

# HEAVEN AND ITS WONDERS AND HELL

by Emanuel Swedenborg

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*Swedenborg's mystical theological work describing spiritual realms based on his visions, discussing the nature of heaven and hell and arguing that God's mercy extends to all nations with emphasis on the saving power of divine love.*

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## 01 Heaven and its Wonders

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Heaven and its Wonders and Hell From Things Heard and Seen by Emanuel Swedenborg.

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1. The Lord, speaking in the presence of His disciples of the consummation of the age, which is the final period of the church,{1} says, near the end of what He foretells about its successive states in respect to love and faith:{2} 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, 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 forth His angels with a trumpet and a great sound; and they shall gather together His elect from the four winds, from the end to end of the heavens (Matthew 24:29-31).

Those who understood these words according to the sense of the letter have no other belief than that during that latest period, which is called the final judgment, all these things are to come to pass just as they are described in the literal sense, that is, that the sun and moon will be darkened and the stars will fall from the sky, that the sign of the Lord will appear in the sky, and He Himself will be seen in the clouds, attended by angels with trumpets; and furthermore, as is foretold elsewhere, that the whole visible universe will be destroyed, and afterwards a new heaven with a new earth will come into being. Such is the opinion of most men in the church at the present day. But those who so believe are ignorant of the arcana that lie hid in every particular of the Word. For in every particular of the Word there is an internal sense which treats of things spiritual and heavenly, not of things natural and worldly, such as are treated of in the sense of the letter. And this is true not only of the meaning of groups of words, it is true of each particular word.{3} For the Word is written solely by correspondences,{4} to the end that there may be an internal sense in every least particular of it. What that sense is can be seen from all that has been said and shown about it in the Arcana Coelestia; also from quotations gathered from that work in the explanation of The White Horse spoken of in the Apocalypse. It is according to that sense that what the Lord says in the passage quoted above respecting His coming in the clouds of heaven is to be understood. The "sun" there that is to be darkened signifies the Lord in respect to love;{5} the "moon" the Lord in respect to faith;{6} "stars" knowledges of good and truth, or of love and faith;{7} "the sign of the Son of man in heaven" the manifestation of Divine truth; "the tribes of the earth" that shall mourn, all things relating to truth and good or to faith and love;{8} "the coming of the Lord in the clouds of heaven with power and glory" His presence in the Word, and revelation, {9} "clouds" signifying the sense of the letter of the Word,{10} and "glory" the internal sense of the Word;{11} "the angels with a trumpet and great voice" signify heaven as a source of Divine truth.{12} All this makes clear that these words of the Lord mean that at the end of the church, when there is no longer any love, and consequently no faith, the Lord will open the internal meaning of the Word and reveal arcana of heaven. The arcana revealed in the following pages relate to heaven and hell, and also to the life

of man after death. The man of the church at this date knows scarcely anything about heaven and hell or about his life after death, although all these matters are set forth and described in the Word; and yet many of those born within the church refuse to believe in them, saying in their hearts, "Who has come from that world and told us?" Lest, therefore, such a spirit of denial, which especially prevails with those who have much worldly wisdom, should also infect and corrupt the simple in heart and the simple in faith, it has been granted me to associate with angels and to talk with them as man with man, also to see what is in the heavens and what is in the hells, and this for thirteen years; so now from what I have seen and heard it has been granted me to describe these, in the hope that ignorance may thus be enlightened and unbelief dissipated. Such immediate revelation is granted at this day because this is what is meant by the Coming of the Lord.

[REFERENCES TO THE AUTHOR'S ARCANA COELESTIA.] {Footnote 1} The consummation of the age is the final period of the church (n. 4535, 10622).

{Footnote 2} The Lord's predictions in Matthew (24 and 25), respecting the consummation of the age and His coming, and the consequent successive vastation of the church and the final judgment, are explained in the prefaces to chapters 26-40 of Genesis (n. 3353-3356, 3486-3489, 3650-3655, 3751-3757, 3897-3901, 4056-4060, 4229-4231, 4332-4335, 4422-4424, 4635- 4638, 4661-4664, 4807-4810, 4954-4959, 5063-5071).

{Footnote 3} Both in the wholes and in the particulars of the Word there is an internal or spiritual sense (n. 1143, 1984, 2135, 2333, 2395, 2495, 4442, 9048, 9063, 9086).

{Footnote 4} The Word is written solely by correspondences, and for this reason each thing and all things in it have a spiritual meaning (n. 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 2900, 9086).

{Footnote 5} In the Word the "sun" signifies the Lord in respect to love, and in consequence love to the Lord (n. 1529, 1837, 2441, 2495, 4060, 4696, 7083, 10809).

{Footnote 6} In the Word the "moon" signifies the Lord in respect to faith, and in consequence faith in the Lord (n.

1529, 1530, 2495, 4060, 4696, 7083).

{Footnote 7} In the Word "stars" signify knowledges of good and truth (n. 2495, 2849,4697).

{Footnote 8} "Tribes" signify all truths and goods in the complex, thus all things of faith and love (n. 3858, 3926,

4060, 6335).

{Footnote 9} The coming of the Lord signifies His presence in the Word, and revelation (n. 3900,4060).

{Footnote 10} In the Word clouds signify the Word in the letter or the sense of its letter (n. 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10551, 10574).

{Footnote 11} In the Word "glory" signifies Divine truth as it is in heaven and as it is in the internal sense of the Word (n.

4809, 5922, 8267, 8427, 9429, 10574).

{Footnote 12} A "trumpet" or "horn" signifies Divine truth in heaven, and revealed from heaven (n. 8158, 8823, 8915); and "voice" has a like signification (n. 6771, 9926).

## 2. I. THE GOD OF HEAVEN IS THE LORD

First of all it must be known who the God of heaven is, since upon that all the other things depend. Throughout all heaven no other than the Lord alone is acknowledged as the God of heaven. There it is said, as He Himself taught, That He is one with the Father; that the Father is in Him, and He in the Father; that he who sees Him sees the Father; and that everything that is holy goes forth from Him (John 10:30; John 10:35; John 14:9-11; John 16:13-15).

I have often talked with angels on this subject, and they have invariably declared that in heaven they are unable to divide the Divine into three, because they know and perceive that the Divine is One and this One is in the Lord. They also said that those of the church who come from this world having an idea of three Divine beings cannot be admitted into heaven, since their thought wanders from one Divine being to another; and it is not allowable there to think three and say one.{1} Because in heaven everyone speaks from his thought, since speech there is the immediate product of the thought, or the thought speaking. Consequently, those in this world who have divided the Divine into three, and have adopted a different idea of each, and have not made that idea one and centered it in the Lord, cannot be received into heaven, because in heaven there is a sharing of all thoughts, and therefore if any one came thinking three and saying one, he would be at once found out and rejected. But let it be known that all those who have not separated what is true from what is good, or faith from love, accept in the other life, when they have been taught, the heavenly idea of the Lord, that He is the God of the universe. It is otherwise with those who have separated faith from life, that is, who have not lived according to the precepts of true faith.

{Footnote 1} Christians were examined in the other life in regard to their idea of the one God and it was found that they held the 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).

3. Those within the church who have denied the Lord and have acknowledged the Father only, and have confirmed themselves in that belief, are not in heaven; and as they are unable to receive any influx from heaven, where the Lord alone is worshiped, they gradually lose the ability to think what is true about any subject whatever; and finally they become as if dumb, or they talk stupidly, and ramble about with their arms dangling and swinging as if weak in the joints. Again, those who, like the Socinians, have denied the Divinity of the Lord and have acknowledged His Humanity only, are likewise outside of heaven; they are brought forward a little towards the right and are let down into the deep, and are thus wholly separated from the rest that come from the Christian world. Finally, those who profess to believe in an invisible Divine, which they call the soul of the universe [Ens universi], from which all things originated, and who reject all belief in the Lord, find out that they believe in no God; since this invisible Divine is to them a property of nature in her first principles, which cannot be an object of faith and love, because it is not an object of thought.{1} Such have their lot among those called Naturalists. It is otherwise with those born outside the church, who are called the heathen; these will be treated of hereafter.

{Footnote 1} A Divine that cannot be perceived by any idea cannot be received by faith (n. 4733, 5110, 5663, 6982, 6996, 7004, 7211, 9356, 9359, 9972, 10067, 10267).

4. Infants, who form a third part of heaven, are all initiated into the acknowledgment and belief that the Lord is their Father, and afterwards that He is the Lord of all, thus the God of heaven and earth. That children grow up in heaven and are perfected by means of knowledges, even to angelic intelligence and wisdom, will be seen in the following pages.

5. Those who are of the church cannot doubt that the Lord is the God of heaven, for He Himself taught, That all things of the Father are His (Matthew 11:27; John 16:15; John 17:2). And that He hath all power in heaven and on earth (Matthew 28:18).

He says "in heaven and on earth," because He that rules heaven rules the earth also, for the one depends upon the other. {1} "Ruling heaven and earth" means to receive from the Lord every good pertaining to love and every truth pertaining to faith, thus all intelligence and wisdom, and in consequence all happiness, in a word, eternal life. This also the Lord taught when He said:

He that believeth on the Son hath eternal life; but he that believeth not the Son shall not see life (John 3:36).

Again:

I am the resurrection and the life; he that believeth on Me, though he die yet shall he live; and whosoever liveth and believeth on Me shall never die (John 11:26; John 11:26). And again:

I am the way, the truth, and the life (John 14:6).

{Footnote 1} The entire heaven is the Lord's (n. 2751, 7086).

He has all power in the heavens and on the earths (n. 1607, 10089, 10827). As the Lord rules heaven He rules also all things that depend thereon, thus all things in the world (n.

2026, 2027, 4523, 4524). The Lord alone has power to remove the hells, to withhold from evil and hold in good, and thus to save

(n. 10019).

6. There were certain spirits who while living in the world had professed to believe in the Father; but of the Lord they had the same idea as of any other man, and therefore did not believe Him to be the God of heaven. For this reason they were permitted to wander about and inquire wherever they wished whether there were any other heaven than the heaven of the Lord. They searched for several days, but nowhere found any. These were such as place the happiness of heaven in glory and dominion; and as they were unable to get what they desired, and were told that heaven does not consist in such things, they became indignant, and wished for a heaven where they could lord it over others and be eminent in glory like that in the world.

7. II. IT IS THE DIVINE OF THE LORD THAT MAKES HEAVEN. The angels taken collectively are called heaven, for they constitute heaven; and yet that which makes heaven in general and in particular is the Divine that goes forth from the Lord and flows into the angels and is received by them. And as the Divine that goes forth from the Lord is the good of love and the truth of faith, the

angels are angels and are heaven in the measure in which they receive good and truth from the Lord.

8. Everyone in the heavens knows and 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 only from the Divine, thus from the Lord; also that good from himself is not good, and truth from himself is not truth, because these have in them no life from the Divine. Moreover, the angels of the inmost heaven clearly perceive and feel the influx, and the more of it they receive the more they seem to themselves to be in heaven, because the more are they in love and faith and in the light of intelligence and wisdom, and in heavenly joy therefrom; and since all these go forth from the Divine of the Lord, and in these the angels have their heaven, it is clear that it is the Divine of the Lord, and not the angels from anything properly their own that makes heaven.<sup>{1}</sup> This is why heaven is called in the Word the "dwelling-place" of the Lord and "His throne," and those who are there are said to be in the Lord.<sup>{2}</sup> But in what manner the Divine goes forth from the Lord and fills heaven will be told in what follows.

{Footnote 1} The angels of heaven acknowledge all good to be from the Lord, and nothing from themselves, and the Lord dwells in them in His own and not in their own (n. 9338, 10125, 10151, 10157). Therefore in the Word by "angels" something of the Lord is meant (n. 1925, 2821, 3039, 4085, 8192, 10528). Furthermore, angels are called "gods" from the reception of the Divine from the Lord (n. 4295, 4402, 7268, 7873, 8192, 8301). Again, all good that is good, and all truth that is truth, consequently all peace, love, charity, and faith, are from the Lord (n.

1614, 2016, 2751, 2882, 2883, 2891, 2892, 2904). Also all wisdom and intelligence (n. 109, 112, 121, 124).

{Footnote 2} Those who are in heaven are said to be in the Lord (n. 3637, 3638).

9. Angels from their wisdom go still further. They say that not only everything good and true is from the Lord, but everything of life as well. They confirm it by this, that nothing can spring from itself, but only from something prior to itself; therefore all things spring from a First, which they call the very Being [Esse] of the life of all things. And in like manner all things continue to exist, for continuous existence is a ceaseless springing forth, and whatever is not continually held by means of intermediates in connection with the First instantly disperses and is wholly dissipated. They say also that there is but One Fountain of life, and that man's life is a rivulet therefrom, which if it did not unceasingly continue from its fountain would immediately flow away. [2] Again, they say that from this One Fountain of life, which is the Lord, nothing goes forth except Divine good and Divine truth, and that each one is affected by these in accordance with his reception of them, those who receive them in faith and life find heaven in them while those who reject them or stifle them change them into hell; for they change good into evil and truth into falsity, thus life into death. Again, that everything of life is from the Lord they confirm by this: that all things in the universe have relation to good and truth,-the life of man's will, which is the life of his love, to good; and the life of his understanding, which is the life of his faith, to truth; and since everything good and true comes from above it follows that everything of life must come from above. [3] This being the belief of the angels they refuse all thanks for the good they do, and are displeased and withdraw if any one attributes good to them. They wonder how any one can believe that he is wise from himself or does anything good from himself. Doing good for one's own sake they do not call good, because it

is done from self. But doing good for the sake of good they call good from the Divine; and this they say is the good that makes heaven, because this good is the Lord.{1} {Footnote 1} Good from the Lord has the Lord inwardly in it, but good from one's own has not (n. 1802, 3951, 8480).

10. Such spirits as have confirmed themselves during their life in the world in the belief that the good they do and the truth they believe is from themselves, or is appropriated to them as their own (which is the belief of all who place merit in good actions and claim righteousness to themselves) are not received into heaven. Angels avoid them. They look upon them as stupid and as thieves; as stupid because they continually have themselves in view and not the Divine; and as thieves because they steal from the Lord what is His. These are averse to the belief of heaven, that it is the Divine of the Lord in the angels that makes heaven.

11. The Lord teaches that those that are in heaven and in the church are in the Lord and the Lord is in them, when He says:

Abide in Me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, so neither 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 beareth much fruit; for apart from Me ye can do nothing (John 15:4-5).

12. From all this it can now be seen that the Lord dwells in the angels of heaven in what is His own, and thus that the Lord is the all in all things of heaven; and this for the reason that good from the Lord is the Lord in angels, for what is from the Lord is the Lord; consequently heaven to the angels is good from the Lord, and not anything of their own.

13. III. IN HEAVEN THE DIVINE OF THE LORD IS LOVE TO HIM AND CHARITY TOWARDS THE NEIGHBOR. The Divine that goes forth from the Lord is called in heaven Divine truth, for a reason that will presently appear. This Divine truth flows into heaven from the Lord from His Divine love. The Divine love and the Divine truth therefrom are related to each other as the fire of the sun and the light therefrom in the world, love resembling the fire of the sun and truth therefrom light from the sun. Moreover, by correspondence fire signifies love, and light truth going forth from love.{1} From this it is clear what the Divine truth that goes forth from the Lord's Divine love is—that in its essence it is Divine good joined to Divine truth, and being so conjoined it vivifies all things of heaven; just as in the world when the sun's heat is joined to light it makes all things of the earth fruitful, which takes place in spring and summer. It is otherwise when the heat is not joined with the light, that is, when the light is cold; then all things become torpid and lie dead. With the angels this Divine good, which is compared to heat, is the good of love; and Divine truth, which is compared to light, is that through which and out of which good of love comes.

{Footnote 1} In the Word "fire" signifies heavenly love and infernal love (n. 934, 4906, 5215). "Holy and heavenly fire" signifies Divine love, and every affection that belongs to that love (n. 934, 6314, 6832). "Light" from fire signifies truth going forth from good of love; and light in heaven signifies Divine truth (n. 3195, 3485, 3636, 3643, 3993, 4302, 4413, 4415, 9548, 9684).

14. The Divine in heaven which makes heaven is love, because love is spiritual conjunction. It conjoins angels to the Lord and conjoins them to one another, so conjoining them that in the Lord's sight they are all as one. Moreover, love is the very being [esse] of everyone's life; consequently

from love both angels and men have life. Everyone who reflects can know that the inmost vitality of man is from love, since he grows warm from the presence of love and cold from its absence, and when deprived of it he dies.<sup>{1}</sup> But it is to be remembered that the quality of his love is what determines the quality of each one's life.

{Footnote 1} Love is the fire of life, and life itself is actually therefrom (n. 4906, 5071, 6032, 6314).

15. In heaven there are two distinct loves, love to the Lord and love towards the neighbor, in the inmost or third heaven love to the Lord, in the second or middle heaven love towards the neighbor. They both go forth from the Lord, and they both make heaven. How these two loves are distinct and how they are conjoined is seen in heaven in clear light, but in the world only obscurely. In heaven loving the Lord does not mean loving Him in respect to His person, but it means loving the good that is from Him; and to love good is to will and do good from love; and to love the neighbor does not mean loving a companion in respect to his person, but loving the truth that is from the Word; and to love truth is to will and do it. This makes clear that these two loves are distinct as good and truth are distinct, and that they are conjoined as good is conjoined with truth.<sup>{1}</sup> But this can scarcely be comprehended by men unless it is known what love is, what good is, and what the neighbor is.<sup>{2}</sup> {Footnote 1} To love the Lord and the neighbor is to live according to the Lord's commandments (n. 10143, 10153, 10310,

10578, 10648).

{Footnote 2} To love the neighbor is not to love the person, but to love that in him from which he is what he is, that is, his truth and good (n. 5028, 10336). Those who love the person, and not that in him from which he is what he is, love evil and good alike (n. 3820). Charity is willing truths and being affected by truths for the sake of truths (n. 3876, 3877).

Charity towards the neighbor is doing what is good, just, and right, in every work and in every function (n. 8120-8122).

16. I have repeatedly talked with angels about this matter. They were astonished, they said, that men of the church do not know that to love the Lord and to love the neighbor is to love what is good and true, and to do this from the will, when they ought to know that one evinces love by willing and doing what another wishes, and it is this that brings reciprocal love and conjunction, and not loving another without doing what he wishes, which in itself is not loving; also that men should know that the good that goes forth from the Lord is a likeness of Him, since He is in it; and that those who make good and truth to belong to their life by willing them and doing them become likenesses of the Lord and are conjoined to Him. Willing is loving to do. That this is so the Lord teaches in the Word, saying, He that hath My commandments and doeth them, he it is that loveth Me; and I will love him and will make My abode with him (John 14:21; John 14:23). And again:

If ye do My commandments ye shall abide in My love (John 15:10).

