is the delight of their life to desire to destroy and murder them; and even when they cannot do it they still delight in the wish to injure and torment them. These are the things which are meant by fire in the Word, when treating of the wicked and of hell. Some passages may be adduced for the sake of confirmation: "*Every one is a hypocrite and an evil doer, and every mouth speaketh folly;—for wickedness burneth as a fire. It shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up (like) the lifting up of smoke,—and the people shall be as the fuel of the fire. No man shall spare his brother,*" Isa. ix. 17, 18, 19. "*I will shew wonders in the heavens and in the earth; blood, and fire, and pillars of smoke. The sun shall be turned into darkness,*" Joel ii. 30, 31. "*The land thereof shall become burning pitch. It shall not be quenched night nor day. The smoke thereof shall go up for ever,*" Isaiah xxxiv. 9, 10. "*Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up,*" Mal. iv. 1. "*Babylon is become the habitation of devils,—and they cried when they saw the smoke of her burning; and her smoke rose up for ever and ever,*" Apoc. xviii. 2, 18; xix. 3. "*He opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit,*" Apoc. ix. 2. "*Out of the mouth of the horses went forth fire, and smoke, and brimstone. By these three was the third part of men killed; by the fire, and by the smoke, and by the brimstone,*" Apoc. ix. 17, 18. "*If any man worship the beast,—the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation, and he shall be tormented with fire and brimstone,*" Apoc. xiv. 9, 10. "*The fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire; and men were scorched with great heat,*" Apoc.

xvi. 8, 9, *"They were cast into a lake burning with fire and brimstone,"* Apoc. xix. 20; xx. 14, 15; xxi. 8. *"Every tree that bringeth not forth good fruit shall be hewn down and cast into the fire,"* Matt. iii. 10; Luke iii. 9. *"The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire,"* Matt. xiii. 41, 42, 50. *"Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels,"* Matt. xxv. 41. *"They shall be cast into everlasting fire,—into hell fire,—where their worm dieth not, and the fire is not quenched,"* Matt. xviii. 8, 9; Mark ix. 43 to 48. The rich man in hell said to Abraham, *"I am tormented in this flame,"* Luke xvi. 24. In these and in many other passages, by *fire* is meant the lust which springs from self-love and the love of the world; and by the *smoke* thence issuing is meant the false derived from evil.

571. Since infernal fire denotes the lust of doing evils, which originate in the love of self and the love of the world, and since that lust prevails in all the inhabitants of hell, as was shewn in the preceding chapter; therefore when the hells are opened, there is seen as it were a volume of fire and smoke, like that which arises from burning houses. The dense fiery appearance exhales from the hells where self-love predominates, and the flaming appearance from those in which the love of the world prevails; but when the hells are closed, there is no fiery appearance, but instead of it a dark mass of condensed smoke; nevertheless the fire still rages within, and is perceptible by the heat which exhales from it. That heat is like the heat of burnt ruins after a fire, and in some places like that of a heated furnace, while in others it is like the moist heat of a hot bath; and when it flows into man, it excites lusts. In evil men it inspires hatred and revenge, and in the sick insanities. Such fire, or such heat, exists in all who are principled in the love of self, and the love of the world; because their spirits are in bondage to the hells in which those loves predominate, and are thus in communion with them, even while they live in the body. It is however to be observed, that the inhabitants of hell do not actually live in fire, but that the fire is an appearance; for they feel no burning, but only a warmth like that which they formerly experienced in the world. The appearance of fire arises from correspondence, for love corresponds to fire, and all things which appear in the spiritual world are correspondences.

572. The fire of hell, or infernal heat, is turned into intense cold whenever the heat of heaven flows into it; and then the infernals shiver like men seized with a cold fever, and feel inwardly tormented. This arises from their entire opposition to the Divine, for the heat of heaven, which is Divine Love,

extinguishes the heat of hell, which is self-love, and thus quenches the fire of their life; and hence come excessive cold and shivering, and torment. Thick darkness follows, and thence infatuation and blindness; but these states are never experienced, except when it is necessary to quell the excessive outrages of infernal license.

573. Since infernal fire denotes every lust to do evil which flows from the love of self, therefore also it denotes the torment of hell; for the lust derived from that love inflames the selfish with desire to injure all who do not honour, venerate, and worship them; and in proportion to their anger, and to the hatred and revenge proceeding from it, is their lust of exercising cruelty towards them. When that lust prevails in every member of a society, which is restrained by no external bonds, such as the fear of the law, and of the loss of reputation, honour, gain, or life, every one, under the impulse of his own evil, attacks his fellows, and subjugates them to his will as far as he is able; and takes delight in acts of cruelty towards those who do not submit. Delight in cruelty is so intimately conjoined with the love of dominion, that they are of equal intensity wherever they exist; for the delight of doing injuries is inherent in enmity, envy, hatred, and revenge, which are evils of that love. All the hells are societies of this kind, and therefore every infernal spirit cherishes hatred in his heart against every other; and from that hatred torments them with savage cruelties, as far as he has the power. These cruelties, and the torment which they cause, are also understood by *hell fire*, for they are the effects of infernal lusts.

574. It was shewn in n. 548, that evil spirits cast themselves into hell of their own accord, although such torments exist there; and it may now be expedient to say briefly, how this comes to pass. There exhales from every hell a sphere of the peculiar lusts which distinguish its inhabitants, and when that sphere is perceived by any one who is in similar lust, his heart is affected, and he is filled with delight; for lust and its delight make a one, because whatever a man lusts after, is delightful to him. Hence therefore the spirit turns himself towards the hell from which the sphere proceeds, and desires to go thither from the heart-felt delight with which it inspires him; for he is not aware as yet of its torments; but even they who know of their existence are still urged by the same desire, because no one in the spiritual world can resist his own lust; for lust is of the love, and love is of the will, and the will is of man's very nature, and every one there acts from his nature. When, therefore, a spirit of his own accord, or from his own freedom, directs his course to his own hell, and enters it, he is received at first in a friendly manner, and is led to believe that he is among friends; but this only continues for a few hours, during

which he is explored as to the quality of his cunning, and thence as to the quality of his power. When this exploration is effected, his new friends begin to infest him by various means, and with increasing severity and vehemence. This is done by introducing him more interiorly and more deeply into hell; for spirits are more malignant in proportion as the hell which they inhabit is interior and deep. After the first infestations they afflict him with cruel punishments, until he is reduced to a state of slavery; but rebellious commotions are of continual occurrence there, because every one desires to be the greatest, and burns with hatred against others, and hence arise new outrages, which change the scene; for they who were made slaves, are taken out of their thraldom, that they may assist some new devil to subjugate the rest; when they who do not submit and yield implicit obedience to the new tyrant, are again tormented in various ways, and these alternations go on continually. Such are the torments of hell, which are called hell-fire.

575. *Gnashing of teeth* is the continual dispute and combat of falses, and therefore of those who are principled in falses, conjoined with contempt of others, enmity, mockery, ridicule, and blasphemy. These evils burst forth also into various kinds of butchery, for every one fights in favour of his own false principle, and calls it truth; and when these disputes and combats are heard out of the hells, they sound like the gnashing of teeth, and are really turned into gnashing of teeth when truths from heaven flow in thither. All those who acknowledge nature and deny a Divine Being are in those hells, and they who have confirmed themselves in that acknowledgment and denial are in the deepest. Most of them are sensual-corporeal spirits, or such as believe nothing but what they see with their eyes and touch with their hands; because they are incapable of receiving any light from heaven, and consequently of seeing any thing inwardly in themselves. Hence all the fallacies of the senses are truths to them, and they dispute under their influence; and this is the reason why their disputations sound like gnashing of teeth; for all falses in the spiritual world are grating, and the teeth correspond to the ultimate things of nature, and also to the ultimate things of man, which are corporeal sensual.[1] That there is gnashing of teeth in hell is declared in Matt. viii. 12; xiii. 42, 50; xxii. 13; xxiv. 51; xxv. 30; Luke xiii. 28.

[1] Concerning the correspondence of the teeth, n. 5565 to 5568. Merely sensual men, who have scarcely any thing of spiritual light, correspond to the teeth, n. 5565. Tooth, in the Word, signifies the sensual principle, which is the ultimate of the life of man, n. 9052, 9062. *Gnashing of teeth* in the other life proceeds from those who believe that *nature* is every thing, and the Divine nothing, n. 5568.

OF THE PROFOUND WICKEDNESS AND DIREFUL ARTS OF INFERNAL SPIRITS.

576. The superior excellence of spirits in comparison with men, may be seen and comprehended by every one who thinks interiorly, and knows any thing of the operations of his own mind; for man can weigh, and reason out, and form conclusions upon more subjects in a minute, than he can express in writing or speech in half an hour; and from this instance it is evident how far man excels himself when he is in his spirit, and consequently when he becomes a spirit; for it is the spirit which thinks, and the body is the instrument by which the spirit expresses its thoughts in speech or writing. Hence it is that the man who becomes an angel after death, possesses ineffable intelligence and wisdom as compared with that which he possessed during his life in the world; for when he lived in the world, his spirit was bound to the body, and by the body was in the natural world; in consequence of which his spiritual thoughts flowed into natural ideas, which are respectively common, gross, and obscure, and therefore incapable of receiving the innumerable things of spiritual thought. Natural ideas also involve spiritual thoughts in dense shades arising from the cares of the world; but these cease when the spirit is released from the body, and enters its spiritual state, by passing out of the natural world into its proper sphere of existence, the spiritual world; for its state of thought and affection is then far more excellent than before, as may be evident from what has just been said; and hence it is that angelic thought extends to things ineffable and inexpressible, and which cannot possibly enter into the natural thoughts of man; although every angel was born a man, and lived as a man, and seemed to himself to be no wiser than other men.

577. In proportion as the wisdom and intelligence of angels is exalted and ineffable, the wickedness and cunning of infernal spirits is enormous and intense; because when the spirit of man is released from the body it is in its own good or its own evil: an angelic spirit is in his own good, and an infernal spirit in his own evil; for every spirit is his own good or his own evil, because he is his own love, as we have frequently said before; and therefore since angelic spirits think, will, speak and act from their own good, so do infernal spirits from their own evil; but to think, will, speak, and act from their own evil, is to do so from every thing which is contained in that evil. It was otherwise when they lived in the body, for then the evil of the spirit was restrained by the fear of the law, and by a regard for gain, honour, and reputation. These restraints bind every man and

prevent the evil of his spirit from bursting forth in its true form. Besides, the evil of man's spirit is then wrapped up and veiled in external probity, sincerity and justice; and in the affection of truth and good, of which he makes a pretence for the sake of the world. Under these outward semblances evil lies so concealed and obscure, that man is scarcely himself aware of the deep wickedness and cunning of his spirit; nor that in himself he is such a devil as he becomes after death, when his spirit comes into itself and into its own nature. Such wickedness then manifests itself as exceeds all belief; for thousands of evils burst forth from the ruling evil, and amongst them are some which cannot be described by the words of any language. It has been granted me to know their quality by copious experience, and also to perceive it; for the Lord has permitted me to be in the spiritual world as to the spirit, and at the same time in the natural world as to the body, and therefore I can testify that their wickedness is so great, that not a thousandth part of it can possibly be described; and also that unless man were protected by the Lord, it would be impossible for him to escape from hell; for angels from heaven and spirits from hell attend on every man,—as we shewed above, n. 292, 293,—and the Lord cannot protect man, unless he acknowledges a Divine Being, and lives a life of faith and charity; because if he does not live such a life grounded in that acknowledgment, he averts himself from the Lord, and turns towards the infernals, and thus his spirit becomes imbued with their wickedness. Nevertheless man is continually withdrawn by the Lord from the evils which he applies, and as it were attracts to himself, from consociation with those spirits; for if he is not withdrawn by internal bonds, which are the bonds of conscience, of which man is not receptive if he denies a Divine Being, still he is restrained by external bonds, which, as we have just said, are the fear of the law and its penalties, and of the loss of gain, honour, and reputation. Such a man may indeed be withdrawn from evils by the delights of his love, and by the fear of losing them, but he cannot be thus brought into spiritual goods; for when he is drawn towards them he meditates cunning and deceitful artifices, and puts on the appearance of goodness, sincerity, and justice, with a view to persuade others to think well of him, and thus to deceive them. This cunning adds itself to the evil of his spirit, and forms that evil, and imbues it with a quality like its own.

578. Of all spirits they are the worst who were in evils from the love of self, and whose actions sprang from inward deceit; for deceit enters more thoroughly into the thoughts and intentions than any other evil and infects them with poison, and thus destroys all the spiritual life of man: most of these dwell in the hells at the back, and are called *genii*. It is their peculiar

delight to render themselves invisible, and to flutter about others like phantoms, secretly infusing evils, which they scatter round them as vipers scatter poison. These are more direfully tormented than the rest; while they who are not deceitful, and who were not devoured by malignant craftiness, and yet were in evils derived from the love of self, are also in hells at the back, but their hells are less deep. On the other hand, they who are in evils derived from the love of the world are in the hells in front, and are called *spirits*. These are not such evils, that is, they are not such hatreds and revenges, as spirits who are in evils from the love of self; and therefore they are less cunning and malicious, and dwell in milder hells.

579. The peculiar quality of the wickedness of those who are called *genii* has been revealed to me experimentally. *Genii* do not flow into the thoughts and operate upon them, but into the affections which they perceive, and smell out, as dogs scent their game in a forest. When they perceive good affections in any one, they turn them instantly into evil, drawing and bending them in a wonderful manner by means of his delights, and this so clandestinely, and with such malignant art, that he is not conscious of it; for they use the most dexterous caution to prevent any thing from entering the thought, because that would betray them: they are seated with man beneath the hinder part of the head. These *genii* were men who deceitfully captivated the minds of others, by drawing and persuading them through the delights of their affections or lusts; but such spirits are driven by the Lord from every man of whose reformation there is any hope; because their power is such that they are able not only to destroy man's conscience, but also to call forth his hereditary evils, which otherwise remain concealed. It is therefore provided by the Lord, that the hells of the *genii* should be entirely closed, to prevent man from being drawn into those evils; and when any man, who is of a similar character, comes into the other life, he is instantly cast into their hell. When these *genii* are inspected as to their deceit and cunning, they appear like vipers.

580. The profound wickedness of infernal spirits, is manifest from their direful arts, which are so numerous, that only to enumerate them would fill a volume, and to describe them would require many volumes; but these arts are almost all unknown in the world. *One kind* relates to the abuse of correspondences: *a second,* to abuses of the ultimates of Divine Order: *a third,* to the communication and influx of thoughts and affections, by conversion, or turning towards the subject whom they infest; by fixing the sight upon him; by operations through other spirits at a distance from themselves, and by others sent from themselves: *a fourth,* relates to operations by phantasies: *a fifth* to ejections of thought and affection out of themselves, by which

they become present in a different place from that in which they are bodily present, and *a sixth*, to pretences, persuasions, and lies. When the spirit of a wicked man is released from the body, it practices these arts spontaneously; because they are inherent in the very nature of evil, and thus the infernals torment one another in the hells; but since they are all unknown in the world, except those which consist of pretences, persuasions, and lies, I shall not describe them specifically, because they would not be comprehended, and because they are so direful.

581. The Lord permits torments in hell, because evils cannot otherwise be restrained and subdued there; for the only means of restraining and subduing them, and thus of keeping the infernal crew in bonds, is the fear of punishment. There is no other means; for without the fear of punishment and torment, evil would burst forth into madness, and the whole universe would be dispersed, as a kingdom on earth would be in which there were no law and no punishment.

CONCERNING THE APPEARANCE, SITUATION, AND PLURALITY OF THE HELLS.

582. The objects which are visible in the spiritual world, where spirits and angels dwell, are so like those which exist in the natural world which men inhabit, that there is no apparent difference. There are plains, and mountains, and hills, and rocks, and valleys, and waters, and many other things which are seen on earth; but still they are all from a spiritual origin, and are therefore visible to spirits and angels only, and not to men, because men are in the natural world; for the spiritual see things which are from a spiritual origin, and the natural those which are from a natural origin. For this reason man cannot possibly see the objects which are in the spiritual world until he becomes a spirit after death, without it is granted him to be in the spirit; nor can an angel or a spirit see any thing in the natural world, unless he is present with a man who is permitted to converse with spirits and angels; for the eyes of man are adapted to receive the light of the natural world, and the eyes of angels and spirits are adapted to receive the light of the spiritual world, and yet the eyes of both are apparently alike. That such is the nature of the spiritual world cannot be comprehended by the natural man, and least of all by the sensual man, who believes nothing but what he sees with his bodily eyes, and touches with his bodily hands; for the sensual impressions of sight and touch being the sole foundation of his faith, he thinks from those im-

pressions, and therefore his thought is material, and not spiritual. The resemblance of the natural world which exists in the spiritual, causes the recently deceased to be uncertain whether they are still in the world where they were born, and from which they have departed; and therefore they call death only a translation from one world to another which is like it. That there is such a resemblance between the two worlds, may be seen above, in the chapter on Representatives and Appearances in heaven, n. 170 to 176.

583. The heavens are in the more elevated places of the spiritual world; in the lower parts is the world of spirits, and beneath both are the hells. The heavens are not visible to the spirits who are in the world of spirits, except when their interior sight is opened, although they sometimes appear as mists or as white clouds; because the angels of heaven are in an interior state of intelligence and wisdom, and thus above the sight of those who are in the world of spirits; but the spirits, who are in the plains and vallies, see each other, until they are separated by being let into their interiors; for then *the evil can no longer see the good, although the good can see the evil;* but the good turn themselves away from the evil, and consequently become invisible. The hells are not visible (from the world of spirits,) because they are closed; but the entrances, which are called the gates of hell, are visible when they are opened to let in wicked spirits. All the gates of hell open from the world of spirits, and none from heaven.

584. The hells are every where under the mountains, hills, rocks, plains and valleys, of the world of spirits. The openings or gates of the hells, which are under the mountains, hills, and rocks, appear like holes and fissures of rocks; some stretched out wide and large, some strait and narrow, and many of them rugged. They all appear dark and dusky when looked into, but the infernal spirits, who are in them, are in a sort of light resembling that of burning charcoal, which their eyes are adapted to receive; because while they lived in the world they were in thick darkness as to divine truths, in consequence of denying them, and apparently in light as to falses, in consequence of affirming them. Hence the sight of the eyes of their spirits acquired a formation corresponding to that light, and therefore the light of heaven is thick darkness to them, so that when they come out of their dens, they can see nothing. These circumstances prove clearly, that man enters the light of heaven in proportion as he acknowledges a Divine Being, and confirms in himself the truths and goods of heaven and the church; and that he enters the thick darkness of hell in proportion as he denies a Divine Being, and confirms in himself those things which are contrary to the goods and truths of heaven and the church.

585. The openings or gates of the hells, which are beneath the plains and valleys, are of various forms. Some are like those which are beneath the mountains, hills, and rocks. Others are like dens and caverns. Others like great chasms and whirlpools. Others like bogs, and others like stagnant pools of water; but all are covered over, and are not opened except when evil spirits from the world of spirits are cast in; and then an exhalation issues from them either like fire and smoke, similar to that which appears in the air from buildings on fire; or like flame without smoke; or like the soot which comes from a chimney on fire; or like a mist and thick cloud. I have heard that the infernal spirits themselves neither see nor feel these things, because when they are in them they are as in their own atmosphere, and thus in the delight of their life; but that such appearances correspond to the evils and falses in which they are principled, namely, fire to hatred and revenge; smoke and soot to the falses thence derived; flame to the evils of self-love, and mists and thick clouds to the falses which spring from those evils.