17. All experience in heaven attests that the Divine that goes forth from the Lord and that affects angels and makes heaven is love; for all who are in heaven are forms of love and charity, and appear in ineffable beauty, with love shining forth from their faces, and from their speech and from every particular of their life.<sup>{1}</sup> Moreover, there are spiritual spheres of life emanating from and surrounding every angel and every spirit, by which their quality in respect to the affections of their

love is known, sometimes at a great distance. For with everyone these spheres flow forth from the life of his affection and consequent thought, or from the life of his love and consequent faith. The spheres that go forth from angels are so full of love as to affect the inmosts of life of those who are with them. They have repeatedly been perceived by me and have thus affected me.<sup>{2}</sup> That it is love from which angels have their life is further evident from the fact that in the other life everyone turns himself in accordance with his love—those who are in love to the Lord and in love towards the neighbor turning themselves always to the Lord, while those who are in love of self turn themselves always away from the Lord. This is so, however their bodies may turn, since with those in the other life spaces conform to the states of their interiors, likewise quarters, which are not constant as they are in this world, but are determined in accordance with the direction of their faces. And yet it is not the angels that turn themselves to the Lord; but the Lord turns to Himself those that love to do the things that are from Him.<sup>{3}</sup> But more on this subject hereafter, where the quarters in the other life are treated of.

{Footnote 1} Angels are forms of love and charity (n. 3804, 4735, 4797, 4985, 5199, 5530, 9879, 10177).

{Footnote 2} A spiritual sphere, which is a sphere of the life, overflows and pours forth from every man, spirit, and angel, and encompasses them (n. 4464, 5179, 7454, 8630). It flows from the life of their affection and consequent thought (n. 2489, 4464, 6206).

{Footnote 3} Spirits and angels turn themselves constantly to their loves, and those in the heavens turn themselves constantly to the Lord (n. 10130, 10189, 10420, 10702).

Quarters in the other life are to each one in accordance with the direction of his face, and are thereby determined, otherwise than in the world (n. 10130, 10189, 10420, 10702).

18. The Divine of the Lord in heaven is love, for the reason that love is receptive of all things of heaven, such as peace, intelligence, wisdom and happiness. For love is receptive of each and all things that are in harmony with it; it longs for them, seeks them, and drinks them in as it were spontaneously, for it desires unceasingly to be enriched and perfected by them.<sup>{1}</sup> This, too, man well knows, for with him love searches as it were the stores of his memory and draws forth all things that are in accord with itself, collecting and arranging them in and under itself—in itself that they may be its own, and under itself that they may be its servants; but other things not in accord with it it discards and expels. That there is present in love every capacity for receiving truths in harmony with itself, and a longing to conjoin them to itself, has been made clear also by the fact that some who were simple-minded in the world were taken up into heaven, and yet when they were with the angels they came into angelic wisdom and heavenly blessedness, and for the reason that they had loved what is good and true for its own sake, and had implanted it in their life, and had thereby become capacities for receiving heaven with all that is ineffable there. But those who are in love of self and of the world have no capacity for receiving what is good and true; they loathe and reject it, and at its first touch and entrance they flee and associate themselves with those in hell who are in loves like their own. There were spirits who had doubts about there being such capacities in heavenly love, and who wished to know whether it were true; whereupon they were let into a state of heavenly love, whatever opposed being for the time removed, and were

brought forward some distance, where there was an angelic heaven, and from it they talked with me, saying that they perceived a more interior happiness than they could possibly express in words, and they lamented greatly that they must return into their former state. Others also were taken up into heaven; and the higher or more interiorly they were exalted the more of intelligence and wisdom were they admitted into, such as enabled them to perceive what had before been incomprehensible to them. From this it is clear that the love that goes forth from the Lord is receptive of heaven and all things therein.

{Footnote 1} Innumerable things are contained in love, and love gathers to itself all things that are in harmony with it (n.

2500, 2572, 3078, 3189, 6323, 7490, 7750).

19. That love to the Lord and love towards the neighbor include in themselves all Divine truths is made evident by what the Lord Himself said of these two loves:

Thou shalt love thy God with all thy heart and with all thy soul. This is the greatest and first commandment. And the second, like unto it, is, Thou shalt love thy neighbor as thyself. On these two commandments hang the law and the prophets (Matthew 22:37-40).

"The law and the prophets" are the whole Word, thus all Divine truth.

20. IV. HEAVEN IS DIVIDED INTO TWO KINGDOMS. As there are infinite varieties in heaven, and no one society nor any one angel is exactly like any other, {1} there are in heaven general, specific, and particular divisions. The general division is into two kingdoms, the specific into three heavens, and the particular into innumerable societies. Each of these will be treated of in what follows. The general division is said to be into kingdoms, because heaven is called "the kingdom of God."

{Footnote 1} There is infinite variety, and nowhere any thing the same as another (n. 7236, 9002). Also in the heavens there is infinite variety (n. 684, 690, 3744, 5598, 7236). Varieties in heaven are varieties of good (n. 3744, 4005, 7236, 7833, 7836, 9002). All societies in the heavens, and all angels in a society, are thereby distinguished from each other (n. 690, 3241, 3519, 3804, 3986, 4067, 4149, 4263, 7236, 7833, 7836).

Nevertheless they are all made one by love from the Lord (n.

457, 3986).

21. There are angels that receive more interiorly the Divine that goes forth from the Lord, and others that receive it less interiorly; the former are called celestial angels, and the latter spiritual angels. Because of this difference heaven is divided into two kingdoms, one called the Celestial Kingdom, the other the Spiritual Kingdom. {1} {Footnote 1} Heaven as a whole is divided into two kingdoms, a celestial kingdom and a spiritual kingdom (n. 3887, 4138). The angels of the celestial kingdom receive the Divine of the lord in their voluntary part, thus more interiorly than the spiritual angels, who receive it in their intellectual part (n.

5113, 6367, 8521, 9936, 9995, 10124).

22. As the angels that constitute the celestial kingdom receive the Divine of the Lord more interiorly they are called interior and also higher angels; and for the same reason the heavens that they constitute are called interior and higher heavens.<sup>{1}</sup> They are called higher and lower, because these terms designate what is interior and what is exterior.<sup>{2}</sup> <sup>{Footnote 1}</sup> The heavens that constitute the celestial kingdom are called higher while those that constitute the spiritual kingdom are called lower (n. 10068).

<sup>{Footnote 2}</sup> Interior things are portrayed by higher things, and higher things signify interior things (n. 2148, 3084, 4599, 5146, 8325).

23. The love in which those are, who are in the celestial kingdom is called celestial love, and the love in which those are who are in the spiritual kingdom is called spiritual love. Celestial love is love to the Lord, and spiritual love is love towards the neighbor. And as all good pertains to love (for good to any one is what he loves) the good also of the other kingdom is called celestial, and the good of the other spiritual. Evidently, then, the two kingdoms are distinguished from each other in the same way as good of love to the Lord is distinguished from good of love towards the neighbor.<sup>{1}</sup> And as the good of love to the Lord is an interior good, and that love is interior love, so the celestial angels are interior angels, and are called higher angels.

<sup>{Footnote 1}</sup> The good of the celestial kingdom is good of love to the Lord, and the good of the spiritual kingdom is good of charity towards the neighbor (n. 3691, 6435, 9468, 9680, 9683, 9780).

24. The celestial kingdom is called also the Lord's priestly kingdom, and in the Word "His dwelling-place;" while the spiritual kingdom is called His royal kingdom, and in the Word "His throne." And from the celestial Divine the Lord in the world was called "Jesus," while from the spiritual Divine He was called "Christ."

25. The angels in the Lord's celestial kingdom, from their more interior reception of the Divine of the Lord, far excel in wisdom and glory the angels that are in His spiritual kingdom; for they are in love to the Lord, and consequently are nearer and more closely conjoined to Him.<sup>{1}</sup> These angels are such because they have received and continue to receive Divine truths at once in their life, and not first in memory and thought, as the spiritual angels do. Consequently they have Divine truths written in their hearts, and they perceive them, and as it were see them, in themselves; nor do they ever reason about them whether they are true or not.<sup>{2}</sup> They are such as are described in Jeremiah:

I will put my law in their mind, and will write it in their heart. They shall teach no more everyone his friend and everyone his brother, saying, Know ye Jehovah. They shall know Me, from the least of them even to the greatest of them (Jeremiah 31:33-34). And they are called in Isaiah:

Taught of Jehovah (Isaiah 54:13). That the "taught of Jehovah" are those who are taught by the Lord He Himself teaches in John (John 6:45-46).

<sup>{Footnote 1}</sup> The celestial angels immeasurably surpass in wisdom the spiritual angels (n. 2718, 9995). The nature of the distinction between celestial angels and spiritual angels (n.

2088, 2669, 2708, 2715, 3235, 3240, 4788, 7068, 8521, 9277,  
10295).

{Footnote 2} The celestial angels do not reason about truths of faith, because they perceive them in themselves; but the spiritual angels reason about them whether they are true or not (n. 202, 337, 597, 607, 784, 1121, 1384, 1898, 1919, 3246, 4448, 7680, 7877, 8780, 9277, 10786).

26. It has been said that these angels have wisdom and glory above others for the reason that they have received and continue to receive Divine truths at once in their life. For as soon as they hear Divine truths, they will and do them, instead of storing them up in the memory and afterwards considering whether they are true. They know at once by influx from the Lord whether the truth they hear is true; for the Lord flows directly into man's willing, but mediately through his willing into his thinking. Or what is the same, the Lord flows directly into good, but mediately through good into truth.{1} That is called good which belongs to the will and action therefrom, while that is called truth that belongs to the memory and to the thought therefrom. Moreover, every truth is turned into good and implanted in love as soon as it enters into the will; but so long as truth remains in the memory and in the thought therefrom it does not become good, nor does it live, nor is it appropriated to man, since man is a man from his will and understanding therefrom, and not from his understanding separated from his will.{2} {Footnote 1} The Lord's influx is into good and through good into truth, and not the reverse; thus into the will and through that into the understanding, and not the reverse (n. 5482, 5649, 6027, 8685, 8701, 10153).

{Footnote 2} The will of man is the very being [esse] of his life, and the receptacle of the good of love, while his understanding is the outgo [existere] of his life therefrom, and the receptacle of the truth and good of faith (n. 3619, 5002, 9282). Thus the will's life is the chief life of man, and the life of the understanding goes forth therefrom (n. 585, 590, 3619, 7342, 8885, 9282, 10076, 10109, 10110). Whatever is received by the will comes to be the life, and is appropriated to man (n. 3161, 9386, 9393). Man is a man from his will and his understanding therefrom (n. 8911, 9069, 9071, 10076, 10109, 10110). Moreover, everyone who wills and understands rightly is loved and valued by others, while he that understands rightly and does not will rightly is rejected and despised (n. 8911, 10076). Also, after death man remains such as his will and his understanding therefrom have been, while the things that pertain to the understanding and not also to the will then vanish, because they are not in the man (n. 9069, 9071, 9282,

9386, 10153).

27. Because of this difference between the angels of the celestial kingdom and the angels of the spiritual kingdom they are not together, and have no interaction with each other. They are able to communicate only through intermediate angelic societies, which are called celestial-spiritual. Through these the celestial kingdom flows into the spiritual;{1} and from this it comes to pass that although heaven is divided into two kingdoms it nevertheless makes one. The Lord always provides such intermediate angels through whom there is communication and conjunction.

{Footnote 1} Between the two kingdoms there is communication and conjunction by means of angelic societies which are called celestial-spiritual (n. 4047, 6435, 8796, 8802). The influx of the Lord through the celestial kingdom into the spiritual (n.

3969, 6366).

28. As the angels of these two kingdoms will be fully treated of in what follows, particulars are here omitted.

#### 29. V. THERE ARE THREE HEAVENS.

There are three heavens, entirely distinct from each other, an inmost or third, a middle or second, and an outmost or first. These have a like order and relation to each other as the highest part of man, or his head, the middle part, or body, and the lowest, or feet; or as the upper, the middle, and the lower stories of a house. In the same order is the Divine that goes forth and descends from the Lord; consequently heaven, from the necessity of order, is threefold.

30. The interiors of man, which belong to his mind and disposition, are also in like order. He has an inmost, a middle, and an outmost part; for when man was created all things of Divine order were brought together in him, so that he became Divine order in form, and consequently a heaven in miniature.<sup>{1}</sup> For this reason also man, as regards his interiors, has communication with the heavens and comes after death among the angels, either among those of the inmost, or of the middle, or of the outmost heaven, in accordance with his reception of Divine good and truth from the Lord during his life in the world.

{Footnote 1} All things of Divine order are brought together in man, and by creation man is Divine order in form (n. 3628, 4219, 4220, 4223, 4523, 4524, 5114, 5168, 6013, 6057, 6605, 6626, 9706, 10156, 10472). In man the internal man was formed after the image of heaven, and the external after the image of the world, and this is why man was called by the ancients a microcosm (n. 3628, 4523, 5115, 6013, 6057, 9279, 9706, 10156, 10472). Thus man in respect to his interiors is by creation a heaven in least form after the image of the greatest; and such also man becomes when he has been created anew or regenerated by the Lord (n. 911, 1900, 1928, 3624-3631, 3634, 3884, 4041, 4279, 4523, 4524, 4625, 6013, 6057, 9279, 9632).

31. The Divine that flows in from the Lord and is received in the third or inmost heaven is called celestial, and in consequence the angels there are called celestial angels; the Divine that flows in from the Lord and is received in the second or middle heaven is called spiritual, and in consequence the angels there are called spiritual angels; while the Divine that flows in from the Lord and is received in the outmost or first heaven is called natural; but as the natural of that heaven is not like the natural of the world, but has the spiritual and the celestial within it, that heaven is called the spiritual-natural and the celestial-natural, and in consequence the angels there are called spiritual-natural and celestial-natural.<sup>{1}</sup> Those who receive influx from the middle or second heaven, which is the spiritual heaven, are called spiritual-natural; and those who receive influx from the third or inmost heaven, which is the celestial heaven, are called celestial-natural. The spiritual-natural angels and the celestial-natural angels are distinct from each other; nevertheless they constitute one heaven, because they are in one degree.

{Footnote 1} There are three heavens, inmost, middle, and outmost, or third, second, and first (n. 684 9594, 10270).

Goods therein also follow in triple 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 is called spiritual, and

the good of the outmost or first, spiritual-natural (n. 4279, 4286, 4938, 4939, 9992, 10005, 10017, 10068).

32. In each heaven there is an internal and an external; those in the internal are called there internal angels, while those in the external are called external angels. The internal and the external in the heavens, or in each heaven, hold the same relation as the voluntary and intellectual in man—the internal corresponding to the voluntary, and the external to the intellectual. Everything voluntary has its intellectual; one cannot exist without the other. The voluntary may be compared to a flame and the intellectual to the light therefrom.

33. Let it be clearly understood that with the angels it is the interiors that cause them to be in one heaven or another; for as their interiors are more open to the Lord they are in a more interior heaven. There are three degrees of interiors in each angel and spirit, and also in man. Those in whom the third degree is opened are in the inmost heaven. Those in whom the second degree is opened, or only the first, are in the middle or in the outmost heaven. The interiors are opened by reception of Divine good and Divine truth. Those who are affected by Divine truths and admit them at once into the life, thus into the will and into action therefrom, are in the inmost or third heaven, and have their place there in accordance with their reception of good from affection for truth. Those who do not admit truths at once into the will but into the memory, and thence into the understanding, and from the understanding will and do them, are in the middle or second heaven. But those who live morally and who believe in a Divine, and who care very little about being taught, are in the outmost or first heaven.<sup>{1}</sup> From this it is clear that the states of the interiors are what make heaven, and that heaven is within everyone, and not outside of him; as the Lord teaches when 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 ye have within you (Luke 17:20-21).

{Footnote 1} There are as many degrees of life in man as there are heavens, and these are opened after death in accordance with his life (n. 3747, 9594). Heaven is in man (n. 3884).

Therefore he that has received heaven into himself in the world, comes into heaven after death (n. 10717).

34. Furthermore, all perfection increases towards interiors and decreases towards exteriors, since interiors are nearer to the Divine, and are in themselves pure, while exteriors are more remote from the Divine and are in themselves grosser.<sup>{1}</sup> Intelligence, wisdom, love, everything good and the resulting happiness, are what constitute angelic perfection; but not happiness apart from these, for such happiness is external and not internal. Because in the angels of the inmost heaven the interiors have been opened in the third degree their perfection immeasurably surpasses the perfection of angels in the middle heaven, whose interiors have been opened in the second degree. So the perfection of these angels exceeds in like measure the perfection of angels of the outmost heaven.

{Footnote 1} Interiors are more perfect because nearer to the Divine (n. 3405, 5146, 5147). In the internal there are thousands and thousands of things that appear in the external as one general thing (n. 5707). As far as man is raised from externals towards interiors, so far he comes into light and thus into intelligence and the elevation is like rising out of a cloud into clearness (n. 4598, 6183, 6313).

35. Because of this distinction an angel of one heaven cannot go among the angels of another heaven, that is, no one can ascend from a lower heaven and no one can descend from a higher heaven. One ascending from a lower heaven is seized with a distress even to anguish, and is unable to see those who are there, still less to talk with them; while one descending from a higher heaven is deprived of his wisdom, stammers in his speech, and is in despair. There were some from the outmost heaven who had not yet been taught that the interiors of angels are what constitute heaven, and who believed that they might come into a higher heavenly happiness by simply gaining access to a heaven where higher angels are. These were permitted to enter among such angels. But when they were there they could see no one, however much they searched, although there was a great multitude present; for the interiors of the newcomers not having been opened in the same degree as the interiors of the angels there, their sight was not so opened. Presently they were seized with such anguish of heart that they scarcely knew whether they were alive or not. Therefore they hastily betook themselves to the heaven from which they came, glad to get back among their like, and pledging themselves that they would no longer covet higher things than were in agreement with their life. Again, I have seen some let down from a higher heaven; and these were deprived of their wisdom until they no longer knew what their own heaven was. It is otherwise when, as is often done, angels are raised up by the Lord out of a lower heaven into a higher that they may behold its glory; for then they are prepared beforehand, and are encompassed by intermediate angels, through whom they have communication with those they come among. From all this it is plain that the three heavens are entirely distinct from each other.

36. Those, however, who are in the same heaven can affiliate with any who are there; but the delights of such affiliation are measured by the kinships of good they have come into; of which more will be said in the following chapters.

37. But although the heavens are so distinct that there can be no companionship between the angels of one heaven and the angels of another, still the Lord joins all the heavens together by both direct and mediate influx—direct from Himself into all the heavens, and mediate from one heaven into another.<sup>{1}</sup> He thus makes the three heavens to be one, and all to be in such connection from the First to the Last that nothing unconnected is possible. Whatever is not connected through intermediates with the First can have no permanent existence, but is dissipated and becomes nothing.<sup>{2}</sup> {Footnote 1} Influx from the Lord is direct from Himself and also mediate through one heaven into another, and in like manner into man's interiors (n. 6063, 6307, 6472, 9682, 9683). Direct influx of the Divine from the Lord (n. 6058, 6474-6478, 8717, 8728). Mediate influx through the spiritual world into the natural world (n. 4067, 6982, 6985, 6996).

{Footnote 2} All things spring from things prior to themselves, thus from a First, and in like inner subsist, because subsistence is unceasing springing forth; therefore nothing unconnected is possible (n. 3626-3628, 3648, 4523, 4524, 6040,

6056).

38. Only he who knows how degrees are related to Divine order can comprehend how the heavens are distinct, or even what is meant by the internal and the external man. Most men in the world have no other idea of what is interior and what is exterior, or of what is higher and what is lower, than as something continuous, or coherent by continuity, from purer to grosser. But the relation of what is interior to what is exterior is discrete, not continuous. Degrees are of two kinds,

those that are continuous and those that are not. Continuous degrees are related like the degrees of the waning of a light from its bright blaze to darkness, or like the degrees of the decrease of vision from objects in the light to those in the shade, or like degrees of purity in the atmosphere from bottom to top. These degrees are determined by distance. [2] On the other hand, degrees that are not continuous, but discrete, are distinguished like prior and posterior, like cause and effect, and like what produces and what is produced. Whoever looks into the matter will see that in each thing and all things in the whole world, whatever they are, there are such degrees of producing and compounding, that is, from one a second, and from that a third, and so on. [3] Until one has acquired for himself a perception of these degrees he cannot possibly understand the differences between the heavens, nor between the interior and exterior faculties of man, nor the differences between the spiritual world and the natural world, nor between the spirit of man and his body. So neither can he understand the nature and source of correspondences and representations, or the nature of influx. Sensual men do not apprehend these differences, for they make increase and decrease, even according to these degrees, to be continuous, and are therefore unable to conceive of what is spiritual otherwise than as a purer natural. And in consequence they remain outside of and a great way off from intelligence. {1} {Footnote 1} Things interior and things exterior are not continuous but distinct and discrete according to degrees, and each degree has its bounds (n. 3691, 5114, 5145, 8603, 10099).

One thing is formed from another, and the things so formed are not continuously purer and grosser (n. 6326, 6465). Until the difference between what is interior and what is exterior according to such degrees is perceived, neither the internal and external man nor the interior and exterior heavens can be clearly understood (n. 5146, 6465, 10099, 10181).

39. Finally, a certain arcanum respecting the angels of the three heavens, which has not hitherto come into any one's mind, because degrees have not been understood, may be related. In every angel and also in every man there is an inmost or highest degree, or an inmost or highest something, into which the Divine of the Lord primarily or proximately flows, and from which it disposes the other interiors in him that follow in accordance with the degrees of order. This inmost or highest degree may be called the entrance of the Lord to the angel or man, and His veriest dwelling-place in them. It is by virtue of this inmost or highest that a man is a man, and is distinguished from irrational animals, for these do not have it. From this it is that man, unlike the animals, is capable, in respect to all his interiors which pertain to his mind and disposition, of being raised up by the Lord to Himself, of believing in the Lord, of being moved by love to the Lord, and thereby beholding Him, and of receiving intelligence and wisdom, and speaking from reason. Also, it is by virtue of this that he lives to eternity. But what is arranged and provided by the Lord in this inmost does not distinctly flow into the perception of any angel, because it is above his thought and transcends his wisdom.

40. These now are the general truths respecting the three heavens; but in what follows each heaven will be particularly treated of.

41. VI. THE HEAVENS CONSIST OF INNUMERABLE SOCIETIES. The angels of each heaven are not together in one place, but are divided into larger and smaller societies in accordance with the differences of good of love and of faith in which they are, those who are in like good forming a single society. Goods in the heavens are in infinite variety, and each angel is as it were his own

good.<sup>{1}</sup> {Footnote 1} There is infinite variety, and never any thing the same with any other (n. 7236, 9002). So in the heavens there is infinite variety (n. 684, 690, 3744, 5598, 7236). Varieties in the heavens, which are infinite, are varieties of good (n.

3744, 4005, 7236, 7833, 7836, 9002). These varieties exist through truths, which are manifold from which is each one's good (n. 3470, 3804, 4149, 6917, 7236). It is because of this that all the societies in the heavens, and all angels in a society, are distinct from each other (n. 690, 3241, 3519, 3804, 3986, 4067, 4149, 4263, 7236, 7833, 836). Nevertheless they all make one through love from the Lord (n. 457, 3986).

42. Moreover, the angelic societies in the heavens are at a distance from each other as their goods differ in general and in particular. For in the spiritual world the only ground of distance is difference in the state of interiors, thus in the heavens difference in the states of love, those who differ much being far apart, and those who differ but little being but little apart, and likeness causing them to be together.<sup>{1}</sup> {Footnote 1} All the societies of heaven have a constant position in accordance with the differences of their state of life, thus in accordance with the differences of love and faith (n. 1274, 3638, 3639). Wonderful things in the other life, that is, in the spiritual world, respecting distance, situation, place space and time (n. 1273-1277).

43. All who are in the same society are arranged in like manner in respect to each other; those who are more perfect, that is, who excel in good, thus in love, wisdom, and intelligence, being in the middle; those who are less pre-eminent being round about at a distance in accordance with the decrease of their perfection. The arrangement is like light diminishing from the middle to the circumference, those who are in the middle being in the greatest light, and those towards the circumference in less and less.

44. Like are drawn spontaneously as it were to their like; for with their like they are as if with their own and at home, but with others they are as if with strangers and abroad; also when with their like they are in their freedom, and consequently in every delight of life.

45. All this makes clear that all in the heavens are affiliated by good, and are distinguished according to the quality of the good. Nevertheless it is not the angels who thus affiliate themselves, but the Lord, from whom the good is. The Lord leads them, conjoins and separates them, and preserves them in freedom proportionate to their good. Thus He holds everyone in the life of his love and faith, of his intelligence and wisdom, and the resulting happiness.<sup>{1}</sup> {Footnote 1} All freedom pertains to love and affection, since what a man loves, that he does freely (n. 2870, 3158, 8987, 8990, 9555, 9591). Because freedom pertains to love everyone's life and delight is therefrom (n. 2873). Nothing appears as one's own, except what is from his freedom (n. 2880). The veriest freedom is to be led by the Lord, because one is thus led by the love of good and truth (n. 892, 905, 2872, 2886, 2890-2892, 9096, 9586-9591).

46. Again, all who are in like good, even though they have never seen each other before, know each other, just as men in the world do their kinsmen, near relations, and friends; and for the reason that in the other life there are none but spiritual kinships, relationships, and friendships, thus such as spring from love and faith.<sup>{1}</sup> This it has sometimes been granted me to see, when I have been in the spirit, and thus withdrawn from the body, and in the society of angels. Some of those I then saw seemed as if I had known them from childhood, but others as if not known at all.

Those whom I seemed to have known from childhood were such as were in a state similar to that of my spirit; but those who seemed unknown were in a dissimilar state.

{Footnote 1} All nearness, relationship, connections, and as it were ties of blood, in heaven are from good and in accordance with its agreements and differences (n. 685, 917, 1394, 2739, 3612, 3815, 4121).

47. All who form the same angelic society resemble each other in countenance in a general way, but not in particulars. How these general resemblances are related to differences in particulars can in some measure be seen from like things in the world. It is well known that with every race there is a certain general resemblance of face and eyes, by which it is known and distinguished from all other races. This is still more true of different families. In the heavens this is much more fully the case, because there all the interior affections appear in and shine forth from the face, for there the face is the external and representative form of those affections. No one there can have any other face than that of his own affection. It was also shown how this general likeness is varied in particulars with individuals in the same society. A face like an angel's appeared to me, and this was varied in accordance with such affections for good and truth as are in those who belong to a single society. These changes went on for a long time, and I noticed that the same face in general continued as a ground work, all besides being what was derived and produced from that. Thus by means of this face the affections of the whole society were exhibited, whereby the faces of those in it are varied. For, as has been said above, the faces of angels are the forms of their interiors, thus of the affections that belong to their love and faith.

48. From this it also comes to pass that an angel who excels in wisdom instantly sees the quality of another from his face. In heaven no one can conceal his interiors by his expression, or feign, or really deceive and mislead by craft or hypocrisy. There are hypocrites who are experts in disguising their interiors and fashioning their exteriors into the form of that good in which those are who belong to a society, and who thus make themselves appear angels of light; and these sometimes insinuate themselves into a society; but they cannot stay there long, for they begin to suffer inward pain and torture, to grow livid in the face, and to become as it were lifeless. These changes arise from the contrariety of the life that flows in and affects them. Therefore they quickly cast themselves down into hell where their like are, and no longer want to ascend. These are such as are meant by the man found among the invited guests at the feast not clothed with a wedding garment, who was cast out into outer darkness (Matthew 22:11, seq.).

49. All the societies of heaven have communication with one another, though not by open interaction; for few go out of their own society into another, since going out of their own society is like going away from themselves or from their own life, and passing into another life which is less congenial. But all the societies communicate by an extension of the sphere that goes forth from the life of each. This sphere of the life is the sphere of the affections of love and faith. This sphere extends itself far and wide into the surrounding societies, and farther and wider in proportion as the affections are the more interior and perfect.{1} In the measure of that extension do the angels have intelligence and wisdom. Those that are in the inmost heaven and in the middle of it have extension into the entire heavens; thus there is a sharing of all in heaven with each one, and of each one with all.{2} But this extension will be considered more fully hereafter, where the form of heaven in accord with which the angelic societies are arranged, and also the wisdom and

intelligence of angels, will be treated of, for in accordance with that form all extension of affections and thoughts proceeds.

{Footnote 1} A spiritual sphere, which is the sphere of life flows out from every man, spirit, and angel, and encompasses them (n. 4464, 5179, 7454, 5630). It flows forth from the life of their affection and thought (n. 2459, 4464, 6206). These spheres extend themselves far into angelic societies in accordance with the quality and quantity of their good (n.

6598-6612, 8063, 5794, 5797).

{Footnote 2} In the heavens a sharing of all goods is possible because heavenly love shares with another everything that is its own (n. 549, 550, 1390, 1391, 1399, 10130, 10723).

50. It has been said above that in the heavens there are larger and smaller societies. The larger consist of myriads of angels, the smaller of some thousands, and the least of some hundreds. There are also some that dwell apart, house by house as it were, and family by family. Although these live in this scattered way, they are arranged in order like those who live in societies, the wiser in the middle and the more simple in the borders. Such are more closely under the Divine auspices of the Lord, and are the best of the angels.

51. VII. EACH SOCIETY IS A HEAVEN IN A SMALLER FORM, AND EACH ANGEL IN THE SMALLEST FORM.

Each society is a heaven in a smaller form, and each angel in the smallest form, because it is the good of love and of faith that makes heaven, and this good is in each society of heaven and in each angel of a society. It does not matter that this good everywhere differs and varies, it is still the good of heaven; and there is no difference except that heaven has one quality here and another there. So when any one is raised up into any society of heaven he is said to come into heaven; and those who are there are said to be in heaven, and each one in his own. This is known to all in the other life; consequently those standing outside of or beneath heaven, when they see at a distance companies of angels, say that heaven is in this or that place. It is comparatively like civil and military officers and attendants in a royal palace or castle, who, although dwelling apart in their own quarters or chambers above and below, are yet in the same palace or castle, each in his own position in the royal service. This makes evident the meaning of the Lord's words, that: In His Father's house are many abiding places (John 14:2); also what is meant by the dwelling-places of heaven, and the heavens of heavens, in the prophets.

52. That each society is a heaven in a smaller form can be seen from this also, that each society there has a heavenly form like that of heaven as a whole. In the whole heavens those who are superior to the rest are in the middle, with the less excellent round about in a decreasing order even to the borders (as stated in a preceding chapter, n. 43). It can be seen also from this, that the Lord directs all in the whole heaven as if they were a single angel; and the same is true of all in each society; and as a consequence an entire angelic society sometimes appears in angelic form like a single angel, as I have been permitted by the Lord to see. Moreover, when the Lord appears in the midst of the angels He does not appear as one surrounded by many, but the appearance is as a one, in an angelic form. This is why the Lord is called "an angel" in the Word, and why an entire society is so called. "Michael," "Gabriel," and "Raphael" are no other than angelic societies so named from their function.{1} {Footnote 1} In the Word the Lord is called an angel (n. 6280,

6831, 8192, 9303). A whole angelic society is called an angel, and Michael and Raphael are angelic societies, so called from their functions (n. 8192). The societies of heaven and the angels have no names, but are distinguished by the quality of their good, and by the idea of it (n. 1705, 1754).

53. As an entire society is a heaven in a smaller form, so an angel is a heaven in the smallest form. For heaven is not outside of the angel, but is within him, since the interior things which belong to his mind are arranged into the form of heaven, thus for the reception of all things of heaven that are outside of him. These also he receives according to the quality of the good that is in him from the Lord. It is from this that an angel is a heaven.

54. It can in no sense be said that heaven is outside of any one; it is within him. For it is in accordance with the heaven that is within him that each angel receives the heaven that is outside of him. This makes clear how greatly misled is he who believes that to come into heaven is simply to

## 02 Hell From Things Heard and Seen

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### 318. XXXVI. THE HEATHEN, OR PEOPLES OUTSIDE OF THE CHURCH, IN HEAVEN.

There is a general opinion that those born outside of the church, who are called the nations, or heathen, cannot be saved, because not having the Word they know nothing about the Lord, and apart from the Lord there is no salvation. But that these also are saved this alone makes certain, that the mercy of the Lord is universal, that is, extends to every individual; that these equally with those within the church, who are few in comparison, are born men, and that their ignorance of the Lord is not their fault. Any one who thinks from any enlightened reason can see that no man is born for hell, for the Lord is love itself and His love is to will the salvation of all. Therefore He has provided a religion for everyone, and by it acknowledgment of the Divine and interior life; for to live in accordance with one's religion is to live interiorly, since one then looks to the Divine, and so far as he looks to the Divine he does not look to the world but separates himself from the world, that is, from the life of the world, which is exterior life.<sup>{1}</sup> {Footnote 1} The heathen equally with the Christians are saved (n. 932, 1032, 1059, 2284, 2589, 2590, 3778, 4190, 4197). The lot of the nations and peoples outside of the church in the other life (n. 2589-2604). The church is specifically where the Word is, and by it the Lord is known (n. 3857, 10761).

Nevertheless, those born where the Word is and where the Lord is known are not on that account of the church, but only those who live a life of charity and of faith (n. 6637, 10143, 10153, 10578, 10645, 10829). The Lord's church is with all in the whole world who live in good in accordance with their religion and acknowledge a Divine, and such are accepted of the Lord and come into heaven (n. 2589-2604, 2861, 2863, 3263, 4190, 4197, 6700, 9256).

319. That the heathen equally with Christians are saved any one can see who knows what it is that makes heaven in man; for heaven is within man, and those that have heaven within them come into heaven. Heaven with man is acknowledging the Divine and being led by the Divine. The first and chief thing of every religion is to acknowledge the Divine. A religion that does not acknowledge the Divine is no religion. The precepts of every religion look to worship; thus to the way in which the Divine is to be worshiped that the worship may be acceptable to Him; and when this has been settled in one's mind, that is, so far as one wills this or so far as he loves it, he is led by the Lord. Everyone knows that the heathen as well as Christians live a moral life, and many of them a better life than Christians. Moral life may be lived either out of regard to the Divine or out of regard to men in the world; and a moral life that is lived out of regard to the Divine is a spiritual life. In outward form the two appear alike, but in inward form they are wholly different; the one saves man, the other does not. For he who lives a moral life out of regard to the Divine is led by the Divine; while he who leads a moral life out of regard to men in the world is led by himself. [2] But this may be illustrated by an example. He that refrains from doing evil to his neighbor because it is antagonistic to religion, that is, antagonistic to the Divine, refrains from doing evil from a spiritual motive; but he that refrains from doing evil to another merely from fear of the law, or the loss of

reputation, of honor, or gain, that is, from regard to self and the world, refrains from doing evil from a natural motive, and is led by himself. The life of the latter is natural, that of the former is spiritual. A man whose moral life is spiritual has heaven within him; but he whose moral life is merely natural does not have heaven within him; and for the reason that heaven flows in from above and opens man's interiors, and through his interiors flows into his exteriors; while the world flows in from beneath and opens the exteriors but not the interiors. For there can be no flowing in from the natural world into the spiritual, but only from the spiritual world into the natural; therefore if heaven is not also received, the interiors remain closed. All this makes clear who those are that receive heaven within them, and who do not. [3] And yet heaven is not the same in one as in another. It differs in each one in accordance with his affection for good and its truth. Those that are in an affection for good out of regard to the Divine, love Divine truth, since good and truth love each other and desire to be conjoined.{1} This explains why the heathen, although they are not in genuine truths in the world, yet because of their love receive truths in the other life.

{Footnote 1} Between good and truth there is a kind of marriage (n. 1904, 2173, 2508). Good and truth are in a perpetual endeavor to be conjoined, and good longs for truth and for conjunction with it (n. 9206, 9207, 9495). How the conjunction of good and truth takes place, and in whom (n. 3834, 3843, 4096, 4097, 4301, 4345, 4353, 4364, 4368, 5365, 7623-7627, 9258).

320. A certain spirit from among the heathen who had lived in the world in good of charity in accordance with his religion, hearing Christian spirits reasoning about what must be believed, (for spirits reason with each other far more thoroughly and acutely than men, especially about what is good and true,) wondered at such contentions, and said that he did not care to listen to them, for they reasoned from appearances and fallacies; and he gave them this instruction: "If I am good I can know from the good itself what is true; and what I do not know I can receive."