586. I have been permitted to look into the hells, and to see what kind of places they are within; for when the Lord pleases, the sight of a spirit or angel, who is above, penetrates their depths, and explores every thing they contain, notwithstanding their coverings; and in this manner I was permitted to look into them. Some hells appear like caverns and dens in rocks tending inwards, and afterwards obliquely or perpendicularly downwards; and others like coverts and dens, such as wild beasts inhabit in forests. Some again are like vaulted caverns and hidden chambers such as are seen in mines, with caves tending towards the lower regions; and most of them are threefold, the upper parts appearing quite dark, because they are inhabited by spirits who are in falses of evil; but the lower parts appear fiery, because they are inhabited by spirits who are in evils themselves; for thick darkness corresponds to the falses of evil, and fire to evils themselves. They who have acted interiorly from evil, are in the deeper hells, and in the less deep are those who have acted exteriorly from evil, that is, from the falses of evil. In some hells there appear as it were the ruins of houses and cities after a general conflagration, and the infernal spirits dwell in those ruins and conceal themselves there. In the milder hells there appear as it were rude cottages, which are in some cases contiguous, and resemble the lanes and streets of a city. Within the houses infernal spirits are engaged in continual quarrels, enmities, blows, and butcherings, while the streets and lanes are full of robberies and depredations. In some hells there are mere brothels, of most disgusting appearance filled with all kinds of filth and excrement. There are also thick forests, in which infernal spirits prowl about like wild beasts, and hide themselves in subterraneous dens when pursued by

others: deserts, where all is sterile and sandy, with here and there shaggy rocks containing caverns; and in other places there are huts. Spirits who have suffered the extremity of punishment, are cast out from the hells into these deserts, especially those who when in the world had been more cunning than others in planning and contriving artifices and deceit. Their last state is such a life.

587. The specific situation of the hells cannot be known by any one, not even by the angels in heaven; for this knowledge belongs to the Lord alone,—but the general position of the hells is known from the quarters in which they are situated; for the hells, like the heavens, are distinctly arranged according to the quarters, and the quarters in the spiritual world are determined according to loves. All the quarters in heaven begin from the Lord as a Sun, and the east; and since the hells are opposite to the heavens, their quarters begin from the west, which is the opposite,—see the chapter on the four quarters in heaven, n. 111 to 153,—and therefore the hells in the western quarter are the worst and most horrible of all. They grow worse and their horrors increase in proportion as they are more remote from the east. These hells are inhabited by spirits who, when in the world, were principled in the love of self, and thence in contempt of others, in enmity against all who did not favour them, and consequently in hatred and revenge against those who did not venerate and worship them. In the most remote hells in this quarter are they who were of the Roman Catholic religion, as it is called, and desired to be worshiped as gods; and who therefore burned with hatred and revenge against all who did not acknowledge their power over the souls of men, and over heaven. They still cherish in hell the disposition which distinguished them on earth, and are full of hatred and revenge against those who oppose them. Their greatest delight is in acts of cruelty; but this delight is turned against themselves in the other life; for in their hells, of which the western quarter is full, every one rages against every other who will not acknowledge his divine power: but this subject will be treated more fully in a small work On the Last Judgment and the Destruction of Babylon. The manner in which the hells in that quarter are arranged cannot be known, except that the most direful are at the sides which border on the northern quarter, while the less direful are towards the south. Thus the direfulness of the hells gradually diminishes from the north to the south, and also towards the east, which is inhabited by spirits who are haughty, and deny the existence of a Divine Being, but still are not full of such hatred, revenge, and deceit, as they who are in the deeper regions of the western quarter. There are no hells in the eastern quarter at this day, those which were there having been translated to the front of the

western quarter. There are many hells in the northern and southern quarters, and they are inhabited by spirits who, when they lived on earth, were principled in the love of the world, and thence in various kinds of evils, such as enmity, hostility, theft, robbery, cunning, avarice, and unmercifulness; the worst are in the northern quarter, and the milder in the southern. They are more direful as they approach the west, and as they are more remote from the south, and less direful as they approach the east and the south. Behind the hells in the western quarter there are dark forests, in which malignant spirits prowl about like wild beasts, and there are similar forests also behind the hells in the northern quarter; but behind those in the southern quarter are the deserts before mentioned. Thus far respecting the situation of the hells.

588. We now come to treat of the plurality of the hells, which is equal to that of the angelic societies in heaven; because every heavenly society has its opposite in some infernal society to which it corresponds. That the heavenly societies are innumerable, and that all are distinguished according to the goods of love, charity, and faith, was shewn in the chapter concerning the societies of which heaven consists, n. 41 to 50; and in that on the immensity of heaven, n. 415 to 420. The infernal societies are therefore arranged in a manner analogous to the societies of heaven; but they are distinguished according to the evils which are opposite to the goods of love, of charity, and of faith. Every evil includes infinite varieties like every good, but this cannot be easily conceived by those who have only a simple idea concerning every evil, as, for example, concerning contempt, enmity, hatred, revenge, deceit, and other evils of a like nature. Be it known, however, that every one of those evils contains so many specific differences, and every one of these so many other specific or particular differences, that a volume would not suffice to enumerate them all. The hells are arranged so distinctly according to the differences of every evil, that nothing more orderly and distinct can be conceived. From this also it is evident, that they are innumerable, and that they are near to one another, or remote, according to the differences of their evils, general, specific, and particular. There are also hells beneath hells: some communicate by passages, and more by exhalations; but all communications are regulated according to the affinities between one genus or species of evil and the others. That the number of the hells is very great, has been proved to me by the consideration, that there are hells under every mountain, hill, and rock, and also under every plain and valley in the world of spirits; and that they extend beneath them in length, breadth, and depth. In a word, the whole heaven, and the whole world of spirits, are as it were excavated, and a

continuous hell stretches beneath them. Thus far concerning the plurality of the hells.

CONCERNING THE EQUILIBRIUM BETWEEN HEAVEN AND HELL.

589. WITHOUT there is an equilibrium of all things nothing can exist, because there is neither action nor re-action without it; for equilibrium is the balance of two forces, of which one acts, and the other re-acts. There is an equilibrium in all things of the natural world, and also in every particular thing. In a general point of view, the atmospheres are in equilibrium, and in them inferior things re-act and resist, in proportion as the superior act and press upon them. In the natural world, also, there is an equilibrium of heat and cold, light and shade, dryness and moisture; for the middle temperature is their equilibrium. There is also an equilibrium in all the subjects of the three kingdoms of nature, the mineral, the vegetable, and the animal; for without an equilibrium in those kingdoms nothing can exist or subsist, because there is a kind of universal effort towards action on the one part and re-action on the other. All existence, that is, every effect, is produced in equilibrium, and it is produced by one force acting, and another being acted upon; or by one force flowing in by action, and another receiving the influx and yielding in agreement with it. In the natural world, that which acts, and that which re-acts, are called *force,* and also *endeavour* or *effort;* but in the spiritual world that which acts and that which re-acts are called *life* and *will.* Life in that world is a living force, and will is a living effort, and their equilibrium is called freedom. Spiritual equilibrium therefore, or freedom, exists and subsists by good acting on one part, and evil re-acting on the other part, or by evil acting on one part and good re-acting on the other part. With the good the equilibrium is between good as the agent and evil as the re-agent; but with the evil, evil is the agent and good the re-agent. Spiritual equilibrium is the balance of good and evil, because the whole life of man has reference to good and evil, his will being the receptacle of both. There is also an equilibrium of the true and the false, which depends upon the equilibrium of good and evil, and is like the equilibrium of light and shade, which operates upon the subjects of the vegetable kingdom in proportion as heat or cold are in the light and shade; for light and shade of themselves produce no operation, but heat is productive by them, as is demonstrable from the similarity between the light and shade of winter

and of spring. The comparison of the true and the false with light and shade is grounded in correspondence; for the true corresponds to light, the false to shade, and heat to the good of love. Spiritual light indeed is truth, spiritual shade is the false, and spiritual heat is the good of love; but this subject is discussed at length in the chapter on the light and heat of heaven, n. 126 to 140.

590. There is a perpetual equilibrium between heaven and hell, because a constant endeavour to do evil exhales and ascends from hell, and a constant endeavour to do good exhales and descends from heaven, and the world of spirits is in equilibrium between them.—That the world of spirits is in the midst between heaven and hell, may be seen above, n. 421 to 431.—The world of spirits is in equilibrium, because every man enters that world immediately after death, and is kept there in a state similar to that in which he was in the natural world; but this would not be possible unless the most exact equilibrium prevailed there; for the quality of all spirits is ascertained by their being placed in a state of liberty like that in which they lived during their abode in the world; and spiritual equilibrium in both men and spirits is liberty, as was said just above, n. 589. The quality of every one's freedom is known to the angels in heaven by the communication of his affections and of his thoughts derived from them; and it is visible to angelic spirits by the ways in which he walks; for good spirits walk in ways which tend towards heaven, but evil spirits walk in ways which tend towards hell. Such ways are actually seen in the spiritual world, and therefore "*ways*," in the Word, signify truths which lead to good, and, in the opposite sense, falses which lead to evil. Hence also it is that *to go, to walk,* and *to journey,* when mentioned in the Word, signify progressions of life.[m] It has often been granted me to see those ways, and to observe spirits going and walking in them freely according to their affections and their thoughts thence derived.

591. Evil continually exhales and ascends from hell, and good continually exhales and descends from heaven, because a spiritual sphere encompasses every one, and that sphere flows forth from the life of his affections and thoughts;[n] and since

[m] *To journey*, in the Word, and also *to go*, signify progression of life, n. 3335, 4375, 4554, 4585, 4882, 5493, 5605, 5996, 8345, 8397, 8417, 8420, 8557. *To go* and *to walk with the Lord*, denote to receive spiritual life, and to live with Him, n. 10567. *To walk* denotes to live, n. 519, 1794, 8417, 8420.

[n] A spiritual sphere, which is a sphere of life, flows from every man, spirit and angel, and encompasses him, n. 4464, 5179, 7454, 8630. This sphere flows from the life of the affections and thoughts, n. 2489, 4464, 6206; and the quality of spirits is known at a distance

such a sphere of life flows forth from every one, therefore also it flows forth from every heavenly society, and from every infernal society, and consequently from all those societies together, that is, from the universal heaven and the universal hell. Good flows forth from heaven, because all the inhabitants of heaven are in good; and evil flows forth from hell, because all the inhabitants of hell are in evil. The good which flows from heaven is all from the Lord, for the angels, in heaven, are withheld from their selfhood, and kept in the selfhood of the Lord, which is Good Itself, while the spirits, who are in the hells, are all in their own selfhood; but the selfhood of every one is nothing but evil, and since it is nothing but evil, therefore it is hell.[o] Hence it is evident, that the equilibrium in which angels are held in heaven, and spirits in hell, is not like that which exists in the world of spirits; for the equilibrium of angels in heaven is the measure in which they were willing to be in good while they were in the world; or the measure of good in which they actually lived, and thus also the measure in which they held evil in aversion; but the equilibrium of spirits in hell is the measure in which they were willing to be in evil, or the measure of evil in which they actually lived in the world, and thus also the measure in which their hearts and minds were opposed to good.