321. I have been taught in many ways that the heathen who have led a moral life and have lived in obedience and subordination and mutual charity in accordance with their religion, and have thus received something of conscience, are accepted in the other life, and are there instructed with solicitous care by the angels in the goods and truths of faith; and that when they are being taught they behave themselves modestly, intelligently, and wisely, and readily accept truths and adopt them. They have not worked out for themselves any principles of falsity antagonistic to the truths of faith that will need to be shaken off, still less cavils against the Lord, as many Christians have who cherish no other idea of Him than that He is an ordinary man. The heathen on the contrary when they hear that God has become a Man, and has thus manifested Himself in the world, immediately acknowledge it and worship the Lord, saying that because God is the God of heaven and of earth, and because the human race is His, He has fully disclosed Himself to men.{1} It is a Divine truth that apart from the Lord there is no salvation; but this is to be understood to mean that there is no salvation except from the Lord. There are many earths in the universe, and all of them full of inhabitants, scarcely any of whom know that the Lord took on the Human on our earth. Yet because they worship the Divine under a human form they are accepted and led by the Lord. On this subject more may be seen in the little work on The Earths in the Universe.

{Footnote 1} Difference between the good in which the heathen are and that in which Christians are (n. 4189, 4197). Truths with the heathen (n. 3263, 3778, 4190). The interiors cannot be so

closed up with the heathen as with Christians (n. 9256).

Neither can so thick a cloud exist with the heathen who live in mutual charity in accordance with their religion as with Christians who live in no charity; the reasons (n. 1059, 9256). The heathen cannot profane the holy things of the church as the Christians do, because they are ignorant of them (n. 1327, 1328, 2051). They have a fear of Christians on account of their lives (n. 2596, 2597). Those that have lived well in accordance with their religion are taught by angels and readily accept the truths of faith and acknowledge the Lord (n. 2049, 2595, 2598, 2600, 2601, 2603, 2861, 2863, 3263).

322. Among the heathen, as among Christians, there are both wise and simple. That I might learn about them I have been permitted to speak with both, sometimes for hours and days. But there are no such wise men now as in ancient times, especially in the Ancient Church, which extended over a large part of the Asiatic world, and from which religion spread to many nations. That I might wholly know about them I have been permitted to have familiar conversation with some of these wise men. There was with me one who was among the wiser of his time, and consequently well known in the learned world, with whom I talked on various subjects, and had reason to believe that it was Cicero. Knowing that he was a wise man I talked with him about wisdom, intelligence, order, and the Word, and lastly about the Lord. [2] Of wisdom he said that there is no other wisdom than the wisdom of life, and that wisdom can be predicated of nothing else; of intelligence that it is from wisdom; of order, that it is from the Supreme God, and that to live in that order is to be wise and intelligent. As to the Word, when I read to him something from the prophets he was greatly delighted, especially with this, that every name and every word signified interior things; and he wondered greatly that learned men at this day are not delighted with such study. I saw plainly that the interiors of his thought or mind had been opened. He said that he was unable to hear more, as he perceived something more holy than he could bear, being affected so interiorly. [3] At length I spoke with him about the Lord, saying that while He was born a man He was conceived of God, and that He put off the maternal human and put on the Divine Human, and that it is He that governs the universe. To this he replied that he knew some things concerning the Lord, and perceived in his way that if mankind were to be saved it could not have been done otherwise. In the meantime some bad Christians infused various cavils; but to these he gave no attention, remarking that this was not strange, since in the life of the body they had imbibed unbecoming ideas on the subject, and until they got rid of these they could not admit ideas that confirmed the truth, as the ignorant can.

323. It has also been granted me to talk with others who lived in ancient times, and who were then among the more wise. At first they appeared in front at a distance, and were able then to perceive the interiors of my thoughts, thus many things fully. From one idea of thought they were able to discern the entire series and fill it with delightful things of wisdom combined with charming representations. From this they were perceived to be among the more wise, and I was told that they were some of the ancient people; and when they came nearer I read to them something from the Word, and they were delighted beyond measure. I perceived the essence of their delight and gratification, which arose chiefly from this, that all things and each thing they heard from the Word were representative and significative of heavenly and spiritual things. They said that in their time, when they lived in the world, their mode of thinking and speaking and also of writing was of this nature, and that this was their pursuit of wisdom.

324. But as regards the heathen of the present day, they are not so wise, but most of them are simple in heart. Nevertheless, those of them that have lived in mutual charity receive wisdom in the other life, and of these one or two examples may be cited. When I read the seventeenth and eighteenth chapters of Judges (about Micah, and how the sons of Dan carried away his graven image and teraphim and Levite) a heathen spirit was present who in the life of the body had worshiped a graven image. He listened attentively to the account of what was done to Micah, and his grief on account of his graven image which the Danites took away, and such grief came upon him and moved him that he scarcely knew, by reason of inward distress, what to think. Not only was this grief perceived, but also the innocence that as in all his affections. The Christian spirits that were present watched him and wondered that a worshiper of a graven image should have so great a feeling of sympathy and innocence stirred in him. Afterwards some good spirits talked with him, saying that graven images should not be worshiped, and that being a man he was capable of understanding this; that he ought, apart from a graven image, to think of God the Creator and Ruler of the whole heaven and the whole earth, and that God is the Lord. When this was said I was permitted to perceive the interior nature of his adoration, which was communicated to me; and it was much more holy than is the case of Christians, This makes clear that at the present day the heathen come into heaven with less difficulty than Christians, according to the Lord's words in Luke:

Then shall they come from the east and the west, and from the north and the south, and shall recline in the kingdom of God. And behold, there are last who shall be first, and there are first who shall be last (Luke 13:29-30). For in the state in which that spirit was he could be imbued with all things of faith and receive them with interior affection; there was in him the mercy of love, and in his ignorance there was innocence; and when these are present all things of faith are received as it were spontaneously and with joy. He was afterwards received among angels.

325. A choir at a distance was heard one morning, and from the choir's representations I was permitted to know that they were Chinese, for they exhibited a kind of woolly goat, then a cake of millet, and an ebony spoon, also the idea of a floating city. They desired to come nearer to me, and when they had joined me they said that they wished to be alone with me, that they might disclose their thoughts. But they were told that they were not alone, and that some were displeased at their wishing to be alone, although they were guests. When they perceived this displeasure they began to think whether they had transgressed against the neighbor, and whether they had claimed any thing to themselves that belonged to others. All thought in the other life being communicated I was permitted to perceive the agitation of their minds. It consisted of a recognition that possibly they had injured those who were displeased, of shame on that account, together with other worthy affections; and it was thus known that they were endowed with charity. Soon after I spoke with them, and at last about the Lord. When I called Him "Christ" I perceived a certain repugnance in them; but the reason was disclosed, namely, that they had brought this from the world, from their having learned that Christians lived worse lives than they did, and were destitute of charity. But when I called Him simply "Lord" they were interiorly moved. Afterwards, they were taught by the angels that the Christian doctrine beyond every other in the world prescribes love and charity, but that there are few who live in accordance with it. There are heathen who have come to know while they lived in the world, both from interaction and report, that Christians lead bad lives, are addicted to adultery, hatred, quarreling, drunkenness, and the

like, which they themselves abhor because such things are contrary to their religion. These in the other life are more timid than others about accepting the truths of faith; but they are taught by the angels that the Christian doctrine, as well as the faith itself, teaches a very different life, but that the lives of Christians are less in accord with their doctrine than the lives of heathen. When they recognize this they receive the truths of faith, and adore the Lord, but less readily than others.

326. It is a common thing for heathen that have worshiped any god under an image or statue, or any graven thing to be introduced, when they come into the other life, to certain spirits in place of their gods or idols, in order that they may rid themselves of their fantasies. When they have been with these for some days, the fantasies are put away. Also those that have worshiped men are sometimes introduced to the men they have worshiped, or to others in their place--as many of the Jews to Abraham, Jacob, Moses, and David--but when they come to see that they are human the same as others, and that they can give them no help, they become ashamed, and are carried to their own places in accordance with their lives. Among the heathen in heaven the Africans are most beloved, for they receive the goods and truths of heaven more readily than others. They especially wish to be called obedient, but not faithful. They say that as Christians possess the doctrine of faith they may be called faithful; but not they unless they accept that doctrine, or as they say, have the ability to accept it.

327. I have talked with some who were in the Ancient Church. That is called the Ancient Church that was established after the deluge, and extended through many kingdoms, namely, Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Libya, Egypt, Philistia as far as Tyre and Zidon, and through the land of Canaan on both sides of the Jordan.{1} The men of this church knew about the Lord that He was to come, and were imbued with the goods of faith, and yet they fell away and became idolaters. These spirits were in front towards the left, in a dark place and in a miserable state. Their speech was like the sound of a pipe of one tone, almost without rational thought. They said they had been there for many centuries, and that they are sometimes taken out that they may serve others for certain uses of a low order. From this I was led to think about many Christians--who are inwardly though not outwardly idolaters, since they are worshipers of self and of the world, and in heart deny the Lord--what lot awaits such in the other life.

{Footnote 1} The first and Most Ancient Church on this earth was that which is described in the first chapters of Genesis, and that church above all others was celestial (n. 607, 895, 920, 1121-1124, 2896, 4493, 8891, 9942, 10545). What the celestial are in heaven (n. 1114-1125). There were various churches after the flood which are called ancient churches (n.

1125-1127, 1327, 10355). What the men of the Ancient Church were (n. 609, 895). The ancient churches were representative churches (n. 519, 521, 2896). In the Ancient Church there was a Word, but it has been lost (n. 2897). The character of the Ancient Church when it began to decline (n. 1128). The difference between the Most Ancient Church and the Ancient Church (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 in the Ancient Church (n. 4288, 4449, 10149). The God of the Most Ancient Church and of the Ancient Church was the Lord, and He was called Jehovah (n. 1343, 6846).

328. That the church of the Lord is spread over all the globe, and is thus universal; and that all those are in it who have lived in the good of charity in accordance with their religion; and that the

church, where the Word is and by means of it the Lord is known, is in relation to those who are out of the church like the heart and lungs in man, from which all the viscera and members of the body have their life, variously according to their forms, positions, and conjunctions, may be seen above (n. 308).

### 329. XXXVII. LITTLE CHILDREN IN HEAVEN.

It is a belief of some that only such children as are born within the church go to heaven, and that those born out of the church do not, and for the reason that the children within the church are baptized and by baptism are initiated into faith of the church. Such are not aware that no one receives heaven or faith through baptism; for baptism is merely for a sign and memorial that man should be regenerated, and that those born within the church can be regenerated because the Word is there, and in the Word are the Divine truths by means of which regeneration is effected, and there the Lord who regenerates is known.{1} Let them know therefore that every child, wherever he is born, whether within the church or outside of it, whether of pious parents or impious, is received when he dies by the Lord and trained up in heaven, and taught in accordance with Divine order, and imbued with affections for what is good, and through these with knowledges of what is true; and afterwards as he is perfected in intelligence and wisdom is introduced into heaven and becomes an angel. Everyone who thinks from reason can be sure that all are born for heaven and no one for hell, and if man comes into hell he himself is culpable; but little children cannot be held culpable.

{Footnote 1} Baptism signifies regeneration by the Lord by means of the truths of faith from the Word (n. 4255, 5120, 9088, 10239, 10386-10388, 10392). Baptism is a sign that the man baptized is of the church in which the Lord, who regenerates, is acknowledged, and where the Word is from which are the truths of faith, by means of which regeneration is effected (n. 10386-10388). Baptism confers neither faith nor salvation, but it is a witness that those who are being regenerated will receive faith and salvation (n. 10391).

330. When children die they are still children in the other life, having a like infantile mind, a like innocence in ignorance, and a like tenderness in all things. They are merely in the rudiments of a capacity to become angels, for children are not angels but become angels. For everyone passing out of this world enters the other in the same state of life, a little child in the state of a little child, a boy in the state of a boy, a youth, a man, an old man, in the state of a youth, a man, or an old man; but subsequently each one's state is changed. The state of little children surpasses the state of all others in that they are in innocence, and evil has not yet been rooted in them by actual life; and in innocence all things of heaven can be implanted, for it is a receptacle of the truth of faith and of the good of love.

331. The state of children in the other life far surpasses their state in the world, for they are not clothed with an earthly body, but with such a body as the angels have. The earthly body is in itself gross, and receives its first sensations and first motions not from the inner or spiritual world, but from the outer or natural world; and in consequence in this world children must be taught to walk, to guide their motions, and to speak; and even their senses, as seeing and hearing, must be opened by use. It is not so with children in the other life. As they are spirits they act at once in accordance with their interiors, walking without practice, and also talking, but at first from general affections not yet distinguished into ideas of thought; but they are quickly initiated into these also,

for the reason that their exteriors are homogeneous with their interiors. The speech of angels (as may be seen above, n, 234-245) so flows forth from affection modified by ideas of thought that their speech completely conforms to their thoughts from affection.

332. As soon as little children are resuscitated, which takes place immediately after death, they are taken into heaven and confided to angel women who in the life of the body tenderly loved little children and at the same time loved God. Because these during their life in the world loved all children with a kind of motherly tenderness, they receive them as their own; while the children, from an implanted instinct, love them as their own mothers. There are as many children in each one's care as she desires from a spiritual parental affection. This heaven appears in front before the forehead, directly in the line or radius in which the angels look to the Lord. It is so situated because all little children are under the immediate auspices of the Lord; and the heaven of innocence, which is the third heaven, flows into them.

333. Little children have various dispositions, some that of the spiritual angels and some that of the celestial angels. Those who are of a celestial disposition are seen in that heaven to the right, and those of a spiritual disposition to the left. All children in the Greatest Man, which is heaven, are in the province of the eyes—those of a spiritual disposition in the province of the left eye, and those of a celestial disposition in the province of the right eye. This is because the angels who are in the spiritual kingdom see the Lord before the left eye, and those who are in the celestial kingdom before the right eye (see above, n. 118). This fact that in the Greatest Man or heaven children are in the province of the eyes is a proof that they are under the immediate sight and auspices of the Lord.

334. How children are taught in heaven shall also be briefly told. From their nurses they learn to talk. Their earliest speech is simply a sound of affection; this by degrees becomes more distinct as ideas of thought enter; for ideas of thought from affections constitute all angelic speech (as may be seen in its own chapter, n. 234-245). Into their affections, all of which proceed from innocence, such things as appear before their eyes and cause delight are first instilled; and as these things are from a spiritual origin the things of heaven at once flow into them, and by means of these heavenly things their interiors are opened, and they are thereby daily perfected. But when this first age is completed they are transferred to another heaven, where they are taught by masters; and so on.

335. Children are taught chiefly by representatives suited to their capacity. These are beautiful and full of wisdom from within, beyond all belief. In this way an intelligence that derives its soul from good is gradually instilled into them. I will here describe two representatives that I have been permitted to see, from which the nature of others may be inferred. First there was a representation of the Lord's rising from the sepulchre, and at the same time of the uniting of His Human with the Divine. This was done in a manner so wise as to surpass all human wisdom, and at the same time in an innocent infantile manner. An idea of a sepulchre was presented, and with it an idea of the Lord, but in so remote a way that there was scarcely any perception of its being the Lord, except seemingly afar off; and for the reason that in the idea of a sepulchre there is something funereal, and this was thus removed, after wards they cautiously admitted into the sepulchre something atmospheric, with an appearance of thin vapor, by which with proper remoteness they signified spiritual life in baptism. Afterwards I saw a representation by the angels of the Lord's descent to

those that are "bound," and of His ascent with these into heaven, and this with incomparable prudence and gentleness. In adaptation to the infantile mind they let down little cords almost invisible, very soft and tender, by which they lightened the Lord's ascent, always with a holy solicitude that there should be nothing in the representation bordering upon anything that did not contain what is spiritual and heavenly. Other representations are there given, whereby, as by plays adapted to the minds of children, they are guided into knowledges of truth and affections for good.

336. It was also shown how tender their understanding is. When I was praying the Lord's Prayer, and from their understanding they flowed into the ideas of my thought, their influx was perceived to be so tender and soft as to be almost solely a matter of affection; and at the same time it was observed that their understanding was open even from the Lord, for what flowed forth from them was as if it simply flowed through them. Moreover, the Lord flows into the ideas of little children chiefly from inmosts, for there is nothing, as with adults, to close up their ideas, no principles of falsity to close the way to the understanding of truth, nor any life of evil to close the way to the reception of good, and thereby to the reception of wisdom. All this makes clear that little children do not come at once after death into an angelic state, but are gradually brought into it by means of knowledges of good and truth, and in harmony with all heavenly order; for the least particulars of their nature are known to the Lord, and thus they are led, in accord with each and every movement of their inclination, to receive the truths of good and the goods of truth.

337. I have also been shown how all things are instilled into them by delightful and pleasant means suited to their genius. I have been permitted to see children most charmingly attired, having garlands of flowers resplendent with most beautiful and heavenly colors twined about their breasts and around their tender arms; and once to see them accompanied by those in charge of them and by maidens, in a park most beautifully adorned, not so much with trees, as with arbors and covered walks of laurel, with paths leading inward; and when the children entered attired as they were the flowers over the entrance shone forth most joyously. This indicates the nature of their delights, also how they are led by means of pleasant and delightful things into the goods of innocence and charity, which goods the Lord continually instilled into these delights and pleasures.

338. It was shown me, by a mode of communication common in the other life, what the ideas of children are when they see objects of any kind. Each and every object seemed to them to be alive; and thus in every least idea of their thought there is life. And it was perceived that children on the earth have nearly the same ideas when they are at their little plays; for as yet they have no such reflection as adults have about what is inanimate.

339. It has been said above that children are of a genius either celestial or spiritual. Those of a celestial genius are easily distinguished from those of a spiritual genius. Their thought, speech, and action, is so gentle that hardly anything appears except what flows from a love of good to the Lord and from a love for other children. But those of a spiritual genius are not so gentle; but in everything with them there appears a sort of vibration, as of wings. The difference is seen also in their ill-feeling and in other things.

340. Many may suppose that in heaven little children remain little children, and continue as such among the angels. Those who do not know what an angel is may have had this opinion confirmed by paintings and images in churches, in which angels are represented as children. But it is wholly

otherwise. Intelligence and wisdom are what constitute an angel, and as long as children do not possess these they are not angels, although they are with the angels; but as soon as they become intelligent and wise they become angels; and what is wonderful, they do not then appear as children, but as adults, for they are no longer of an infantile genius, but of a more mature angelic genius. Intelligence and wisdom produce this effect. The reason why children appear more mature, thus as youths and young men, as they are perfected in intelligence and wisdom, is that intelligence and wisdom are essential spiritual nourishment;{1} and thus the things that nourish their minds also nourish their bodies, and this from correspondence; for the form of the body is simply the external form of the interiors. But it should be understood that in heaven children advance in age only to early manhood, and remain in this to eternity. That I might be assured that this is so I have been permitted to talk with some who had been educated as children in heaven, and had grown up there; with some also while they were children, and again with the same when they had become young men; and I have heard from them about the progress of their life from one age to another.

{Footnote 1} Spiritual food is knowledge, intelligence, and wisdom, thus the good and truth from which these are (n. 3114, 4459, 4792, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5655, 8562, 9003). Therefore in a spiritual sense everything that comes forth from the mouth of the Lord is food (n. 681). Because bread means all food in general it signifies every good, celestial and spiritual (n. 276, 680, 2165, 2177, 3478, 6118, 8410). And for the reason that these nourish the mind, which belongs to the internal man (n. 4459, 5293, 5576,

6277, 8410).

341. That innocence is a receptacle of all things of heaven, and thus the innocence of children is a plane for all affections for good and truth, can be seen from what has been shown above (n. 276-283) in regard to the innocence of angels in heaven, namely, that innocence is a willingness to be led by the Lord and not by oneself; consequently so far as a man is in innocence he is separated from what is his own, and so far as one is separated from what is his own he is in what is the Lord's own. The Lord's own is what is called His righteousness and merit. But the innocence of children is not genuine innocence, because as yet it is without wisdom. Genuine innocence is wisdom, since so far as any one is wise he loves to be led by the Lord; or what is the same, so far as any one is led by the Lord he is wise. [2] Therefore children are led from the external innocence in which they are at the beginning, and which is called the innocence of childhood, to internal innocence, which is the innocence of wisdom. This innocence is the end that directs all their instruction and progress; and therefore when they have attained to the innocence of wisdom, the innocence of childhood, which in the meanwhile has served them as a plane, is joined to them. [3] The innocence of children has been represented to me as a wooden sort of thing, almost devoid of life, which becomes vivified as they are perfected by knowledges of truth and affections for good. Afterwards genuine innocence was represented by a most beautiful child, naked and full of life; for the really innocent, who are in the inmost heaven and thus nearest to the Lord, always appear before the eyes of other angels as little children, and some of them naked; for innocence is represented by nakedness unaccompanied by shame, as is said of the first man and his wife in Paradise (Genesis 2:25); so when their state of innocence perished they were ashamed of their nakedness, and hid themselves (Genesis 3:7, Genesis 3:10-11). 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 as little children. This is why in the Word "childhood" signifies innocence (see above, n. 278).

342. I have talked with angels about little children, whether they are free from evils, inasmuch as they have no actual evil as adults have; and I was told that they are equally in evil, and in fact are nothing but evil;{1} but, like all angels, they are so withheld from evil and held in good by the Lord as to seem to themselves to be in good from themselves. For this reason when children have become adults in heaven, that they may not have the false idea about themselves that the good in them is from themselves and not from the Lord, they are now and then let down into their evils which they inherited, and are left in them until they know, acknowledge and believe the truth of the matter. [2] There was one, the son of a king, who died in childhood and grew up in heaven, who held this opinion. Therefore he was let down into that life of evils into which he was born, and he then perceived from the sphere of his life that he had a disposition to domineer over others, and regarded adulteries as of no account; these evils he had inherited from his parents; but after he had been brought to recognize his real character he was again received among the angels with whom he had before been associated. [3] In the other life no one ever suffers punishment on account of his inherited evil, because it is not his evil, that is, it is not his fault that he is such; he suffers only on account of actual evil that is his, that is, only so far as he has appropriated to himself inherited evil by actual life. When, therefore, the children that have become adults are let down into the state of their inherited evil it is not that they may suffer punishment for it, but that they may learn that of themselves they are nothing but evil, and that it is by the mercy of the Lord that they are taken up into heaven from the hell in which they are, and that it is from the Lord that they are in heaven and not from any merit of their own; and therefore they may not boast before others of the good that is in them, since this is contrary to the good of mutual love, as it is contrary to the truth of faith.

{Footnote 1} All kinds of men are born into evils of every kind, even to the extent that what is their own is nothing but evil (n. 210, 215, 731, 874-876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731).

Consequently man must needs be reborn, that is, regenerated (n.

3701). Man's inherited evil consists in his loving himself more than God, and the world more than heaven and in making his neighbor, in comparison with himself, of no account, except for the sake of self, that is, himself alone, thus it consists in the love of self and of the world (n. 694, 731, 4317, 5660).

All evils are from the love of self and of the world, when those loves rule (n. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7488, 7490, 8318, 9335, 9348, 10038, 10742). These evils are contempt of others, enmity, hatred revenge, cruelty, deceit (n. 6667, 7370-7374, 9348, 10038, 10742). And from these evils comes all falsity (n. 1047, 10283, 10284, 10286). These loves, so far as the reins are given them, rush headlong; and the love of self aspires even to the throne of God (n. 7375, 8678).

343. Several times when a number of children that were in a purely infantile state have been with me in choirs, they were heard as a tender unarranged mass, that is, as not yet acting as one, as they do later when they have become more mature. To my surprise the spirits with me could not

refrain from inducing them to talk. This desire is innate in spirits. But I noticed, each time, that the children resisted, unwilling to talk in this way. This refusal and resistance, which were accompanied by a kind of indignation, I have often perceived; and when an opportunity to talk was given them they would say nothing except that "It is not so." I have been taught that little children are so tempted in order that they may get accustomed to resisting, and may begin to resist falsity and evil, and also that they may learn not to think, speak, and act, from another, and in consequence may learn to permit themselves to be led by no one but the Lord.

344. From what has been said it can be seen what child education is in heaven, namely, that it is leading them by means of an understanding of truth and the wisdom of good into the angelic life, which is love to the Lord and mutual love, in which is innocence. But how different in many cases is the education of children on the earth can be seen from this example. I was in the street of a large city, and saw little boys fighting with each other; a crowd flocked around and looked on with much pleasure; and I was told that little boys are incited to such fights by their own parents. Good spirits and angels who saw this through my eyes so revolted at it that I felt their horror; and especially that parents should incite their children to such things, saying that in this way parents extinguish in the earliest age all the mutual love and all the innocence that children have from the Lord, and initiate them into the spirit of hatred and revenge; consequently by their own endeavors they shut their children out of heaven, where there is nothing but mutual love. Let parents therefore who wish well to their children beware of such things.

345. What the difference is between those who die in childhood and those who die in mature life shall also be told. Those dying in mature life have a plane acquired from the earthly and material world, and this they carry with them. This plane is their memory and its bodily natural affection. This remains fixed and becomes quiescent, but still serves their thought after death as an outmost plane, since the thought flows into it. Consequently such as this plane is, and such as the correspondence is between the things that are in it and the rational faculty, such is the man after death. But the children who die in childhood and are educated in heaven have no such plane, since they derive nothing from the material world and the earthly body; but they have a spiritual-natural plane. For this reason they cannot be in such gross affections and consequent thoughts, since they derive all things from heaven. Moreover, these children do not know that they were born in the world, but believe that they were born in heaven. Neither do they know about any other than spiritual birth, which is effected through knowledges of good and truth and through intelligence and wisdom, from which man is a man; and as these are from the Lord they believe themselves to be the Lord's own, and love to be so. Nevertheless it is possible for the state of men who grow up on the earth to become as perfect as the state of children who grow up in heaven, provided they put away bodily and earthly loves, which are the loves of self and the world, and receive in their place spiritual loves.

#### 346. XXXVIII. THE WISE AND THE SIMPLE IN HEAVEN.

It is believed that in heaven the wise will have more glory and eminence than the simple, because it is said in Daniel:

They that are intelligent shall shine as with the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever (Daniel 12:3). But few know who are meant by the "intelligent" and by those that "turn many to righteousness." The common belief is that they

are such as are called the accomplished and learned, especially such as have taught in the church and have surpassed others in acquirements and in preaching, and still more such among them as have converted many to the faith. In the world all such are regarded as the intelligent; nevertheless such are not the intelligent in heaven that are spoken of in these words, unless their intelligence is heavenly intelligence. What this is will now be told.

347. Heavenly intelligence is interior intelligence, arising from a love for truth, not with any glory in the world nor any glory in heaven as an end, but with the truth itself as an end, by which they are inmost affected and with which they are inmost delighted. Those who are affected by and delighted with the truth itself are affected by and delighted with the light of heaven; and those who are affected by and delighted with the light of heaven are also affected by and delighted with Divine truth, and indeed with the Lord Himself; for the light of heaven is Divine truth, and Divine truth is the Lord in heaven (see above, n. 126-140). This light enters only into the interiors of the mind; for the interiors of the mind are formed for the reception of that light, and are affected by and delighted with that light as it enters; for whatever flows in and is received from heaven has in it what is delightful and pleasant. From this comes a genuine affection for truth, which is an affection for truth for truth's sake. Those who are in this affection, or what is the same thing, in this love, are in heavenly intelligence, and "shine in heaven as with the brightness of the firmament." They so shine because Divine truth, wherever it is in heaven, is what gives light (see above, n. 132); and the "firmament" of heaven signifies from correspondence the intellectual faculty, both with angels and men, that is in the light of heaven. [2] But those that love the truth, either with glory in the world or glory in heaven as an end, cannot shine in heaven, since they are delighted with and affected by the light of the world, and not with the very light of heaven; and the light of the world without the light of heaven is in heaven mere thick darkness.{1} For the glory of self is what rules, because it is the end in view; and when that glory is the end man puts himself in the first place, and such truths as can be made serviceable to his glory he looks upon simply as means to the end and as instruments of service. For he that loves Divine truths for the sake of his own glory regards himself and not the Lord in Divine truths, thereby turning the sight pertaining to his understanding and faith away from heaven to the world, and away from the Lord to himself. Such, therefore, are in the light of the world and not in the light of heaven. [3] In outward form or in the sight of men they appear just as intelligent and learned as those who are in the light of heaven, because they speak in a like manner; and sometimes to outward appearance they even appear wiser, because they are moved by love of self, and are skilled in counterfeiting heavenly affections; but in their inward form in which they appear before the angels they are wholly different. All this shows in some degree who those are that are meant by "the intelligent that will shine in heaven as with the brightness of the firmament." Who are meant by those that "turn many to righteousness," who will shine as the stars, shall now be told.

{Footnote 1} The light of the world is for the external man, the light of heaven for the internal man (n. 3222-3224, 3337). The light of heaven flows into the natural light, and so far as the natural man receives the light of heaven he becomes wise (n. 4302, 4408). The things that are in the light of heaven can be seen in the light of heaven but not in the light of the world, which is called natural light (n. 9755). Therefore those who are solely in the light of the world do not perceive those things that are in the light of heaven (n. 3108). To the angels the light of the world is thick darkness (n. 1521, 1783, 1880).

348. By those who "turn many to righteousness" are meant those who are wise, and in heaven those are called wise who are in good, and those are in good that apply Divine truths at once to the life; for as soon as Divine truth comes to be of the life it becomes good, since it comes to be of will and love, and whatever is of will and love is called good; therefore such are called wise because wisdom is of the life. But those that do not commit Divine truths at once to the life, but first to the memory, from which they afterwards draw them and apply them to the life, are called the "intelligent." What and how great the difference is between the wise and the intelligent in the heavens can be seen in the chapter that treats of the two kingdoms of heaven, the celestial and the spiritual (n. 20-28), and in the chapter that treats of the three heavens (n. 29-40). Those who are in the Lord's celestial kingdom, and consequently in the third or inmost heaven, are called "the righteous" because they attribute all righteousness to the Lord and none to themselves. The Lord's righteousness in heaven is the good that is from the Lord.{1} Such, then, are here meant by those that "turn to righteousness;" and such are meant also in the Lord's words, The righteous shall shine forth as the sun in the kingdom of their Father (Matthew 13:43). Such "shine forth as the Sun" because they are in love to the Lord from the Lord, and that love is meant by the "sun" (see above, n. 116-125). The light of such is flame-colored; and the ideas of their thought are so tinged with what is flaming because they receive the good of love directly from the Lord as the sun in heaven.

{Footnote 1} The merit and righteousness of the Lord is the good that rules in heaven (n. 9486, 9983). He that is "righteous" or "made righteous" is one to whom the merit and righteousness of the Lord is ascribed; and he is "unrighteous" who holds to his own righteousness and merit (n. 5069, 9263). The quality of those in the other life who claim righteousness to themselves (n. 942, 2027). In the Word "righteousness" is predicated of good and judgment of truth; therefore "doing righteousness and judgment" is doing good and truth (n. 2235, 9857).

349. All who have acquired intelligence and wisdom in the world are received in heaven and become angels, each in accordance with the quality and degree of his intelligence and wisdom. For whatever a man acquires in the world abides, and he takes it with him after death; and it is further increased and filled out, but within and not beyond the degree of his affection and desire for truth and its good, those with but little affection and desire receiving but little, and yet as much as they are capable of receiving within that degree; while those with much affection and desire receive much. The degree itself of affection and desire is like a measure that is filled to the full, he that has a large measure receiving more, and he that has a small measure receiving less. This is so because man's love, to which affection and desire belong, receives all that accords with itself; consequently reception is measured by the love. This is what is meant by the Lord's words, To him that hath it shall be given, that he may have more abundantly (Matthew 13:12; Matthew 25:29).

Good measure, pressed down, shaken together, and running over, shall be given into your bosom (Luke 6:38).

350. All are received into heaven who have loved truth and good for the sake of truth and good; therefore those that have loved much are called the wise, and those that have loved little are called the simple. The wise in heaven are in much light, the simple in less light, everyone in accordance with the degree of his love for good and truth. To love truth and good for the sake of

truth and good is to will and do them; for those love who will and do, while those who do not will and do do not love. Such also love the Lord and are loved by the Lord, because good and truth are from the Lord. And inasmuch as good and truth are from the Lord the Lord is in good and truth; and He is in those who receive good and truth in their life by willing and doing. Moreover, when man is viewed in himself he is nothing but his own good and truth, because good is of his will and truth of his understanding, and man is such as his will and understanding are. Evidently, then, man is loved by the Lord just to the extent that his will is formed from good and his understanding from truth. Also to be loved by the Lord is to love the Lord, since love is reciprocal; for upon him who is loved the Lord bestows ability to love.

351. It is believed in the world that those who have much knowledge, whether it be knowledge of the teachings of the church and the Word or of the sciences, have a more interior and keen vision of truth than others, that is, are more intelligent and wise; and such have this opinion of themselves. But what true intelligence and wisdom are, and what spurious and false intelligence and wisdom are, shall be told in what now follows. [2] True intelligence and wisdom is seeing and perceiving what is true and good, and thereby what is false and evil, and clearly distinguishing between them, and this from an interior intuition and perception. With every man there are interior faculties and exterior faculties; interior faculties belonging to the internal or spiritual man, and exterior faculties belonging to the exterior or natural man. Accordingly as man's interiors are formed and made one with his exteriors man sees and perceives. His interiors can be formed only in heaven, his exteriors are formed in the world. When his interiors have been formed in heaven the things they contain flow into his exteriors which are from the world, and so form them that they correspond with, that is, act as one with, his interiors; and when this is done man sees and perceives from what is interior. The interiors can be formed only in one way, namely, by man's looking to the Divine and to heaven, since, as has been said, the interiors are formed in heaven; and man looks to the Divine when he believes in the Divine, and believes that all truth and good and consequently all intelligence and wisdom are from the Divine; and man believes in the Divine when he is willing to be led by the Divine. In this way and none other are the interiors of man opened. [3] The man who is in that belief and in a life that is in accordance with his belief has the ability and capacity to understand and be wise; but to become intelligent and wise he must learn many things, both things pertaining to heaven and things pertaining to the world--things pertaining to heaven from the Word and from the church, and things pertaining to the world from the sciences. To the extent that man learns and applies to life he becomes intelligent and wise, for to that extent the interior sight belonging to his understanding and the interior affection belonging to his will are perfected. The simple of this class are those whose interiors have been opened, but not so enriched by spiritual, moral, civil and natural truths. Such perceive truths when they hear them, but do not see them in themselves. But the wise of this class are those whose interiors have been both opened and enriched. Such both see truths inwardly and perceive them. All this makes clear what true intelligence is and what true wisdom is.

352. Spurious intelligence and wisdom is failing to see and perceive from within what is true and what is good, and thereby what is false and what is evil, but merely believing that to be true and good and that to be false and evil which is said by others to be so, and then confirming it. Because such see truth from some one else, and not from the truth itself, they can seize upon and believe what is false as readily as what is true, and can confirm it until it appears true; for whatever is

confirmed puts on the appearance of truth; and there is nothing that can not be confirmed. The interiors of such are opened only from beneath; but their exteriors are opened to the extent that they have confirmed themselves. For this reason the light from which they see is not the light of heaven but the light of the world, which is called natural light [lumen]; and in that light falsities can shine like truths; and when confirmed they can even appear resplendent, but not in the light of heaven. Of this class those are less intelligent and wise who have strongly confirmed themselves, and those are more intelligent and wise who have less strongly confirmed themselves. All this shows what spurious intelligence and wisdom are. [2] But those are not included in this class who in childhood supposed what they heard from their masters to be true, if in a riper age, when they think from their own understanding, they do not continue to hold fast to it, but long for truth, and from that longing seek for it, and when they find it are interiorly moved by it. Because such are moved by the truth for the truth's sake they see the truth before they confirm it. {1} [3] This may be illustrated by an example. There was a discussion among spirits why animals are born into all the knowledge suited to their nature, but man is not; and the reason was said to be that animals are in the order of their life, and man is not, consequently man must needs be led into order by means of what he learns of internal and external things. But if man were born into the order of his life, which is to love God above all things and his neighbor as himself, he would be born into intelligence and wisdom, and as knowledges are acquired would come into a belief in all truth. Good spirits saw this at once and perceived it to be true, and this merely from the light of truth; while the spirits who had confirmed themselves in faith alone, and had thereby set aside love and charity, were unable to understand it, because the light of falsity which they had confirmed had made obscure to them the light of truth.

{Footnote 1} It is the part of the wise to see and perceive whether a thing is true before it is confirmed and not merely to confirm what is said by others (n. 1017, 4741, 7012, 7680, 7950). Only those can see and perceive whether a thing is true before it is confirmed who are affected by truth for the sake of truth and for the sake of life (n. 8521). The light of confirmation is not spiritual light but natural light, and is even sensual light which the wicked may have (n. 8780). All things, even falsities, may be so confirmed as to appear like truths (n. 2477, 2480, 5033, 6865, 8521).