592. There could be no equilibrium unless the Lord ruled both the heavens and the hells, and if there were no equilibrium, neither heaven nor hell could exist; for every thing in the universe, whether in the natural or the spiritual world, subsists by equilibrium. Every rational man may be convinced of this, because if there were a preponderance on one part, and no resistance on the other, both must perish. The spiritual world must perish therefore if good did not re-act against evil, and continually restrain its insurrections; and unless the Divine alone effected this restraint both heaven and hell would be destroyed, and the whole human race with them: I say, "unless the Divine alone effected this restraint," because the *proprium* of every one, whether angel, spirit, or man, is nothing but evil—see above, n. 591; and therefore no angels or spirits can possibly resist the evils which continually exhale from the hells, because from their selfhood they have themselves a continual

by it, n. 1048, 1053, 1316, 1504. Spheres from the evil are contrary to spheres from the good, n. 1695, 10187, 10312. These spheres extend themselves far into angelic societies, according to the quality and quantity of good, n. 6598 to 6613, 8063, 8794, 8797; and into infernal societies according to the quality and quantity of evil, n. 8794, 8797.

[o] The selfhood of man is nothing but evil, n. 210, 215, 731, 874, 875, 876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10732; and is hell within him, n. 694, 8480.

tendency towards hell, and therefore it is evident, that unless the Lord alone ruled both the heavens and the hells, no one could be saved. Besides, all the hells act as one force, because evils in the hells are connected, like goods in the heavens; and the Divine which proceeds from the Lord, is alone able to resist all the hells in their united action against heaven, and against all who are in heaven; for the hells are innumerable.

593. The equilibrium between the heavens and the hells is diminished or increased according to the number of spirits who enter them, which amounts to many thousands a day; but to know and perceive which way the balance inclines, and to regulate and equalize it with perfect exactness, is not in the power of any angel, but of the Lord alone; for the Divine which proceeds from the Lord is omnipresent, and observes, in every direction, if there be the slightest preponderance; whereas an angel only sees what is near to him, and has no perception in himself of what is passing even in his own society.

594. The manner in which all things are arranged in the heavens and in the hells, so that all the inhabitants, both collectively and individually, may be preserved in equilibrium, will be demonstrated in some measure by referring to what we have stated before concerning the heavens and the hells; namely, that all the societies of heaven are arranged most distinctly according to the genera and species of goods, and all the societies of hell according to the genera and species of evils; that beneath every society of heaven there is a corresponding society of hell which is its opposite; and that from their opposite correspondence equilibrium results: that it is continually provided by the Lord that no infernal society shall prevail over the heavenly society which is opposed to it, and that if it begin to prevail, restraints of various kinds shall reduce it to a just measure of equilibrium. These restraints are numerous, but we will name only a few. Some of them have reference to a stronger presence of the Lord. Some to the closer communication and conjunction of one society or of several societies with others. Some to the ejection of superfluous infernal spirits into wildernesses. Others to the translation of some of those spirits from one hell to another. Some to the arrangement of those who are in the hells, which is effected by various means. Some to the concealing of certain hells under denser and grosser coverings, and also to the letting of them down to greater depths; not to mention other means, including those which are provided in the heavens which are over those hells. These facts are adduced, in order that it may in some measure be perceived, that the Lord alone provides that there shall be an equilibrium of good and evil every where, and therefore between heaven and hell; because the safety of all in heaven and earth is founded on that equilibrium.

595. The hells are continually assaulting heaven and endeavouring to destroy it, but the Lord continually protects it, by withholding the angels from the evils which proceed from their selfhood, and keeping them in the good which proceeds from Himself. It has been frequently granted me to perceive the sphere which flows from the hells, which is nothing but a sphere of efforts to destroy the Divine of the Lord, and consequently heaven; and I have also sometimes perceived the ebullitions of certain hells, which were efforts to emerge and to destroy. On the other hand, the heavens never assault the hells, for the Divine sphere which proceeds from the Lord is a perpetual endeavour to save all; and since they who are in hell cannot be saved, because they are all in evil and opposed to the Divine of the Lord, therefore their outrages are subdued, and their cruelties restrained as far as possible, in order to prevent them from breaking out beyond measure one against another. This also is effected by innumerable mediums of Divine Power.

596. The heavens are distinguished into two kingdoms, the celestial kingdom and the spiritual kingdom,—concerning which see above, n. 20 to 28,—and there are two kingdoms also in the hells, one of which is opposed to the celestial kingdom, and the other to the spiritual kingdom. The infernal kingdom, which is opposite to the celestial, is in the west, and its inhabitants are called *genii*; but that, which is opposite to the spiritual kingdom, is in the north and south, and its inhabitants are called *spirits*. All who are in the celestial kingdom are in love to the Lord, but all who are in the hells opposite to that kingdom are in the love of self; and all who are in the spiritual kingdom are in love towards the neighbour, but all who are in the hells opposite to that kingdom are in the love of the world. Hence it is evident, that love to the Lord and self-love are opposites; and also love towards the neighbour and the love of the world. It is continually provided by the Lord, that no efflux from the hells opposite to His celestial kingdom shall be directed towards the angels of the spiritual kingdom, because if this were permitted, the spiritual kingdom would perish, for the reason assigned above, n. 578, 579. These are the two general equiliбriums, which are constantly preserved by the Lord.

THAT MAN IS IN FREEDOM BY VIRTUE OF THE EQUILIBRIUM BETWEEN HEAVEN AND HELL.

597. The equilibrium between heaven and hell was treated of in the preceding chapter, and it was shewn that it is an

equilibrium between the good which is from Heaven and the evil which is from hell; and that consequently it is a spiritual equilibrium, which in its essence is freedom. Spiritual equilibrium is freedom in its essence, because it is the equilibrium of good and evil, and also of the true and the false, which are spiritual things; and therefore the power of willing either good or evil, and of thinking either truth or falsity, and of choosing the one in preference to the other, is the freedom of which we now speak; and this freedom is given to every man by the Lord, nor is it ever taken away from him. By virtue of its origin this freedom is not man's own but the Lord's, because it is from the Lord; but still it is given to man together with life *as his own*, in order that he may be reformed and saved; for without liberty there can be neither reformation nor salvation. Every one may see from rational intuition, that man is at liberty to think ill or well, sincerely or insincerely, justly or unjustly; and also that he is free to speak and act well, sincerely and justly, but is withheld from speaking and acting ill, insincerely and unjustly, by reason of spiritual, moral, and civil laws, which keep his external in bonds. Hence it is evident, that the spirit of man, which is that which thinks and wills, is in freedom; but that the external of man, which is that which speaks and acts, is not in freedom, unless it is in agreement with those laws.

598. Man cannot be reformed unless he is free, because he is born into evils of all kinds, which must be removed before he can be saved; but they cannot be removed, unless he sees them in himself, and acknowledges them, and afterwards ceases to will them, and at length holds them in aversion. Then for the first time they are removed; but this cannot be effected unless man is in good as well as in evil, for he is capable of seeing evils from good, but he cannot see goods from evil. The spiritual goods which man is capable of thinking, he learns from his infancy by reading the Word, and hearing sermons; and he learns moral and civil goods by living in the world. This is the primary reason why man ought to be in freedom. Another reason is, because nothing is appropriated to man but what he does from the affection of love. Other things indeed may enter, but they penetrate no farther than the thought, and do not reach the will; but nothing becomes man's own which does not enter his will, for thought draws its materials from the memory, but all that is in the will springs from life. Nothing is free, which is not from the will, or, what is the same thing, from the affection which is of love; for whatever a man wills or loves, that he does freely; and therefore the freedom of man, and the affection which is of his love, or will, are one; and man is endowed with freedom in order that he may be capable of being affected by good and truth, or of loving them, and that thus they may become as his own. In a word, whatever does not enter into

man in freedom, does not remain, because it is not of his love or will; and because that which is not of the love or will of man, is not of his spirit; for the *esse* of the spirit of man is love or will. We use both terms, because what a man loves, he wills. These then are the reasons why man cannot be reformed unless he is in freedom; but on the subject of man's freedom many passages from the ARCANA CŒLESTIA are quoted below.

599. In order that man may be in freedom, as a means of his reformation, he is conjoined as to his spirit with both heaven and hell; for spirits from hell and angels from heaven are attendant on every man; by spirits from hell he is in his own evil, and by angels from heaven he is in good from the Lord, and thus in spiritual equilibrium, which is freedom. That angels from heaven and spirits from hell are adjoined to every man, was shewn in the chapter on the conjunction of heaven with the human race, n. 291 to 302.

600. The conjunction of man with heaven and hell is not immediate, but mediate through spirits who are in the world of spirits; for these spirits are adjoined to man, and none in hell itself or in heaven itself; but man is conjoined with hell by evil spirits in the world of spirits, and with heaven by good spirits there. The world of spirits is therefore in the midst between heaven and hell, and is the especial seat of their equilibrium. That the world of spirits is in the midst between heaven and hell, was shewn in the chapter concerning that world, n. 421 to 431; and that it is the especial seat of equilibrium between heaven and hell, we have just stated in the preceding chapter, n. 589 to 596. The source of man's freedom is now, therefore, clearly evident.

601. A few words more concerning the spirits who are adjoined to man, may be useful. An entire society may have communication with another society, or with any individual, wheresoever he may be, by means of a spirit sent forth from that society; and such a spirit is called "the subject of many." It is the same with regard to man's conjunction with societies in heaven, and with societies in hell, by spirits who are adjoined to him in the world of spirits; but on this subject also see the passages from the ARCANA CŒLESTIA, at the end of this work.

602. Lastly, something shall be said concerning the innate impression which every man has from the influx of heaven within him, that he shall live after death. Some simple spirits of the lower sort, who had lived in the world in the good of faith, were reduced into a state similar to that in which they were when in the world,—which may be done with any one by the Lord's permission,—and it was then shewn what idea they had entertained concerning the state of man after death. They said that some intelligent persons had asked them in the world what they thought about the state of their souls after their present life,

and that they replied, they did not know what the soul was; that they were then asked what they believed would be their state after death, and that they said they believed that they should live as spirits; that they were next asked what they believed a spirit to be, and they replied, a spirit is a man; that when they were questioned how they knew this, they said they knew it because it was so; and that those intelligent persons wondered that the simple should have such a faith, when they themselves did not possess it. Hence it is evident, that every man who is in conjunction with heaven has an inherent conviction that he is to live after death; and this inherent conviction is derived by influx from heaven, that is, through heaven from the Lord, by means of the spirits who are adjoined to man in the world of spirits, and it exists in those who have not extinguished freedom of thought by prejudices concerning the soul of man; for such men say that the soul is either pure thought, or some animated principle, which they endeavour to trace in some particular part of the body; when yet *the soul* is nothing but the life of man, whereas *the spirit* is the man himself, and the terrestrial body, which he carries about in the world, is only an instrument, by which the spirit, or the man himself, is enabled to act in a manner suited to the constitution of the natural world.

603. What is said in this work concerning heaven, the world of spirits, and hell, will appear obscure to those who have no delight in the knowledge of spiritual truths, but clear to those who are in that delight, and especially to those who are in the affection of truth for its own sake,—that is, who love truth because it is truth; for whatever is loved enters with light into the ideas of the mind, and this is eminently the case when that which is loved is truth, because *all truth is in light.*[p]

[p] *Extracts from the* ARCANA CŒLESTIA *concerning the Freedom of Man, concerning Influx, and concerning the Spirits by whom Communications are effected.*

CONCERNING FREEDOM. All freedom is of love or affection, because what a man loves he does freely, n. 2870, 3158, 8987, 8990, 9585 to 9591; and since freedom is of love, therefore it is the life of every one, n. 2873. Nothing appears to be a man's own, but what is from freedom, n. 2880; but there is heavenly freedom and infernal freedom, n. 2870, 2873, 2874, 9589, 9590.

Heavenly freedom is of heavenly love, which is the love of the good and the true, n. 1947, 2870, 2872; and since the love of the good and the true is from the Lord, therefore true freedom consists in being led of the Lord, n. 892, 905, 2872, 2886, 2890, 2891, 2892, 9096, 9586, 9587, 9589, 9590, 9591. Man is introduced into heavenly

freedom by the Lord through regeneration, n. 2874, 2875, 2882, 2892; but in order to be capable of being regenerated, man must be in freedom, n. 1937, 1947, 2876, 2881, 3145, 3146, 3158, 4031, 8700; for otherwise the love of the good and the true cannot be implanted in man, and appropriated by him apparently as his own, n. 2877, 2879, 2880, 2888; since nothing is conjoined to man in a state of compulsion, n. 2875, 8700. If man could be reformed by compulsion, all would be saved, n. 2881; but compulsion in reformation is hurtful, n. 4031. All worship from freedom is true worship, but not that which is from compulsion, n. 1947, 2880, 7349, 10097. Repentance ought to arise in freedom, for compulsory repentance is of no avail, n. 8392. States of compulsion described, n. 8392.

It is granted to man to act freely from reason, in order that good may be provided for him, and on this account man possesses the freedom of thinking and also of willing and doing what is evil, so far as the laws do not forbid, n. 10777. Man is held by the Lord between heaven and hell, and thus in equilibrium, in order that he may have freedom as a means of reformation, n. 5982, 6477, 8209, 8907; for what is inseminated in freedom remains, but what is inseminated by compulsion does not remain, n. 9588, and therefore freedom is never taken away from any one, n. 2876, 2881. No one is compelled by the Lord, n. 1937, 1947.

Man may compel himself from a principle of freedom, but he cannot be freely compelled, n. 1937, 1947. Man ought to compel himself to resist evil, n. 1937, 1947, 7914; and also to do good as from himself, with the acknowledgment that his power is from the Lord, n. 2883, 2891, 2892, 7914. Man has stronger freedom in temptation-combats in which he conquers, because then he forces himself to resist more interiorly, although it appears otherwise, n. 1937, 1947, 2881.

Infernal freedom consists in being led by the loves of self and of the world and by their concupiscence, n. 2870, 2873; and the inhabitants of hell know no other freedom, n. 2871. Heavenly freedom is as distant from infernal freedom, as heaven is from hell, n. 2873, 2874. Infernal freedom, which consists in being led by the loves of self and of the world, is not freedom, but slavery, n. 2884, 2890, because slavery consists in being led of hell, n. 9586, 9589, 9590, 9591.

Concerning Influx. All things which man thinks and wills, flow into him; from experience, n. 904, 2886, 2887, 2888, 4151, 4319, 4320, 5846, 5848, 6189, 6191, 6194, 6197, 6198, 6199, 6213, 7147, 10219. Man's capacity of viewing things, of thinking, and of forming analytical conclusions, is from influx, n. 1285, 4319, 4320; nor could he live a single moment, if influx from the spiritual world were taken away from him; from experience, n. 2888, 5849, 5854, 6321. The life which flows-in from the Lord varies according to the state of man, and according to his reception of it, n. 2069, 5986, 6472, 7343. With the evil, the good which flows-in from the Lord is turned into evil, and truth into the false; from experience, n. 3642, 4632. The good and truth, which continually flow-in from the Lord, are received in the measure in which they are not opposed by the evil and the false, n. 2411, 3142, 3147, 5828.

All good flows-in from the Lord, and all evil from hell, n. 904,

4151 ; but man at this day believes that all things are in himself, and from himself, when yet they flow-in, and he might know this truth from the doctrinal tenet of the church, which teaches that all good is from God, and all evil from the devil, n. 4249, 6193, 6206; but if man believed according to that doctrinal tenet, he would not appropriate evil to himself, nor would he make good his own, n. 6206, 6324, 6325. How happy the state of man would be, if he believed that all good flows-in from the Lord, and all evil from hell, n. 6325. They who deny heaven, or know nothing about it, are ignorant that there is any influx thence, n. 4322, 5649, 6193, 6479. The nature of influx, illustrated by comparisons, n. 6467, 6480, 9407.

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Lucifer, denotes those who are of Babel or Babylon, and who pretend to have dominion even in heaven, 544.

Lungs. The breath of the lungs

signify understanding, and also the truth of faith, 95 note, 446 note. The respiration of the lungs corresponds to thought, 446. The lungs correspond to the Lord's spiritual kingdom, 449, note. See *Heart*.

Lust, is love in its continuity, it is from the love of self and the world, and is the fire of hell, 570.

Man, is man from the will, and thence from the understanding, 26, 61; or because he can understand the true and will the good, 60. So far as he lives according to order he becomes a man, 202. The will of man is the very *esse* of his life, and the understanding is the existere thence derived, 61. All things of Divine Order were collated into man, and he is from creation Divine Order and form, and thence a heaven in miniature, 30, 57, 202, 454. His internal man was formed after the image of heaven, and his external after the image of the world, 30 note, 57, 313. In man the spiritual and natural world are conjoined, 313. Man is born into evil and the false, and thus into what is contrary to Divine order, consequently he is born in utter ignorance, and therefore it is necessary that he should be born again, or regenerated, 202 note, 523. Every man is a spirit as to his interiors, 432—444. Man viewed in himself is a spirit, and the corporeal frame which is annexed to him, for the sake of performing functions in the natural and material world, is not the man, but only an instrument for the use of his spirit, 435. Angels and spirits are attendant on every man, and by them he has communication with the spiritual world, 292, note. Man cannot live without attendant spirits, 292. They are not visible to him, nor is he visible to them, 292. Spirits can see nothing which is in our solar world, except what belongs to him with whom they speak, 292, note. The spirits who are adjoined to man are of the same quality as he is himself, as to affection or love, 295. The quality of a man's uses is the quality of the man, 112, note. All things of man and of man's spirit are in his deeds or works, 475. Man after death is in a perfect human form, 453—460. At death he leaves nothing behind him but his terrestrial body, 461—469. When man passes from one life into the other, or from one world into the other, it is like passing from one place to another, 461. Man after death is equally man as before, 456. He is such as his life has been in the world, 470—484. He is his own love and his own will, 479. He remains after death, to eternity, of the same quality as his will or ruling love, 480. The reason why man, after death, is no longer capable of being reformed by instruction, as he is in the world, 480. The man who is in celestial and spiritual love goes to heaven, and he who is in corporeal and worldly love, without celestial and spiritual love, goes to hell, 481. Faith does not remain with man, unless it springs from heavenly love, 482. Love in act, which is the very life of man, remains after death, 483. Every man, as to his spirit, is in society with spirits, though during his life in the world he does not appear as a spirit in their society, but they who think abstractedly from the body sometimes appear in their own society, 438. Man is in freedom by virtue of the equilibrium between heaven and hell, 597—600. If man really believed the truth, that all good is from the Lord, and all evil from hell, he would not take merit to himself on account of his good; nor would evil be imputed to him, 302. In the Word, man (*vir*), signifies the understanding of truth, or those who are intelligent, 368, note.

Man (The Grand). The universal heaven, viewed collectively, resembles one Man, and is therefore called the Grand Man, 59. See also, 94, 96, 217, 333.

Manhood. Those spirits which attend on youth and manhood are in the affection of truth and good, and communicate with the second, or middle heaven, 295.

Man-Spirit, 422, 456, 461. Difference between man-spirit and spirit, 552.

Marriage (By), in the Word is understood the marriage of good and truth which exists in heaven, and should be in the Church, 281, note. Concerning marriages in heaven, 366—386. The manner in which they are contracted in heaven, 383. The infernal marriage is the conjunction of the false and evil, 377.

Master. In heaven the Master loves the servants, and the servants love the Master, 219. Children are instructed by masters, 334.

Materiality, which is proper to the body, is added, and almost as it were adjoined to the spirit, in order that the spirit of man may live and perform uses in the natural world, because all things in this world are material, and

in themselves, void of life, 60, 432. That which is material sees nothing but what is material, and that which is spiritual, sees what is spiritual, 453.

Means of Salvation are Divine Truths. These truths teach man how to live in order to be saved, 522.

Measure, denotes the quality of a thing as to good and truth, 73, 307, 349.