353. False intelligence and wisdom is all intelligence and wisdom that is separated from the acknowledgment of the Divine; for all such as do not acknowledge the Divine, but acknowledge nature in the place of the Divine, think from the bodily-sensual, and are merely sensual, however highly they may be esteemed in the world for their accomplishments and learning. {1} For their learning does not ascend beyond such things as appear before their eyes in the world; these they hold in the memory and look at them in an almost material way, although the same knowledges serve the truly intelligent in forming their understanding. By sciences the various kinds of experimental knowledge are meant, such as physics, astronomy, chemistry, mechanics, geometry, anatomy, psychology, philosophy, the history of kingdoms and of the literary world, criticism, and languages. [2] The clergy who deny the Divine do not raise their thoughts above the sensual things of the external man; and regard the things of the Word in the same way as others regard the sciences, not making them matters of thought or of any intuition by an enlightened rational mind; and for the reason that their interiors are closed up, together with those exteriors that are nearest to their interiors. These are closed up because they have turned themselves away from heaven, and have retroverted those faculties that were capable of looking heavenward, which

are, as has been said above, the interiors of the human mind. For this reason they are incapable of seeing anything true or good, this being to them in thick darkness, while whatever is false and evil is in light. [3] And yet sensual men can reason, some of them more cunningly and keenly than any one else; but they reason from the fallacies of the senses confirmed by their knowledges; and because they are able to reason in this way they believe themselves to be wiser than others.{2} The fire that kindles with affection their reasonings is the fire of the love of self and the world. Such are those 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 (Matthew 13:13-15).  
And again:

These things are hid from the intelligent and wise, and revealed unto babes (Matthew 11:25-26).

{Footnote 1} The sensual is the outmost of man's life, clinging to and inhering in his bodily part (n. 5077, 5767, 9212, 9216, 9331, 9730). He is called a sensual man who forms all his judgments and conclusions from the bodily senses, and who believes nothing except what he sees with his eyes and touches with his hands (n. 5094, 7693). Such a man thinks in things outermost and not interiorly in himself (n. 5089, 5094, 6564, 7693). His interiors are so closed up that he sees nothing of Divine truth (n. 6564, 6844, 6845). In a word he is in gross natural light and thus perceives nothing that is from the light of heaven (n. 6201, 6310, 6564, 6598, 6612, 6614, 6622, 6624, 6844, 6845). Therefore he is inwardly opposed to all things pertaining to heaven and the church (n. 6201, 6310, 6844, 6845, 6948, 6949). The learned that have confirmed themselves against the truths of the church are sensual (n. 6316). A description of the sensual man (n. 10236).

{Footnote 2} Sensual men reason keenly and cunningly, since they place all intelligence in speaking from the bodily memory (n. 195, 196, 5700, 10236). But they reason from the fallacies of the senses (n. 5084, 6948, 6949, 7693). Sensual men are more cunning and malicious than others (n. 7693, 10236). By the ancients such were called serpents of the tree of knowledge (n. 195-197, 6398, 6949, 10313).

354. It has been granted me to speak with many of the learned after their departure from the world; with some of distinguished reputation and celebrated in the literary world for their writings, and with some not so celebrated, although endowed with profound wisdom. Those that in heart had denied the Divine, whatever their professions may have been, had become so stupid as to have little comprehension even of anything truly civil, still less of anything spiritual. I perceived and also saw that the interiors of their minds were so closed up as to appear black (for in the spiritual world such things become visible), and in consequence they were unable to endure any heavenly light or admit any influx from heaven. This blackness which their interiors presented was more intense and extended with those that had confirmed themselves against the Divine by the knowledges they had acquired. In the other life such accept all falsity with delight, imbibing it as a sponge does water; and they repel all truth as an elastic bony substance repels what falls upon it. In fact, it is said that the interiors of those that have confirmed themselves against the Divine and in favor of nature become bony, and their heads down to the nose appear callous like ebony, which is a sign that they no longer have any perception. Those of this description are immersed in quagmires that appear like bogs; and there they are harassed by the fantasies into which their falsities are turned. Their infernal fire is a lust for glory and reputation, which prompts them to

assail one another, and from an infernal ardor to torment those about them who do not worship them as deities; and this they do one to another in turns. Into such things is all the learning of the world changed that has not received into itself light from heaven through acknowledgment of the Divine.

355. That these are such in the spiritual world when they come into it after death may be inferred from this alone, that all things that are in the natural memory and are in immediate conjunction with the things of bodily sense (which is true of such knowledges as are mentioned above) then become quiescent; and only such rational principles as are drawn from these then serve for thought and speech. For man carries with him his entire natural memory, but its contents are not then under his view, and do not come into his thought as when he lived in the world. He can take nothing from that memory and bring it forth into spiritual light because its contents are not objects of that light. But those things of the reason and understanding that man has acquired from knowledges while living in the body are in accord with the light of the spiritual world; consequently so far as the spirit of man has been made rational in the world through knowledge and science it is to the same extent rational after being loosed from the body; for man is then a spirit, and it is the spirit that thinks in the body.<sup>{1}</sup> {Footnote 1} Knowledges belong to the natural memory that man has while he is in the body (n. 5212, 9922). Man carries with him after death his whole natural memory (n. 2475) from experience (n. 2481-2486). But he is not able, as he was in the world, to draw anything out of that memory, for several reasons (n. 2476, 2477, 2479).

356. But in respect to those that have acquired intelligence and wisdom through knowledge and science, who are such as have applied all things to the use of life, and have also acknowledged the Divine, loved the Word, and lived a spiritual moral life (of which above, n. 319), to such the sciences have served as a means of becoming wise, and also of corroborating the things pertaining to faith. The interiors of the mind of such have been perceived by me, and were seen as transparent from light of a glistening white, flamy, or blue color, like that of translucent diamonds, rubies, and sapphires; and this in accordance with confirmations in favor of the Divine and Divine truths drawn from science. Such is the appearance of true intelligence and wisdom when they are presented to view in the spiritual world. This appearance is derived from the light of heaven; and that light is Divine truth going forth from the Lord, which is the source of all intelligence and wisdom (see above, n. 126-133). [2] The planes of that light, in which variegations like those of colors exist, are the interiors of the mind; and these variegations are produced by confirmations of Divine truths by means of such things as are in nature, that is, in the sciences.<sup>{1}</sup> For the interior mind of man looks into the things of the natural memory, and the things there that will serve as proofs it sublimates as it were by the fire of heavenly love, and withdraws and purifies them even into spiritual ideas. This is unknown to man as long as he lives in the body, because there he thinks both spiritually and naturally, and he has no perception of the things he then thinks spiritually, but only of those he thinks naturally. But when he has come into the spiritual world he has no perception of what he thought naturally in the world, but only of what he thought spiritually. Thus is his state changed. [3] All this makes clear that it is by means of knowledges and sciences that man is made spiritual, also that these are the means of becoming wise, but only with those who have acknowledged the Divine in faith and life. Such also before others are accepted in heaven, and are among those there who are at the center (n. 43), because they are in light more than others. These are the intelligent and wise in heaven, who "shine as with the brightness of the

firmament" and "who shine as the stars," while the simple there are those that have acknowledged the Divine, have loved the Word, and have lived a spiritual and moral life, but the interiors of their minds have not been so enriched by knowledges and sciences. The human mind is like soil which is such as it is made by cultivation.

{Footnote 1} Most beautiful colors are seen in heaven (n. 1053, 1624). Colors in heaven are from the light there, and are modifications or variegations of that light (n. 1042, 1043, 1053, 1624, 3993, 4530, 4742, 4922). Thus they are manifestations of truth from good, and they signify such things as pertain to intelligence and wisdom (n. 4530, 4677, 4922, 9466).

#### EXTRACTS FROM THE ARCANA COELESTIA RESPECTING KNOWLEDGES.

[In these extracts scientia, scientificum and cognitio are alike rendered knowledge, because any distinction between them intended by the author is not sufficiently obvious to be uniformly indicated in English. -- Tr.] Man ought to be fully instructed in knowledges [scientiis et cognitionibus], since by means of them he learns to think [cogitare], afterwards to understand what is true and good, and finally to be wise (n. 129, 1450, 1451, 1453, 1548, 1802).

Knowledges [scientifica] are the first things on which the life of man, civil, moral, and spiritual, is built and founded, and they are to be learned for the sake of use as an end (n. 1489, 3310).

Knowledges [cognitiones] open the way to the internal man, and afterwards conjoin that man with the external in accordance with uses (n. 1563, 1616). The rational faculty has its birth by means of knowledges [scientias et cognitiones] (n. 1895, 1900, 3086). But not by means of knowledges [cognitiones] themselves, but by means of affection for the uses derived from them

(n. 1895).

[2] There are knowledges [scientifica] that give entrance to Divine truths, and knowledges [scientifica] that do not

(n. 5213).

Empty knowledges [scientifica] are to be destroyed (n.

1489, 1492, 1499, 1581).

Empty knowledges [scientifica] are such as have the loves of self and of the world as an end, and sustain those loves, and withdraw from love to God and love towards the neighbor, because such knowledges close up the internal man, even to the extent that man becomes unable to receive any thing from heaven (n. 1563, 1600).

Knowledges [scientifica] are means to becoming wise and means to becoming insane and by them the internal man is either opened or closed, and thus the rational is either enriched or destroyed (n. 4156, 8628, 9922).

[3] The internal man is opened and gradually perfected by means of knowledges [scientifica] if man has good use as an end, especially use that looks to external life (n.

3086).

Then knowledges [scientificis], which are in the natural man, are met by spiritual and heavenly things from the spiritual man, and these adopt such of them as are suitable (n. 1495).

Then the uses of heavenly life are drawn forth by the Lord and perfected and raised up out of the knowledges [scientificis] in the natural man by means of the internal man (n. 1895, 1896, 1900, 1901, 1902, 5871, 5874, 5901).

While incongruous and opposing knowledges [scientifica] are rejected to the sides and banished (n. 5871, 5886,

5889).

[4] The sight of the internal man calls forth from the knowledges [scientificis] of the external man only such things as are in accord with its love (n. 9394). As seen by the internal man what pertains to the love is at the center and in brightness, but what is not of the love is at the sides and in obscurity (n. 6068, 6084).

Suitable knowledges [scientifica] are gradually implanted in man's loves and as it were dwell in them (n. 6325).

If man were born into love towards the neighbor he would be born into intelligence, but because he is born into the loves of self and of the world he is born into total ignorance (n. 6323, 6325).

Knowledge [scientia], intelligence, and wisdom are sons of love to God and of love towards the neighbor (n. 1226,

2049, 2116).

[5] It is one thing to be wise, another thing to understand, another to know [scire], and another to do; nevertheless, in those that possess spiritual life these follow in order, and exist together in doing or deeds (n.

10331).

Also it is one thing to know [scire], another to acknowledge, and another to have faith (n. 896).

[6] Knowledges [scientifica], which pertain to the external or natural man, are in the light of the world, but truths that have been made truths of faith and of love, and have thus acquired life, are in the light of heaven (n. 5212). The truths that have acquired spiritual life are comprehended by means of natural ideas (n. 5510).

Spiritual influx is from the internal or spiritual man into the knowledges [scientifica] that are in the external or natural man (n. 1940, 8005).

Knowledges [scientifica] are receptacles, and as it were vessels, for the truth and good that belong to the internal man (n. 1469, 1496, 3068, 5489, 6004, 6023, 6052, 6071, 6077, 7770, 9922).

Knowledges [scientifica] are like mirrors in which the truths and goods of the internal man appear as an image

(n. 5201).

There they are together as in their outmost (n. 5373, 5874, 5886, 5901, 6004, 6023, 6052, 6071).

[7] Influx is not physical but spiritual, that is, influx is from the internal man into the external, thus into the knowledges of the external; and not from the external into the internal, thus not from the knowledges [scientificis] of the external into truths of faith (n. 3219, 5119, 5259, 5427, 5428, 5478, 6322, 9110). A beginning must be made from the truths of doctrine of the church, which are from the Word, and those truths must first be acknowledged, and then it is permissible to consult knowledges [scientifica] (n. 6047).

Thus it is permissible for those who are in an affirmative state in regard to truths of faith to confirm them intellectually by means of knowledges [scientifica], but not for those who are in a negative state (n. 2568, 2588,

4760, 6047).

He that will not believe Divine truths until he is convinced by means of knowledges [scientificis] will never believe (n. 2094, 2832). To enter from knowledge [scientificis] into the truths of faith is contrary to order (n. 10236).

Those who do so become demented respecting the things of heaven and the church (n. 128, 129, 130).

They fall into the falsities of evil (n. 232, 233, 6047). In the other life when they think about spiritual matters they become as it were drunken (n. 1072).

More respecting the character of such (n. 196).

Examples showing that things spiritual cannot be comprehended when entered into through knowledges [scientifica] (n. 233, 2094, 2196, 2203, 2209). In spiritual things many of the learned are more demented than the simple, for the reason that they are in a negative state, which they confirm by means of the knowledges [scientifica] which they have continually and in abundance before their sight (n. 4760, 8629).

[8] Those who reason from knowledges [scientificis] against the truths of faith reason keenly because they reason from the fallacies of the senses, which are engaging and convincing, because they cannot easily be dispelled (n. 5700).

What things are fallacies of the senses, and what they are (n. 5084, 5094, 6400, 6948).

Those that have no understanding of truth, and also those that are in evil, are able to reason about the truths and goods of faith, but are not able to understand them (n.

4214).

Intelligence does not consist in merely confirming dogma but in seeing whether it is true or not before it is confirmed (n. 4741, 6047).

[9] Knowledges [scientiae] are of no avail after death, but only that which man has imbibed in his understanding and life by means of knowledges [scientias] (n. 2480).

Still all knowledge [scientifica] remains after death, although it is quiescent (n. 2476-2479, 2481-2486).

[10] Knowledge [scientifica] with the evil are falsities, because they are adapted to evils, but with the good the same knowledges are truths, because applied to what is good (n. 6917).

True knowledges [scientifica] with the evil are not true, however much they may appear to be true when uttered, because there is evil within them (n. 10331).

[11] An example of the desire to know [sciendi], which spirits have (n. 1974). Angels have an illimitable longing to know [sciendi] and to become wise, since learning [scientia], intelligence, and wisdom are spiritual food (n. 3114, 4459, 4792, 4976, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5655, 6277, 8562, 9003). The knowledge [scientia] of the ancients was the knowledge [scientia] of correspondences and representations, by which they gained entrance into the knowledge [cognitionem] of spiritual things; but that knowledge [scientia] at this day is wholly lost (n. 4749, 4844, 4964, 4965).

[12] For spiritual truths to be comprehended the following universals must be known [scientur]. (i) All things in the universe have relation to good and truth and to their conjunction that they may be anything, thus to love and faith and their conjunction. (ii) Man has understanding and will; and the understanding is the receptacle of truth and the will of good; and all things in man have relation to these two and to their conjunction, as all things have relation to truth and good and their conjunction. (iii) There is an internal man and an external man, which are as distinct from each other as heaven and the world are, and yet for a man to be truly a man, these must make one. (iv) The internal man is in the light of heaven, and the external man is in the light of the world; and the light of heaven is Divine truth itself, from which is all intelligence. (v) Between the things in the internal man and those in the external there is a correspondence, therefore the different aspect they present is such that they can be distinguished only by means of a knowledge [scientiam] of correspondences. Unless these and many other things are known [scientur], nothing but incongruous ideas of spiritual and heavenly truths can be conceived and formed; therefore without these universals the knowledges [scientifica et cognitiones] of the natural man can be of but little service to the rational man for understanding and growth. This makes clear how necessary knowledges [scientifica] are.

### 357. XXXIX. THE RICH AND THE POOR IN HEAVEN.

There are various opinions about reception into heaven. Some are of the opinion that the poor are received and the rich are not; some that the rich and the poor are equally received; some that the rich can be received only by giving up their wealth and becoming like the poor; and proofs are found in the Word for all of these opinions. But those who make a distinction in regard to heaven between the rich and the poor do not understand the Word. In its interiors the Word is spiritual, but in the letter it is natural; consequently those who understand the Word only in accordance with its literal sense, and not according to any spiritual sense, err in many respects, especially about the rich and the poor; for example, 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 because they are poor, since it is said, Blessed are the poor, for theirs is the kingdom of the heavens (Matthew 5:3; Luke

6:20-21). But those who know anything of the spiritual sense of the Word think otherwise; they know that heaven is for all who live a life of faith and love, whether rich or poor. But who are meant in the Word by "the rich" and who by "the poor" will be told in what follows. From much conversation and interaction with angels it has been granted me to know with certainty that the rich enter heaven just as easily as the poor, and that no man is shut out of heaven on account of his wealth, or received into heaven on account of his poverty. Both the rich and the poor are in heaven, and many of the rich in greater glory and happiness than the poor.

358. It should be said to begin with that a man may acquire riches and accumulate wealth as far as opportunity is given, if it is not done by craft or fraud; that he may enjoy the delicacies of food and drink if he does not place his life therein; that he may have a palatial dwelling in accord with his condition, have interaction with others in like condition, frequent places of amusement, talk about the affairs of the world, and need not go about like a devotee with a sad and sorrowful countenance and drooping head, but may be joyful and cheerful; nor need he give his goods to the poor except so far as affection leads him; in a word, he may live outwardly precisely like a man of the world; and all this will be no obstacle to his entering heaven, provided that inwardly in himself he thinks about God as he ought, and acts sincerely and justly in respect to his neighbor. For a man is such as his affection and thought are, or such as his love and faith are, and from these all his outward acts derive their life; since acting is willing, and speaking is thinking, acting being from the will, and speaking from the thought. So where it is said in the Word that man will be judged according to his deeds, and will be rewarded according to his works, it is meant that he will be judged and rewarded in accordance with his thought and affection, which are the source of his deeds, or which are in his deeds; for deeds are nothing apart from these, and are precisely such as these are.<sup>{1}</sup> All this shows that the man's external accomplishes nothing, but only his internal, which is the source of the external. For example: if a man acts honestly and refrains from fraud solely because he fears the laws and the loss of reputation and thereby of honor or gain, and if that fear did not restrain him would defraud others whenever he could; although such a man's deeds outwardly appear honest, his thought and will are fraud; and because he is inwardly dishonest and fraudulent he has hell in himself. But he who acts honestly and refrains from fraud because it is against God and against the neighbor would have no wish to defraud another if he could; his thought and will are conscience, and he has heaven in himself. The deeds of these two appear alike in outward form, but inwardly they are wholly unlike.