Memory. Man has two memories, one exterior and the other interior; the things contained in the exterior memory are in the light of the world, but the things contained in the interior memory, are in the light of heaven. Every thing which man speaks or does, and every thing which he sees and hears is inscribed on the interior memory, this memory is the book of man's life. Those things which have become habitual, and have been made matters of life, are obliterated in the exterior memory, but remain in the interior memory, 463 note. Man takes all his memory with him when he quits the world, 462 *(bis.)* The external or natural memory is in man after death, but it is quiescent, and nothing which man imbibed by means of material things is any longer active, except what he has made rational by reflective application to use, 464. See also, 461, 466, 467, 469.

Mercy. That no one goes o heaven, by an act of unconditional mercy, 521—527. Heaven is not granted from unconditional mercy, but according to the life, and the all of that life, by which man is led of the Lord to heaven, is from mercy, 54 note, 420. If heaven were granted from immediate mercy, it would be granted to all, 54 note, 524. There is no such thing as immediate mercy, but mercy is mediate, and is exercised towards those who live according to the Lord's precepts, because, from a principle of mercy, He leads men continually in the world, and afterwards to eternity, 364 note, 420, 480. It is impossible for a man who lives in evils, to be saved by mercy alone, because this is contrary to divine order, 523 note. Divine Mercy is the pure mercy of the Lord which seeks the salvation of the whole human race. It is continually present with every man for this end, and never recedes from him, so that every one is saved who can be saved, 522.

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Metempsychosis. Origin of the opinion concerning metempsychosis, 256. See *Recollection.*

Michael, is an angelic society so named from its functions, 52.

Microcosm. Why man was called by the ancients a Microcosm, or world in miniature, 30 note, 57 note.

Mind (The), consists of two parts, one of which is called the understanding, and the other, the will, 367. The mind is understanding and will, and thence thought and affection, 277.

Mineral Kingdom, 104.

Month (A), signifies an entire state; compare 165 with *A. C.*, 3814.

Moon (The), signifies the Lord as to faith, and thence faith in the Lord, 1 note, 119.

Morning, signifies the beginning of a new state, and a state of love, 155 note, 166, 289. Morning signifies the first and highest degree of love, 155.

Melancholy. Whence arises the interior sadness which is called melancholy, 299.

Mother (A), signifies the church as to truth, and thus also the truth of the church, 382 *(bis.)* note.

Motions (By), are signified such things as relate to state, 197.

Mountains, in the Word, signify celestial love, 188.

Mouth (The). In the Grand Man, or heaven, those who are in the province of the mouth, are in discourse from understanding and perception, 96.

Music. Whence the power of music in expressing various thoughts and affections arises, 241.

Nakedness. Innocence itself is represented in the heavens by nakedness; to the innocent and the chaste, nakedness is no shame, because it is without offence, 179 note, 341. The angels of the inmost heaven are naked, 178, 341. Nakedness is a sign of innocence, and corresponds to it, 280. Spirits have a custom of testifying their innocence by putting off their clothes, and presenting themselves naked, 280 note.

Name. The societies of heaven and the angels have no names, but they are distinguished by the quality of their good, and by an idea concerning it, 52.

Nations. Concerning those in heaven who belonged to the nations or people out of the church, 318—328. See *Gentiles.*

Nativity and Generation, signify regeneration and re-birth by faith and love, 382 *(bis.)*

Natural (The), is the ultimate degree in which spiritual and celestial things, which are things interior,

close, and on which they subsist as a house upon its foundation, 305, note. Those things which exist from the Sun of the world, are called natural, 172. Natural men see those things which are from a natural origin, and the spiritual see those which are from a spiritual origin, 582. Nothing natural can exist without some spiritual correspondent, 487.

Nature (Universal), is a theatre representative of the Lord's kingdom, 106. Nature was only created for the purpose of clothing what is spiritual and of presenting it in a corresponding form in the ultimate of order, 102. Spaces and times belong to nature, 266.

Neighbour. In the supreme sense the Lord is the neighbour, and therefore all good, which is from the Lord, is the neighbour, and to will and to do that good is to love the neighbour, 64, note. Every man and every society, also a man's country and the church, and in the universal sense the kingdom of the Lord, are our neighbour, and to do them good from the love of good, according to the quality of their state, is to love our neighbour; thus their good which is to be consulted, is our neighbour, 481, note. To love our neighbour is not to love his person, but to love that which appertains to him and which constitutes him, for they who love the person, and not that which appertains to the man and constitutes the man, love the evil and the good alike, and they do good alike to the evil and to the good, when yet to do good to the evil is to do evil to the good, which is not to love our neighbour, 390, note. See also 15, 16, 217, 225, 406, 558.

Night, signifies a state of no love and faith, 155, note. It signifies the privation of love and wisdom, 155.

Noon, signifies wisdom in its light, 155, 166.

North (The), signifies wisdom and intelligence in obscure light; a state of light, or of wisdom and intelligence in obscurity, 150. In heaven, they dwell in the north who are in the obscure light of wisdom, 148, 149. In hell, they who are in falses from evil, dwell from the south to the north, 151.

Nostrils, in the Word, signify perception, 97. In the Grand Man, those who are in the province of the nostrils are in perception, 96.

Numbers (All), in the Word, signify things. Numbers multiplied signify similar things with the simple numbers from which they result by multiplication, 263, note.

Numerical Writing. In heaven there is a numerical writing which consists of nothing but numbers written in order and series. The reason why this writing involves more arcana than writing composed of letters, 263.

Obsessions (External), or bodily possessions, do not exist at this day as formerly, but internal obsessions, which are of the mind, are more numerous than formerly, 257, note. When man is interiorly obsessed, 257, note.

Odour, in the Word, signifies the perceptivity of what is agreeable or disagreeable, according to the quality of the love and the faith of which it is predicated, 287, note. An odour of rest when applied to Jehovah, signifies the perceptivity of peace, 287, note. In the worst hells the odour is as it were cadaverous, 134.

Old Age. Those spirits which attend on old age with the man who may be reformed and regenerated, are in wisdom and innocence, 295.

Old Man (An), signifies a wise man, and in the abstract, sense, wisdom, 278.

Olive-trees, correspond to the affection of good and its uses, 520, 111.

One. In heaven all make a One by love from the Lord, 20, note. In what way they make a one, 64. In the spiritual world, the exteriors and interiors must act in unity, and correspond, 498. With those who are in good, interior thought acts in unity with exterior thought by correspondence, 499. With a good Spirit in the second state after death, thought makes one with his will, 503.

One *(Unum)*. Every One is composed of various parts, 56, 405. Every whole *(Unum)*, results from the harmony and agreement of various parts, for otherwise it has no quality, 56 note.

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Opinions (False), concerning Angels, the Soul, the Resurrection, and the Last Judgment, 312, 183, 456.

Opposites. When one opposite acts upon another, pain is produced, 400. Nothing exists without a relation to its opposite, for opposites reveal the quality of each other, 541. Through opposites there is equilibrium, 541.

Order (Divine). The Lord is Order, because the Divine Good and Divine Truth which proceed from the Lord make Order, 57, note. Every thing is a correspondent, which exists and subsists in nature from Divine Order, and has relation to the good and the true, 107. Divine Order does not rest in the middle, but proceeds to ultimates; the ultimate is man, therefore Divine Order terminates in man, 304, 315. All things of Divine Order were collated into man, and he is from creation Divine Order in form, 30, 202; because he is its recipient, 523, note. Divine Order is heaven with man, 523. In proportion as man lives according to Divine Order, he appears perfect and beautiful in the other life, 454.

Orientals. The science of correspondences flourished with the Orientals, 87, note.

Oxen, signify the affections of the natural mind, 110.

Palaces in Heaven, 184, 185. Palace of wisdom, 270.

Pancreas (The), corresponds to the purification of good and truth, 96, 217.

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Parental Love. It is the innocence of infancy which affects parents and produces parental love, 277. Concerning spiritual maternal love, 332.

Particular Things are in a superior degree, and things general in an inferior degree. Things general contain things particular, for things particular, in comparison with things general, are as thousands or myriads to one, 267.

Path (A), signifies truth which leads to good, and also falses which lead to evil, 479, note.

Peace in Heaven (Concerning the state of), 284—290. Peace is the inmost principle of delight, derived from the good of innocence, 285. Peace in the heavens is the Divine inmostly affecting every good with blessedness which appertains to the angels; it is incomprehensible to man, 286, 288. Innocence and peace go hand in hand, 288. The state of peace in heaven is like the state of day-dawn and of spring on earth, 289. Heavenly peace exists also with men who are in wisdom, but, so long as they live in the world, peace lies stored up in their interiors, 288. They who are in evil have no peace, 290. In the Word, peace signifies the Lord and heaven, and also heavenly joy and the delight of good, 287. It signifies the union of the Essential Divine and of the Divine Human of the Lord, and the conjunction of the Lord with heaven and the church, 287.

Pearls, signify truths which introduce, 307.

Perfection (All), increases towards the interiors, and decreases towards the exteriors, 34, 158. Heaven becomes more perfect in proportion to the number of angelic societies, 418, 71.

Peter (The Apostle), represented the Lord as to faith, 526.

Piety (A life of), without a life of charity is of no avail, but when they are united it is of advantage in every respect, 535.

Places and Spaces appear visible according to the states of the interiors of angels and spirits, 195 note. Changes of place are changes of the state of life, 192. Places signifying states, 192.

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presence is with the angels, 141, note. In the spiritual world any one appears to be present, if another intensely desires his presence, 194.

Priesthood (The), signifies the good of love to the Lord, 226.

Priests, represent the Lord as to Divine Good, hence a priest in the Word, signifies those who are in the good of love to the Lord, 226, note. Erroneous ideas amongst priests, 74, 183, 312.

Proceed (To), is to be produced and embodied in a form which may be perceived and comprehended, 474. To proceed, means to exist from an *Esse*, 139. Whatever proceeds is subordinate to that which it proceeds from, 474.

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Pulse (The), of the heart, prevails in the body throughout, and flows into every part, 446, note. In heaven there is a pulse like that of the heart, but more interior, 95, note. The pulse of the heart is various in heaven according to states of love, 95, note. See *Respiration*.

Punishment. No one in the other life ever suffers punishment on account of hereditary evil, because it is not his own, and is therefore no fault of his, but he is punished on account of the actual evil which is his own, and thus in proportion as he has made hereditary evil his own by actual life, 342. Punishments in the world of spirits are of many kinds; *no one there suffers punishment for crimes which he committed in the world*, he is punished only for the crimes which he does then; there is, however, no actual difference, *because every one after death returns into his own life, and thus into similar evils*, for the quality of the spirit remains the same, 509.

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Reason (To). The faculty of reasoning has no connection with rationality, it is the mere talent of making anything appear true which a man pleases, such men, from preconceived principles, and from fallacies, see *falses as truths*, 353, 464.

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Revelation. The most ancient people had immediate revelation, but with those who succeeded them there was a mediate revelation by correspondences, 306. Why the men of this earth are incapable of receiving immediate revelation, 309.

Rich in Heaven (Concerning the), 357—365. By the *rich*, mentioned in the Word, are understood, in the spiritual sense, those who abound in the knowledges of good and truth, and who are thus within the church, where the Word is, 365.

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Right Hand (The), denotes power, 232, note. The things which are on man's right side have reference to good from which truth is derived, 118, note.

Righteous Person (A), is he to whom the merit and righteousness of the Lord are ascribed, 348.

Road (A), signifies the truth which leads to good, and also the false which leads to evil, 479.

Rock, signifies faith proceeding from the Lord, 488, 188.

Rooms (Inner), signify interior things in man, 186, note.

Royalty, signifies truth derived from good, 226.

Sabbath (The), in the supreme sense, signifies the union of the essential Divine with the Divine Human of the Lord, in the internal sense, the conjunction of the Divine Human of the Lord with heaven and the church, and in general the conjunction of good and truth, thus the heavenly marriage, 287, note. Hence to rest on the sabbath-day, signifies a state of that union, and in the respective sense, the conjunction of the Lord with man, because then he has peace and salvation, 287.

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Sense of the Word. The literal sense of the Word consists of such things as are in the world, but the spiritual sense of such things as are in heaven, and the former is in correspondence with the latter, 114. In all and each of the things of the Word there is an internal or spiritual sense, 1, note. The internal sense of the Word is its soul, and the literal sense is its body, 307.

Sensual Mind (The), is the ultimate of the life of man, and it adheres to, and inheres in what is corporeal, 267, 353. He is called a sensual man, who judges and concludes about all things from the senses of the body, and who believes nothing but what he can see with his eyes, and feel with his hands. Sensual men reason sharply and cunningly, but it is from the corporeal memory in which they place all intelligence; they are

more cunning and malicious than others, 267, note, 353, 461. See also, 18, 74.

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Serpents of the Tree of Science. Sensual men were so called by the ancients, 353. See *Sensual.*

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Sheep, signify affections of the spiritual mind, 110.

Sight of the Eye (The), signifies the intelligence which is of faith, and also faith itself, 271, note. The sight of the left eye corresponds to the truths of faith, and the sight of the right eye to their goods, 118, note. Internal sight is that of the thought, 85, 144; or of the understanding, 203, 462. The objects of the spiritual world are seen by man, with the eyes of the spirit, when he is withdrawn from the natural light of the bodily senses, 76, 171. The sight of the spirit is interior sight, 171.

Silver, signifies spiritual good, or truth from a celestial origin, 115.

Similitude conjoins, and dissimilitude disjoins, 427. Similitude brings spirits together, 42. Concerning similitudes, see 16, 47, 72, 582.

Simple in Heaven (Concerning the), 346—356. Concerning the simple. See 74, 82, 86, 183, 268, 312, 313, 322, 464.

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Societies. Heaven consists of innumerable societies, 41—50. Every society is heaven in a less form, 51—58. Every society in the heavens resembles one man, 68—72. Every society in heaven has a society opposite to it in hell, 541, 588. Every man as to his spirit is conjoined with some society either of heaven or of hell; a wicked man is conjoined with a society of hell, and a good man with a society of heaven, 510. Every one after death comes into his own society in which his spirit was when he lived in the world, 510.

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Son-in-Law (A), signifies truth associated to the affection of good, 382, (*bis.*), note.

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Soul, (The), of man is his spirit, for this is altogether immortal, 432, 602. False ideas which prevail regarding the soul, 183, 312, 456. In the Word, the soul signifies understanding, truth, and faith, 446, note.

Sound of Angelic Speech, corresponds to affection, and the articulations of sound which are words, to the ideas of thought derived from affe tion, 236, 241, 260, 269.

South (The), signifies wisdom and intelligence in clear light, or a state of light, or of wisdom and intelligence, 150. In the heavens, they who are in the clear light of wisdom dwell in the south, 148, 149. In hell, they who are in the falses of evil, dwell from the south to the north, 151.

Space in Heaven (Concerning), 191—199. The angels have no spaces, but instead of spaces, they have states and their changes, 192. Spaces in heaven are merely external states corresponding to internals, 193. They appear visible according to the states of the interiors of angels and spirits, 195. Spaces in the Word signify states of life, 192, note.

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Sphere. A spiritual sphere, which is a sphere of life, flows forth and diffuses itself from every man, spirit, and angel, and encompasses him: this sphere flows from the life of the affections, and thence of the thoughts, 17, 49, 591. Concerning spiritual spheres, see also, 384, 574, 591.

Spirit. Every man is a spirit as to his interiors, 432—444. The spirit is the man himself, for the body lives from the spirit, 76. Conjunction of spirits with man, 292. Evil spirits, good spirits, 453. The form of man's spirit is the human form, 453. Spirits who are in the spiritual world, and also the spirits of men while they are

alive in the body, become visible in their own form, 453. Men who think abstractedly from the body sometimes appear in the society of spirits, and are visible to them, 438. Enthusiastic spirits, 249. Emissary spirits, 255. Natural and corporeal spirits, 257. Infernal spirits, 123, 151.

Spiritual. Those things are called spiritual which exist from the sun of heaven, 172. That which is spiritual sees what is spiritual, 453. What is spiritual cannot be revealed to man except in a natural manner, 566. When spiritual beings touch and see spiritual things, the effect is exactly the same to the sense as when natural beings touch and see natural things, 461. It is allowable to enter from spiritual truth into the scientifics which are of the natural man, but not *vice versâ;* because the spiritual flows into the natural, but the natural does not flow into the spiritual, 365, note.

Spleen (The), corresponds to the purification of good and truth, 96, 217.

Spring, signifies the first and highest degree of love, 166, 155.

Stars, signify, in the Word, the knowledges of good and truth, 1, 105, 119.

States, are predicated of life, and of those things which relate to life, states of love and faith, states of wisdom and intelligence, 155. Of the first state of man after death, 491—498. Of the second state, 499—511. Of the third state, 457, 512—520. See *Changes.*

Stone, signifies the truth of faith, 188, 223, 488, 534.

Stones (Precious), signify the truths and goods of heaven and the church transparent from good, 489, 179, 307.

Street (A), signifies truths which lead to good; and also falses which lead to evil, 479, note.

Style of the Word (Concerning the), 310.

Subjects. The spirits sent from societies of spirits to other societies are called subjects, 255, note. See page 339. Collection of extracts from *A. C.* concerning the spirits by whom communication is effected.

Subsist (To). Nothing can subsist from itself; every thing subsists from a cause prior to itself, thus, finally from the First, from which, when separated, it vanishes away and perishes altogether, 106. To subsist is to exist perpetually, 9, 304.

Subsistence, is perpetual existence, 9, 37, 106, 303.

Substances. Whatever exists interiorly in man, exists in forms which are substances, and what does not exist in substances as its subjects is nothing, 418. Whatever is supposed to exist without a substantial subject is nothing, 434.

Successions. All things in heaven have their successions and progressions as in the world, 162, 163, 191.

Sun in Heaven (Concerning the), 116—125. The sun in the Word, signifies the Lord as to love, and thence love to the Lord, 1, note, 119. In the opposite sense it signifies the love of self, in which sense by adoring the sun is signified to worship those things which are contrary to heavenly love, or to the Lord, 122, 561.

Supreme. In every angel, and also in every man, there is an inmost or supreme degree, into which the divine of the Lord first or proximately flows, and which may be called his especial dwelling-place in them, 39.

Swedenborg. It was permitted him to associate with angels, and to converse with them as one man with another, and to see the things which are in the heavens as well as those which are in the hells, 1, 174, 184. To converse with them as a friend, and sometimes as a stranger, 234; sometimes with one alone, and sometimes with many in company, when he was in the exercise of every bodily sense, and in a state of clear perception, 74. To converse with spirits, and to be with them as one of them when fully awake, 442. To converse with spirits who belonged to the ancient church, 327; with others who lived 2000 years ago, with some who lived 1700 years ago, with others who lived 400 and 300 years ago, and with others who lived more recently, 480; with some on the third day after their decease, 452; with almost all the deceased whom he knew in the life of the body, 437. To converse with spirits as a spirit, and to converse with them as a man in the body, 436. To be conducted by the Lord into the heavens, and to various earths in the universe, but as to the spirit only whilst the body remained in the same place, 192. To be in the spiritual world as to the spirit, and at the same time in the natural world as to the body, 577; to be withdrawn from the body, 46, 440. To be brought nearly into the state of dying persons that he might know how resuscitation is effected, 449, 450. Through his eyes spirits have seen that which is in our

world, 252. Concerning Swedenborg, see also 69, 109, 118, 132, 228, 229, 312, 441, 456, and elsewhere.

Taste. See concerning this sense, 402, 462.

Temple (The), represented the Divine Human of the Lord, 187. Concerning temples in heaven, 221, 224. Whence the custom of building churches with an eastern aspect is derived, 119.

Tendency or Direction. There is a universal tendency to a common centre on earth, 142. In what the tendency in heaven differs from the tendency on earth, 142. The direction of the interiors of all who are in the other life is according to their love, 151.

Theatre. Universal nature is a theatre representative of the Lord's kingdom, 106, note.

Thieves. They are called thieves who rob the Lord of what is His, 10.

Think (To). They think naturally who look to the world only and attribute all things to nature, but they think spiritually who look to heaven, and attribute all things to the Divine, 130. To think spiritually is to think intellectually or rationally, 464. To think freely from his own real affection is the very life of man, and is the man himself, 502. The great majority of spirits from the Christian world at this day do not comprehend how thinking and willing can be of any consequence, and regard speaking and acting as every thing, 495.

Thirst (To), denotes to desire the knowledges of good and truth, 420.