{Footnote 1} It is frequently said in the Word that man will be judged and will be rewarded according to his deeds and works (n. 3934). By "deeds and works" deeds and works in their internal form are meant, not in their external form, since good works in external form are likewise done by the wicked, but in internal and external form together only by the good (n. 3934, 6073). Works, like all activities, have their being and outgo [esse et existere] and their quality from the interiors of man, which pertain to his thought and will, since they proceed from these; therefore such as the interiors are such are the works (n. 3934, 8911, 10331). That is, such as the interiors are in regard to love and faith (n. 3934, 6073, 10331, 10332). Thus works contain love and faith, and are love and faith in effect (n. 10331). Therefore to be judged and rewarded in accordance with deeds and works, means in accordance with love and faith (n. 3147, 3934, 6073, 8911, 10331, 10332). So far as works look to self and the world they are not good, but they are good so far as they look to the Lord and the neighbor (n. 3147).

359. Since a man can live outwardly as others do, can grow rich, keep a plentiful table, dwell in an elegant house and wear fine clothing according to his condition and function, can enjoy delights and gratifications, and engage in worldly affairs for the sake of his occupation and business and for the life both of the mind and body, provided he inwardly acknowledges the Divine and wishes well to the neighbor, it is evident that to enter upon the way to heaven is not so difficult as many believe. The sole difficulty lies in being able to resist the love of self and the world, and to prevent their becoming dominant; for this is the source of all evils.<sup>{1}</sup> That this is not so difficult as is believed is meant by these words of the Lord:

Learn of Me, for I am meek and lowly of heart, and ye shall find rest to your souls; for My yoke is easy and My burden is light (Matthew 11:29-30). The Lord's yoke is easy and His burden light because a man is led by the Lord and not by self just to the extent that he resists the evils that flow forth from love of self and of the world; and because the Lord then resists these evils in man and removes them.

{Footnote 1} All evils are from the love of self and of the world (n. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7488, 7490, 8318, 9335, 9348, 10038, 10742). These are contempt of others, enmities, hatred, revenge, cruelty, deceit (n. 6667, 7370-7374, 9348, 10038, 10742). Into such loves man is born, thus in them are his inherited evils (n. 694, 4317, 5660).

360. I have spoken with some after death who, while they lived in the world, renounced the world and gave themselves up to an almost solitary life, in order that by an abstraction of the thoughts from worldly things they might have opportunity for pious meditations, believing that thus they might enter the way to heaven. But these in the other life are of a sad disposition; they despise others who are not like themselves; they are indignant that they do not have a happier lot than others, believing that they have merited it; they have no interest in others, and turn away from the duties of charity by which there is conjunction with heaven. They desire heaven more than others; but when they are taken up among the angels they induce anxieties that disturb the happiness of the angels; and in consequence they are sent away; and when sent away they betake themselves to desert places, where they lead a life like that which they lived in the world. [2] Man can be formed for heaven only by means of the world. In the world are the outmost effects in which everyone's affection must be terminated; for unless affection puts itself forth or flows out into acts, which is done in association with others, it is suffocated to such a degree finally that man has no longer any regard for the neighbor, but only for himself. All this makes clear that a life of charity towards the neighbor, which is doing what is just and right in every work and in every employment, is what leads to heaven, and not a life of piety apart from charity;<sup>{1}</sup> and from this it follows that only to the extent that man is engaged in the employments of life can charity be exercised and the life of charity grow; and this is impossible to the extent that man separates himself from those employments. [3] On this subject I will speak now from experience. Of those who while in the world were employed in trade and commerce and became rich through these pursuits there are many in heaven, but not so many of those who were in stations of honor and became rich through those employments; and for the reason that these latter by the gains and honors that resulted from their dispensing justice and equity, and also by the lucrative and honorable positions bestowed on them were led into loving themselves and the world, and thereby separating their thoughts and affections from heaven and turning them to themselves. For to the extent that a man loves self and the world and looks to self and the world in everything, he alienates himself from the Divine and

separates himself from heaven.

{Footnote 1} Charity towards the neighbor is doing what is good, just, and right, in every work and every employment (n.

8120-8122). Thus charity towards the neighbor extends to all things and each thing that a man thinks, wills, and does (n.

8124). A life of piety apart from a life of charity is of no avail, but together they are profitable for all things (n.

8252, 8253).

361. As to the lot of the rich in heaven, they live more splendidly than others. Some of them dwell in palaces within which everything is resplendent as if with gold and silver. They have an abundance of all things for the uses of life, but they do not in the least set their heart on these things, but only on uses. Uses are clearly seen as if they were in light, but the gold and silver are seen obscurely, and comparatively as if in shade. This is because while they were in the world they loved uses, and loved gold and silver only as means and instruments. It is the uses that are thus resplendent in heaven, the good of use like gold and the truth of use like silver.{1} Therefore their wealth in heaven is such as their uses were in the world, and such, too, are their delight and happiness. Good uses are providing oneself and one's own with the necessities of life; also desiring wealth for the sake of one's country and for the sake of one's neighbor, whom a rich man can in many ways benefit more than a poor man. These are good uses because one is able thereby to withdraw his mind from an indolent life which is harmful, since in such a life man's thoughts run to evil because of the evil inherent in him. These uses are good to the extent that they have the Divine in them, that is, to the extent that man looks to the Divine and to heaven, and finds his good in these, and sees in wealth only a subservient good.

{Footnote 1} Every good has its delight from use and in accordance with use (n. 3049, 4984, 7038); also its quality; and in consequence 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 a life of uses (n. 1964). Angelic life consists in the goods of love and charity, thus in performing uses (n. 454). The ends that man has in view, which are uses, are the only things that the Lord, and thus the angels, consider (n. 1317, 1645, 5844). The kingdom of the Lord is a kingdom of uses (n. 454, 696, 1103, 3645, 4054, 7038).

Performing uses is serving the Lord (n. 7038). Everyone's character is such as are the uses he performs (n. 4054, 6315); illustrated (n. 7038).

362. But the lot of the rich that have not believed in the Divine, and have cast out of their minds the things pertaining to heaven and the church, is the opposite of this. Such are in hell, where filth, misery, and want exist; and into these riches that are loved as an end are changed; and not only riches, but also their very uses, which are either a wish to live as they like and indulge in pleasures, and to have opportunity to give the mind more fully and freely to shameful practices, or a wish to rise above others whom they despise. Such riches and such uses, because they have nothing spiritual, but only what is earthly in them, become filthy; for a spiritual purpose in riches

and their uses is like a soul in the body, or like the light of heaven in moist ground; and such riches and uses become putrid as a body does without a soul, or as moist ground does without the light of heaven. Such are those that have been led and drawn away from heaven by riches.

363. Every man's ruling affection or love remains with him after death, nor is it rooted out to eternity, since a man's spirit is wholly what his love is, and what is unknown, the body of every spirit and angel is the outward form of his love, exactly corresponding to his inward form, which is the form of his disposition and mind; consequently the quality of his spirit is known from his face, movements, and speech. While a man is living in the world the quality of the spirit would be known if he had not learned to counterfeit in his face, movements, and speech what is not his own. All this shows that man remains to eternity such as his ruling affection or love is. It has been granted me to talk with some who lived seventeen hundred years ago, and whose lives are well known from writings of that time, and it was found that the same love still rules them as when they were on the earth. This makes clear also that the love of riches, and of uses from riches, remains with everyone to eternity, and that it is exactly the same as the love acquired in the world, yet with the difference that in the case of those who devoted their riches to good uses riches are changed in the other world into delights which are in accord with the uses performed; while in the case of those who devoted their riches to evil uses riches are turned into mere filth, in which they then take the same delight as they did in the world in their riches devoted to evil uses. Such then take delight in filth because filthy pleasures and shameful acts, which had been the uses to which they had devoted their riches, and also avarice, which is a love of riches without regard to use, correspond to filth. Spiritual filth is nothing else.

364. The poor come into heaven not on account of their poverty but because of their life. Everyone's life follows him, whether he be rich or poor. There is no peculiar mercy for one in preference to another;{1} he that has lived well is received, while he that has not lived well is rejected. Moreover, poverty leads and draws man away from heaven just as much as wealth does. There are many among the poor who are not content with their lot, who strive after many things, and believe riches to be blessings;{2} and when they do not gain them are much provoked, and harbor ill thoughts about the Divine providence; they also envy others the good things they possess, and are as ready as any one to defraud others whenever they have opportunity, and to indulge in filthy pleasures. But this is not true of the poor who are content with their lot, and are careful and diligent in their work, who love labor better than idleness, and act sincerely and faithfully, and at the same time live a Christian life. I have now and then talked with those belonging to the peasantry and common people, who while living in the world believed in God and did what was just and right in their occupations. Since they had an affection for knowing truth they inquired about charity and about faith, having heard in this world much about faith and in the other life much about charity. They were therefore told that charity is everything that pertains to life, and faith everything that pertains to doctrine; consequently charity is willing and doing what is just and right in every work, and faith is thinking justly and rightly; and faith and charity are conjoined, the same as doctrine and a life in accordance with it, or the same as thought and will; and faith becomes charity when that which a man thinks justly and rightly he also wills and does, and then they are not two but one. This they well understood, and rejoiced, saying that in the world they did not understand believing to be anything else but living.

{Footnote 1} There can be no mercy apart from means, but only mercy through means, that is, to those who live in accordance with the commandments of the Lord; such the Lord by His mercy leads continually in the world, and afterwards to eternity (n.

8700, 10659).

{Footnote 2} Dignities and riches are not real blessings, therefore they are granted both to the wicked and to the good (n. 8939, 10775, 10776). The real blessing is reception of love and faith from the Lord, and conjunction thereby, for this is the source of eternal happiness (n. 1420, 1422, 2846, 3017, 3406, 3504, 3514, 3530, 3565, 3584, 4216, 4981, 8939, 10495).

365. All this makes clear that the rich and the poor alike come into heaven, the one as easily as the other. The belief that the poor enter heaven easily and the rich with difficulty comes from not understanding the Word where the rich and the poor are mentioned. In the Word those that have an abundance of knowledges of good and truth, thus who are within the church where the Word is, are meant in the spiritual sense by the "rich;" while those who lack these knowledges, and yet desire them, thus who are outside of the church and where there is no Word, are meant by the "poor." [2] The rich man clothed in purple and fine linen, and cast into hell, means the

Jewish nation, which is called rich because it had the Word and had an abundance of knowledges of good and truth therefrom, "garments of purple" signifying knowledges of good, and "garments of fine linen" knowledges of truth.{1} But the poor man who lay at the rich man's gate and longed to be fed with the crumbs that fell from the rich man's table, and who was carried by angels into heaven, means the nations that have no knowledges of good and truth and yet desired them (Luke 16:19-31). Also the rich that were called to a great supper and excused themselves mean the Jewish nation, and the poor brought in in their place mean the nations outside of the church (Luke 14:16-24). [3] By the rich man of whom the Lord says:

It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God (Matthew 19:24), the rich in both the natural sense and the spiritual sense are meant. In the natural sense the rich are those that have an abundance of riches and set their heart upon them; but in the spiritual sense they are those that have an abundance of knowledges and learning, which are spiritual riches, and who desire by means of these to introduce themselves into the things of heaven and the church from their own intelligence. And because this is contrary to Divine order it is said to be "easier for a camel to go through a needle's eye," a "camel" signifying in general in the spiritual sense the knowing faculty and things known, and a "needle's eye" signifying spiritual truth.{2} That such is the meaning of a "camel" and a "needle's eye" is not at present known, because the knowledge that teaches what is signified in the spiritual sense by the things said in the literal sense of the Word has not up to this time been disclosed. In every particular of the Word there is a spiritual sense and also a natural sense; for the Word was made to consist wholly of correspondences between natural and spiritual things in order that conjunction of heaven with the world, or of angels with men might thereby be effected, direct conjunction having ceased. This makes clear who in particular are meant in the Word by the "rich man." [4] That the "rich" in the Word mean in the spiritual sense those who are in knowledges of truth and good, and "riches" the knowledges themselves, which are spiritual riches, can be seen from various passages (as in Isaiah 10:12-14; Isaiah 30:6-7; Isaiah 45:3; Jeremiah 17:3; Jeremiah 48:7; Jeremiah 50:36-37; Jeremiah 51:13; Daniel 5:2-4; Ezekiel 26:7, Ezekiel 26:12; 27:1 to the end;

Zechariah 9:3-4; Psalms 45:12; Hosea 12:9; Apoc.3:17, 18; Luke 14:33; and elsewhere). Also that the "poor" in the spiritual sense signify those who do not possess knowledges of good and of truth, and yet desire them (Matthew 11:5; Luke 6:20-21; Luke 14:21; Isaiah 14:30; Isaiah 29:19; Isaiah 41:17-18; Zephaniah 3:12-13). All these passages may be seen explained in accordance with the spiritual sense in the Arcana Coelestia (n. 10227).

{Footnote 1} "Garments" signify truths, thus knowledges (n.

1073, 2576, 5319, 5954, 9212, 9216, 9952, 10536). "Purple" signifies celestial good (n. 9467). "Fine linen" signifies truth from a celestial origin (n. 5319, 9469, 9744).

{Footnote 2} A "camel" signifies in the Word the knowing faculty and knowledge in general (n. 3048, 3071, 3143, 3145).

What is meant by "needlework, working with a needle," and therefore by a "needle" (n. 9688). To enter from knowledge into the truths of faith is contrary to Divine order (n. 10236).

Those that do this become demented in respect to the thing of heaven and the church (n. 128-130, 232, 233, 6047). And in the other life, when they think about spiritual things they become as it were drunken (n. 1072). Further about such (n. 196).

Examples showing that when spiritual things are entered into through knowledges they cannot be comprehended (n. 233, 2094, 2196, 2203, 2209). It is permissible to enter from spiritual truth into knowledges which pertain to the natural man, but not the reverse, because there can be spiritual influx into the natural, but not natural influx into the spiritual (n. 3219, 5119, 5259, 5427, 5428, 5478, 6322, 9110). The truths of the word and of the church must first be acknowledged, after which it is permissible to consider knowledges, but not before (n.

6047).

366. XL. MARRIAGES IN HEAVEN. As heaven is from the human race, and angels therefore are of both sexes, and from creation woman is for man and man is for woman, thus the one belongs to the other, and this love is innate in both, it follows that there are marriages in heaven as well as on the earth. But marriages in heaven differ widely from marriages on the earth. Therefore what marriages in heaven are, and how they differ from marriages on the earth and wherein they are like them, shall now be told.

367. Marriage in heaven is a conjunction of two into one mind. It must first be explained what this conjunction is. The mind consists of two parts, one called the understanding and the other the will. When these two parts act as one they are called one mind. In heaven the husband acts the part called the understanding and the wife acts the part called the will. When this conjunction, which belongs to man's interiors, descends into the lower parts pertaining to the body, it is perceived and felt as love, and this love is marriage love. This shows that marriage love has its origin in the conjunction of two into one mind. This in heaven is called cohabitation; and the two are not called two but one. So in heaven a married pair is spoken of, not as two, but as one angel.{1} {Footnote 1} It is not known at this day what marriage love is, or whence it is (n. 2727). Marriage love is willing what another wills, thus willing mutually and reciprocally (n.

2731). Those that are in marriage love dwell together in the inmosts of life (n. 2732). It is such a union of two minds that from love they are one (n. 10168, 10169). For the love of minds, which is spiritual love, is a union (n. 1594, 2057, 3939, 4018, 5807, 6195, 7081-7086, 7501, 10130).

368. Moreover, such a conjunction of husband and wife in the inmosts of their minds comes from their very creation; for man is born to be intellectual, that is, to think from the understanding, while woman is born to be affectional, that is, to think from her will; and this is evident from the inclination or natural disposition of each, also from their form; from the disposition, in that man acts from reason and woman from affection; from the form in that man has a rougher and less beautiful face, a deeper voice and a harder body; while woman has a smoother and more beautiful face, a softer voice, and a more tender body. There is a like difference between understanding and will, or between thought and affection; so, too, between truth and good and between faith and love; for truth and faith belong to the understanding, and good and love to the will. From this it is that in the Word "youth" or "man" means in the spiritual sense the understanding of truth, and "virgin" or "woman" affection for good; also that the church, on account of its affection for good and truth, is called a "woman" and a "virgin;" also that all those that are in affection for good are called "virgins" (as in Revelation 14:4).<sup>{1}</sup> {Footnote 1} In the Word "young men" signify understanding of truth, or the intelligent (n. 7668). "Men" have the same signification (n. 158, 265, 749, 915, 1007, 2517, 3134, 3236, 4823, 9007). "Woman" signifies affection for good and truth (n.

568, 3160, 6014, 7337, 8994); likewise the church (n. 252, 253, 749, 770); "wife" has the same signification (n. 252, 253, 409, 749, 770); with what difference (n. 915, 2517, 3236, 4510, 4823). In the highest sense "husband and wife" are predicated of the Lord and of His conjunction with heaven and the church (n. 7022). A "virgin" signifies affection for good (n. 3067, 3110, 3179, 3189, 6729, 6742); likewise the church (n. 2362, 3081, 3963, 4638, 6729, 6775, 6788).

369. Everyone, whether man or woman, possesses understanding and will; but with the man the understanding predominates, and with the woman the will predominates, and the character is determined by that which predominates. Yet in heavenly marriages there is no predominance; for the will of the wife is also the husband's will, and the understanding of the husband is also the wife's understanding, since each loves to will and to think like the other, that is mutually and reciprocally. Thus are they conjoined 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, and this especially when they look into one another's faces; for, as has been repeatedly said above, there is in the heavens a sharing of thoughts and affections, more especially with husband and wife, because they reciprocally love each other. This makes clear what the conjunction of minds is that makes marriage and produces marriage love in the heavens, namely, that one wishes what is his own to be the others, and this reciprocally.

370. I have been told by angels that so far as a married pair are so conjoined they are in marriage love, and also to the same extent in intelligence, wisdom and happiness, because Divine truth and Divine good which are the source of all intelligence, wisdom, and happiness, flow chiefly into marriage love; consequently marriage love, since it is also the marriage of good and truth, is the very plane of Divine influx. For that love, as it is a conjunction of the understanding and will, is also a conjunction of truth and good, since the understanding receives Divine truth and is formed out of truths, and the will receives Divine good and is formed out of goods. For what a man wills is good

to him, and what he understands is truth to him; therefore it is the same whether you say conjunction of understanding and will or conjunction of truth and good. Conjunction of truth and good is what makes an angel; it makes his intelligence, wisdom, and happiness; for an angel is an angel accordingly as good in him is conjoined with truth and truth with good; or what is the same, accordingly as love in him is conjoined with faith and faith with love.