Thought, is internal sight, 434, 532. Thought is nothing but the form of the will, or the medium by which man wills what may appear in the light, 500. Thought, together with affection, constitute the man, 445. Thought and will are of the spirit of man, and not of the body, 453. There are two kinds of thought with man, the one exterior and the other interior, 499. The interior thought of man is in perfect agreement with his affection or love, 298. Thought derives from affection its soul or life, 236. Thought falls into speech with man according to general influx, 296. Extension of the thoughts, 199, 201, 203, 204. Worldly thought, corporeal thought, heavenly thought, 532. See *Affection*.

Throne of the Lord (The), signifies heaven, and particularly the spiritual kingdom of the Lord, 8, 24.

Times, in the Word, signify states, 165. Concerning time in heaven, 162—169. The angels think without an idea of time and space, 165, note. Man does not think without an idea of time, 169, note. Men have an idea of eternity with time, but the angels without time, 167, note. Times in their origin are states, 168. Why there are times in the natural world, 164, 168.

To-day, signifies eternity (*æternum*), 165, *A. C.*, 3998. See *Yesterday*, *To-morrow*.

To-morrow, signifies eternity, 165, note, *A.C.*, 3998. See *Yesterday* and *To-day*.

Tooth, in the Word, signifies what is sensuous, which is the ultimate of the life of man, 575.

Top of a Mountain (The), signifies the supreme of heaven, 188.

Torments. What infernal torments are, 573, 574. Why the Lord permits torments in hell, 581. Torments which evil spirits experience when they approach heaven, or enter therein, 54, 354, 400.

Touch (Concerning the sense of), 402, 462.

Trees. In the Word, trees signify perceptions and knowledges, from which come intelligence and wisdom, 111, 176, 489. Fruit trees correspond to the affections of good and its uses, 520.

Tribes, signify all truths and goods in the complex, thus all things of faith and love, 1.

Trine or Trinity (The Divine). A Trinity or Divine Trine may be conceived of in one person, and thus one God, but not in three persons, page 87. Such a Divine Trinity in the Lord is acknowledged in heaven, 2. The Trine in the Lord is the Divine Itself, which is called the Father, the Divine Human which is called the Son, and the Divine Proceeding which is called the Holy Spirit, this Divine Trine is One, page 87.

Trumpet (A), signifies divine truth in heaven, and revealed from heaven, 1, note.

Truth (The), does not admit of reasonings, 385. Truth is the form of good, 107, 375. The life of truth is from good, 375. That is called truth which is of the memory, and thence of the thought, 26. All truth is turned into good, and implanted in the love, as soon as it enters the will, 26. Every truth is of infinite extent, and in conjunction with a multitude of other truths, 270. Truths without good are not in themselves good, because they have no life, 136. All truths wheresoever they are, whether in the hea-

vens or out of them, are lucid, 132. Divine Truths are laws of order, 57, 202. So far as man lives according to order, that is, so far as he is principled in good according to divine truths, he becomes a man, 202, note. The truth of faith is light, 136. Civil truths relate to justice and equity, moral truths to sincerity and uprightness, and spiritual truths to the good which is of love, and the truth which is of faith, 468.

Turned (To be) to. All conjunction in the spiritual world depends on the degree in which individuals turn towards each other, 255. The interiors and exteriors of man are either turned to the Lord or to self, 253, 552. Turning of the face and of the body in the spiritual world, 143, 144, 151, 153, 496.

Twelve, denotes all truths and goods in the complex, 73, note, 307.

Understanding (The), is the *Existere* of life, proceeding from the *Esse* of life, or the will, 26, 61, 474. It is recipient of truth, 137, 221. It is it which is enlightened, 130. The understanding and the will together constitute the man, 423. The life of the understanding proceeds from the life of the will, 26, note. The will and understanding of man are ruled by the Lord by means of angels and spirits, 228. The understanding of truth, after death, cannot amend or change the nature of the wicked, 508. All things which are in the understanding have relation to truth, 138.

Universe. All things in the universe, both in heaven and in the world, have relation to good and truth, 375.

Uses. Uses are the ends for the sake of which man acts, 112, note; they are goods in act, or goods of charity, 391. All in the other life must perform uses, even the wicked and infernal; all derive their quality from the uses which they perform, 387, 508. Uses are the goods of love and charity, 402, 403; they are various and diverse, 405. The kingdom of the Lord is a kingdom of uses, 112, 361, 387. To serve the Lord is to perform uses, 361, 387, note. To perform use is to desire the welfare of others, for the sake of the common good, 64. In heaven, to promote use is the delight of the life of all, 219. Use is the first and the last, and thus the all of man, 112.

Variety, is infinite, and in no instance is one thing the same as another, 41, note, 20, 405. In heaven, as in the world, there is endless variety, 231. Variety arranged in a heavenly form, makes perfection, 71, 56.

Vastation, is nothing more than being let into the internals or into the selfhood of the spirit, which is the spirit itself, 551. Successive vastation of the church, 1. Concerning vastations, see 513.

Vegetable Kingdom (The), 104, 108, 109, 111. Influx from the spiritual world into the subjects of the vegetable kingdom, 567.

Veil or Covering (A), signifies the intellectual principle, 179.

Vine (The), 111. *A. C.*, 1069.

Vineyards, signify the spiritual church, and the truths of that church, 489. Vines correspond to the affections of truth and its uses, 520.

Virgin (A), signifies the affection of good, and also the church, 368, note.

Visionaries. Who they are who become visionaries, and why they become so, 249.

Visions. It is dangerous to confirm truth, by visions, with those who are in falses, because they would first believe, and afterwards deny it, and thus profane the truth itself, 456.

Voice (The), signifies divine truth in heaven, and revealed from heaven, 1, note.

Vowels. Why in the Hebrew Language vowels are not written, and are also variously expressed, 241. The angels, by vowels, express their affections, 261. Vowels are signs of sounds, and affection dwells in sounds, 241. See *Consonants* and *Sounds*.

Walk (To), signifies to live, 590, note. To walk with the Lord, denotes to receive spiritual life, and to live with him, 590, note.

Wall (A), denotes truth protecting from the assaults of falses and evil, 73, note.

Way (A), signifies the truth which leads to good, and also the false which leads to evil. *To sweep the way*, is to prepare for the reception of truths, 479, note.

Week (A), signifies state, and also an entire period, 165. See also *A. C.*, 3845.

West (The), signifies love and its good in obscure perception, 150. In heaven, they dwell in the west, who are in an obscure perception of the good of love, 148, 149. In hell, they who are in evils which spring from self-love, dwell from the east to the west, 151.

White, corresponds to truth, and in the Word it signifies truth, 179.

WHOLE (The), consists of the parts, and the parts constitute the whole, 64, 267.

WHOREDOMS, in the Word, signify the perversion of truth, 384, note.

WICKEDNESS (Concerning the), of infernal spirits, 576—581.

WIFE (A), signifies the affection of good and truth, and also the church, 368, note.

WILL (The) of man, is the very *esse* of his life, 26, 61; it is man's essential spiritual faculty, 529. It is the man himself, 508. It is the recipient of good, 473, note, 474, 26. The will and understanding make the all of life appertaining to man, to spirit, and to angel, 463, note. The life of the will is the principal life of man, and the life of the understanding flows from it, 26, 61, 474 Man is man by virtue of his will, and thence of his understanding, 26, 474. The will and understanding of man are ruled by the Lord, by means of angels and spirits, 228. The will falls into gestures with man, according to general influx, 296, note. After death a man remains such as his will is, 26, 474. All things which are in the will have relation to good, 138.

WILL (To), is to love to do, 16. To will and not to do when action is possible, is in reality not to will, but a mere fantasy of thought, 475.

WINDOW (A), signifies the intellectual principle which is of the internal sight, 489, note.

WINGED ANIMALS, signify things intellectual, 110.

WINTER, signifies the privation of love and wisdom. Comp. 166 with 155.

WISDOM. The Divine Wisdom is the light of heaven, 131. Concerning the wisdom of the angels of heaven, 265—275. This wisdom is incomprehensible and ineffable, 266. Wisdom consists in receiving the good which proceeds from the Lord, 80; and also in seeing and perceiving what is good and what is evil, and in accurately distinguishing the one from the other, by intuition and interior perception, 351. Intelligence and wisdom constitute man, 80. The nature of spurious wisdom, 352. The nature of false wisdom, 353. See *Intelligence.*

WISE IN HEAVEN (Concerning the), 346—356. Concerning the wise among the ancients, 322, 323.

WOMAN (The), acts from affection, and the man from reason. In the Word, a woman signifies the affection of good and truth, and also the church, 368.

WOOD, signifies good, 223; those who have placed merit in works appear to themselves in the other life to cut wood, 513.

WORD, correspond to the ideas of thought derived from affection, 236, 241, 261, 262, 269.

WORD (The), is that which unites heaven and earth, 305. The Word is written by pure correspondences, and hence all, and each of the things therein signify spiritual things, 1, 114. Man has conjunction with heaven by the Word, 114, note. The Word was dictated by the Lord, and is accommodated both to the wisdom of angels and the intelligence of man, therefore the angels have the Word, and read it as men do on earth, 259; hence it is that the very dots, iotas, and minutest parts of the Word contain heavenly arcana and things Divine, 260. The Word in its literal sense is natural, and because the natural is the ultimate principle, in which spiritual and celestial things, which are things interior, close, and on which they subsist, as a house upon its foundation, thus the sense of the letter is the continent of the spiritual and celestial sense, 305, note. The conjunction of the Lord with man is effected by the Word, through the medium of the internal sense, by the whole Word, and by every part of it there is conjunction, and therefore the Word is wonderful above all other writings, 305, note. The term Word in the Sacred Scriptures, signifies various things, as discourse, the thought of the mind, every thing which really exists, also something; and in the supreme sense, Divine truth and the Lord, 137, note.

WORD (Ante-Mosaic). This Word, which existed with the Ancient Church, is lost, 327, note.

WORKS derive their *esse* and *existere* and their quality from the interiors of man, which are of his thought and will; therefore such as the interiors are, such are the works; works contain the interiors in regard to love and faith, and are love and faith in effect, 358, note, 484.

WORLD (The Natural), is all that extent which lies beneath the sun, and receives thence its heat and light, and the things of the natural world are all those which thence subsist, 89. The natural world exists and subsists from the spiritual world, as an effect from its efficient cause, 89, 106; and both from the Divine, 106.

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