371. The Divine that goes forth from the Lord flows chiefly into marriage love because marriage love descends from a conjunction of good and truth; for it is the same thing as has been said above, whether you say conjunction of understanding and will or conjunction of good and truth. Conjunction of good and truth has its origin in the Lord's Divine love towards all who are in heaven and on earth. From Divine love Divine good goes forth, and Divine good is received by angels and men in Divine truths. As truth is the sole receptacle of good nothing can be received from the Lord and from heaven by any one who is not in truths; therefore just to the extent that the truths in man are conjoined to good is man conjoined to the Lord and to heaven. This, then, is the very origin of marriage love, and for this reason that love is the very plane of Divine influx. This shows why the conjunction of good and truth in heaven is called the heavenly marriage, and heaven is likened in the Word to a marriage, and is called a marriage; and the Lord is called the "Bridegroom" and "Husband," and heaven and also the church are called the "bride" and the "wife."<sup>{1}</sup> {Footnote 1} The origin, cause, and essence of true marriage love is the marriage of good and truth; thus it is from heaven (n. 2728, 2729). Respecting angelic spirit, who have a perception whether there is anything of marriage from the idea of a conjunction of good and truth (n. 10756). It is with marriage love in every respect the same as it is with the conjunction of good and truth (n. 1904, 2173, 2429, 2508, 3101, 3102, 3155, 3179, 3180, 4358, 5807, 5835, 9206, 9495, 9637).

How and with whom the conjunction of good and truth is effected (n. 3834, 4096, 4097, 4301, 4345, 4353, 4364, 4368, 5365, 7623-7627, 9258). Only those that are in good and truth from the Lord know what true marriage love is (n. 10171). In the Word "marriage" signifies the marriage of good and truth (n.

3132, 4434, 4835). The kingdom of the Lord and heaven are in true marriage love (n. 2737).

372. Good and truth conjoined in an angel or a man are not two but one, since good is then good of truth and truth is truth of good. This conjunction may be likened to a man's thinking what he wills and willing what he thinks, when the thought and will make one, that is, one mind; for thought forms, that is, presents in form that which the will wills, and the will gives delight to it; and this is why a married pair in heaven are not called two, but one angel. This also 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 shall cleave to his wife, and they twain shall become one flesh? Therefore, they are no more twain, but one flesh. What, therefore, God hath joined together let not man put asunder. Not all can receive this word but they to whom it is given (Matthew 19:4-6, Matthew 19:11; Mark 10:6-9; Genesis 2:24). This is a description both of the heavenly marriage in which the angels are and of the marriage of good and truth, "man's not putting asunder what God has joined together" meaning that good is not to be separated from truth.

373. From all this the origin of true marriage love is made clear, namely, that it is formed first in the minds of those who are in marriage, and descends therefrom and is derived into the body, where it

is perceived and felt as love; for whatever is felt and perceived in the body has its origin in the spiritual, because it is from the understanding and the will. The understanding and the will constitute the spiritual man. Whatever descends from the spiritual man into the body presents itself there under another aspect, although it is similar and accordant, like soul and body, and like cause and effect; as can be seen from what has been said and shown in the two chapters on Correspondences.

374. I heard an angel describing true marriage love and its heavenly delights in this manner: That it is the Lord's Divine in the heavens, which is Divine good and Divine truth so united in two persons, that they are not as two but as one. He said that in heaven the two consorts are marriage love, since everyone is his own good and his own truth in respect both to mind and to body, the body being an image of the mind because it is formed after its likeness. From this he drew the conclusion that the Divine is imaged in the two that are in true marriage love; and as the Divine is so imaged so is heaven, because the entire heaven is Divine good and Divine truth going forth from the Lord; and this is why all things of heaven are inscribed on marriage love with more blessings and delights than it is possible to number. He expressed the number by a term that involved myriads of myriads. He wondered that the man of the church should know nothing about this, seeing that the church is the Lord's heaven on the earth, and heaven is a marriage of good and truth. He said he was astounded to think that within the church, even more than outside of it, adulteries are committed and even justified; the delight of which in itself is nothing else in a spiritual sense, and consequently in the spiritual world, than the delight of the love of falsity conjoined to evil, which delight is infernal delight, because it is the direct opposite of the delight of heaven, which is the delight of the love of truth conjoined with good.

375. Everyone knows that a married pair who love each other are interiorly united, and that the essential of marriage is the union of dispositions and minds. And from this it can be seen that such as their essential dispositions or minds are, such is their union and such their love for each other. The mind is formed solely out of truths and goods, for all things in the universe have relation to good and truth and to their conjunction; consequently such as the truths and goods are out of which the minds are formed, exactly such is the union of minds; and consequently the most perfect union is the union of minds that are formed out of genuine truths and goods. Let it be known that no two things mutually love each other more than truth and good do; and therefore it is from that love that true marriage love descends.<sup>{1}</sup> Falsity and evil also love each other, but this love is afterwards changed into hell.

{Footnote 1} All things in the universe, both in heaven and in the world, have relation to good and truth (n. 2452, 3166, 4390, 4409, 5232, 7256, 10122). And to the conjunction of these (n. 10555). Between good and truth there is marriage (n. 1904, 2173, 2508). Good loves truth, and from love longs for truth and for the conjunction of truth with itself, and from this they are in a perpetual endeavor to be conjoined (n. 9206, 9207, 9495). The life of truth is from good (n. 1589, 1997, 2572, 4070, 4096, 4097, 4736, 4757, 4884, 5147, 9667). Truth is the form of good (n. 3049, 3180, 4574, 9154). Truth is to good as water is to bread (n. 4976).

376. From what has now been said about the origin of marriage love one may conclude who are in that love and who are not; namely, that those are in marriage love who are in Divine good from Divine truths; and that marriage love is genuine just to the extent that the truths are genuine with

which the good is conjoined. And as all the good that is conjoined with truths is from the Lord, it follows that no one can be in true marriage love unless he acknowledges the Lord and His Divine; for without that acknowledgment the Lord cannot flow in and be conjoined with the truths that are in man.

377. Evidently, then, those that are in falsities, and especially those that are in falsities from evil, are not in marriage love. Moreover, those that are in evil and in falsities therefrom have the interiors of their minds closed up; and in such, therefore, there can be no source of marriage love; but below those interiors, in the external or natural man separated from the internal, there can be a conjunction of falsity and evil, which is called infernal marriage. I have been permitted to see what this marriage is between those that are in the falsities of evil, which is called infernal marriage. Such converse together, and are united by a lustful desire, but inwardly they burn with a deadly hatred towards each other, too intense to be described.

378. Nor can marriage love exist between two partners belonging to different religions, because the truth of the one does not agree with the good of the other; and two unlike and discordant kinds of good and truth cannot make one mind out of two; and in consequence the love of such does not have its origin in any thing spiritual. If they live together in harmony it is solely on natural grounds.<sup>{1}</sup> And this is why in the heavens marriages are found only with those who are in the same society, because such are in like good and truth and not with those outside of the society. It may be seen above (n. 41, seq.) that all there in a society are in like good and truth, and differ from those outside the society. This was represented in the Israelitish nation by marriages being contracted within tribes, and particularly within families, and not outside of them.

{Footnote 1} Marriages between those of different religions are not permissible, because there can be no conjunction of like good and truth in the interiors (n. 8998).

379. Nor is true marriage love possible between one husband and several wives; for its spiritual origin, which is the formation of one mind out of two, is thus destroyed; and in consequence interior conjunction, which is the conjunction of good and truth, from which is the very essence of that love, is also destroyed. Marriage with more than one is like an understanding divided among several wills; or it is like a man attached not to one but to several churches, since his faith is so distracted thereby as to come to naught. The angels declare that marrying several wives is wholly contrary to Divine order, and that they know this from several reasons, one of which is that as soon as they think of marriage with more than one they are alienated from internal blessedness and heavenly happiness, and become like drunken men, because good is separated from its truth in them. And as the interiors of their mind are brought into such a state merely by thinking about it with some intention, they see clearly that marriage with more than one would close up their internal mind, and cause marriage to be displaced by lustful love, which love withdraws from heaven.<sup>{1}</sup> [2] They declare further that this is not easily comprehended by men because there are few who are in genuine marriage love, and those who are not in it know nothing whatever of the interior delight that is in that love, knowing only the delight of lust, and this delight is changed into what is undelightful after living together a short time; while the delight of true marriage love not only endures to old age in the world, but after death becomes the delight of heaven and is there filled with an interior delight that grows more and more perfect to eternity. They said also that the varieties of blessedness of true marriage love could be enumerated even to many thousands, not

even one of which is known to man, or could enter into the comprehension of any one who is not in the marriage of good and truth from the Lord.

{Footnote 1} As husband and wife should be one, and should live together in the inmost of life, and as they together make one angel in heaven, so true marriage love is impossible between one husband and several wives (n. 1907, 2740). To marry several wives at the same time is contrary to Divine order (n. 10837). That there is no marriage except between one husband and one wife is clearly perceived by those who are in the Lord's celestial kingdom (n. 865, 3246, 9002, 10172). For the reason that the angels there are in the marriage of good and truth (n.

3246). The Israelitish nation were permitted to marry several wives, and to add concubines to wives, but not Christians, for the reason that that nation was in externals separate from internals, while Christians are able to enter into internals, thus into the marriage of good and truth (n. 3246, 4837, 8809.)

380. The love of dominion of one over the other entirely takes away marriage love and its heavenly delight, for as has been said above, marriage love and its delight consists in the will of one being that of the other, and this mutually and reciprocally. This is destroyed by love of dominion in marriage, since he that domineers wishes his will alone to be in the other, and nothing of the other's will to be reciprocally in himself, which destroys all mutuality, and thus all sharing of any love and its delight one with the other. And yet this sharing and consequent conjunction are the interior delight itself that is called blessedness in marriage. This blessedness, with everything that is heavenly and spiritual in marriage love, is so completely extinguished by love of dominion as to destroy even all knowledge of it; and if that love were referred to it would be held in such contempt that any mention of blessedness from that source would excite either laughter or anger. [2] When one wills or loves what the other wills or loves each has freedom, since all freedom is from love; but where there is dominion no one has freedom; one is a servant, and the other who rules is also a servant, for he is led as a servant by the lust of ruling. But all this is wholly beyond the comprehension of one who does not know what the freedom of heavenly love is. Nevertheless from what has been said above about the origin and essence of marriage love it can be seen that so far as dominion enters, minds are not united but divided. Dominion subjugates, and a subjugated mind has either no will or an opposing will. If it has no will it has also no love; and if it has an opposing will there is hatred in place of love. [3] The interiors of those who live in such marriage are in mutual collision and strife, as two opposites are wont to be, however their exteriors may be restrained and kept quiet for the sake of tranquillity. The collision and antagonism of the interiors of such are disclosed after their death, when commonly they come together and fight like enemies and tear each other; for they then act in accordance with the state of the interiors. Frequently I have been permitted to see them fighting and tearing one another, sometimes with great vengeance and cruelty. For in the other life everyone's interiors are set at liberty; and they are no longer restrained by outward bounds or by worldly considerations, everyone then being just such as he is interiorly.

381. To some a likeness of marriage love is granted. Yet unless they are in the love of good and truth there is no marriage love, but only a love which from several causes appears like marriage love, namely, that they may secure good service at home; that they may be free from care, or at peace, or at ease; that they may be cared for in sickness or in old age; or that the children whom

they love may be attended to. Some are constrained by fear of the other consort, or by fear of the loss of reputation, or other evil consequences, and some by a controlling lust. Moreover, in the two consorts marriage love may differ, in one there may be more or less of it, in the other little or none; and because of this difference heaven may be the portion of one and hell the portion of the other.

382. [a.] In the inmost heaven there is genuine marriage love because the angels there are in the marriage of good and truth, and also in innocence. The angels of the lower heavens are also in marriage love, but only so far as they are in innocence; for marriage love viewed in itself is a state of innocence; and this is why consorts who are in the marriage love enjoy heavenly delights together, which appear before their minds almost like the sports of innocence, as between little children; for everything delights their minds, since heaven with its joy flows into every particular of their lives. For the same reason marriage love is represented in heaven by the most beautiful objects. I have seen it represented by a maiden of indescribable beauty encompassed with a bright white cloud. It is said that the angels in heaven have all their beauty from marriage love. Affections and thought flowing from that love are represented by diamond-like auras with scintillations as if from carbuncles and rubies, which are attended by delights that affect the interiors of the mind. In a word, heaven itself is represented in marriage love, because heaven with the angels is the conjunction of good and truth, and it is this conjunction that makes marriage love.

382. [b.] Marriages in heaven differ from marriages on the earth in that the procreation of offspring is another purpose of marriages on the earth, but not of marriages in heaven, since in heaven the procreation of good and truth takes the place of procreation of offspring. The former takes the place of the latter because marriage in heaven is a marriage of good and truth (as has been shown above); and as in that marriage good and truth and their conjunction are loved above all things so these are what are propagated by marriages in heaven. And because of this, in the Word births and generations signify spiritual births and generations, which are births and generations of good and truth; mother and father signify truth conjoined to good, which is what procreates; sons and daughters signify the truths and goods that are procreated; and sons-in-law and daughters-in-law conjunction of these, and so on.<sup>{1}</sup> All this makes clear that marriages in heaven are not like marriages on earth. In heaven marryings are spiritual, and cannot properly be called marryings, but conjunctions of minds from the conjunction of good and truth. But on earth there are marryings, because these are not of the spirit alone but also of the flesh. And as there are no marryings in heaven, consorts there are not called husband and wife; but from the angelic idea of the joining of two minds into one, each consort designates the other by a name signifying one's own, mutually and reciprocally. This shows how the Lord's words in regard to marrying and giving in marriage (Luke 20:35-36), are to be understood.

{Footnote 1} Conceptions, pregnancies, births, and generations signify those that are spiritual, that is, such as pertain to good and truth, or to love and faith (n. 613, 1145, 1255, 2020, 2584, 3860, 3868, 4070, 4668, 6239, 8042, 9325, 10249).

Therefore generation and birth signify regeneration and rebirth through faith and love (n. 5160, 5598, 9042, 9845). Mother signifies the church in respect to truth, and thus the truth of the church; father the church in respect to good, and thus the good of the church (n. 2691, 2717, 3703, 5581, 8897). Sons signify affections for truth, and thus truths (n. 489, 491, 533, 2623, 3373, 4257, 8649, 9807). Daughters signify affections for good, and the goods (n. 489-491, 2362, 3963, 6729, 6775,

6778, 9055). Son-in-law signifies truth associated with affection for good (n. 2389). Daughter-in-law signifies good associated with its truth (n. 4843).

383. I have also been permitted to see how marriages are contracted in the heavens. As everywhere in heaven those who are alike are united and those who are unlike are separated, so every society in heaven consists of those who are alike. Like are brought to like not by themselves but by the Lord (see above, n. 41, 43, 44, seq.); and equally consort to consort whose minds can be joined into one are drawn together; and consequently at first sight they inmost love each other, and see themselves to be consorts, and enter into marriage. For this reason all marriages in heaven are from the Lord alone. They have also marriage feasts; and these are attended by many; but the festivities differ in different societies.

384. Marriages on the earth are most holy in the sight of the angels of heaven because they are seminaries of the human race, and also of the angels of heaven (heaven being from the human race, as already shown under that head), also because these marriages are from a spiritual origin, namely, from the marriage of good and truth, and because the Lord's Divine flows especially into marriage love. Adulteries on the other hand are regarded by the angels as profane because they are contrary to marriage 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 falsity and evil, which is hell. If, then, they but hear adulteries mentioned they turn away. And this is why heaven is closed up to man when he commits adultery from delight; and when heaven is closed man no longer acknowledges the Divine nor any thing of the faith of church.<sup>{1}</sup> That all who are in hell are antagonistic to marriage love I have been permitted to perceive from the sphere exhaling from hell, which was like an unceasing endeavor to dissolve and violate marriages; which shows that the reigning delight in hell is the delight of adultery, and the delight of adultery is a delight in destroying the conjunction of good and truth, which conjunction makes heaven. From this it follows that the delight of adultery is an infernal delight directly opposed to the delight of marriage, which is a heavenly delight.

{Footnote 1} Adulteries are profane (n. 9961, 10174). Heaven is closed to adulterers (n. 2750). Those that have experienced delight in adulteries cannot come into heaven (n. 539, 2733, 2747-2749, 2751, 10175). Adulterers are unmerciful and destitute of religion (n. 824, 2747, 2748). The ideas of adulterers are filthy (n. 2747, 2748). In the other life they love filth and are in filthy hells (n. 2755, 5394, 5722). In the Word adulteries signify adulterations of good, and whoredoms perversions of truth (n. 2466, 2729, 3399, 4865,

8904, 10648).

385. There were certain spirits who, from a practice acquired in the life of the body, infested me with peculiar craftiness, and this by a very gentle wave-like influx like the usual influx of well disposed spirits; but I perceived that there was craftiness and other like evils in them prompting them to ensnare and deceive. Finally, I talked with one of them who, I was told, had been when he lived in the world the leader of an army; and perceiving that there was a lustfulness in the ideas of his thought I talked with him about marriage, using spiritual speech with representatives, which fully expresses all that is meant and many things in a moment. He said that in the life of the body he had regarded adulteries as of no account. But I was permitted to tell him that adulteries are heinous, although to those like himself they do not appear to be such, and even appear

permissible, on account of their seductive and enticing delights. That they are heinous he might know from the fact that marriages are the seminaries of the human race, and thus also the seminaries of the heavenly kingdom; consequently they must on no account be violated, but must be esteemed holy. This he might know from the fact, which he ought to know because of his being in the other life and in a state of perception, that marriage love descends from the Lord through heaven, and from that love, as from a parent, mutual love, which is the foundation of heaven is derived; and again from this, that if adulterers merely draw near to heavenly societies they perceive their own stench and cast themselves down therefrom towards hell. At least he must have known that to violate marriages is contrary to Divine laws, and contrary to the civil laws of all kingdoms, also contrary to the genuine light of reason, because it is contrary to both Divine and human order; not to mention other considerations. But he replied that he had not so thought in the life of the body. He wished to reason about whether it were so, but was told that truth does not admit of such reasonings; for reasonings defend what one delights in, and thus one's evils and falsities; that he ought first to think about the things that had been said because they are truths; or at least think about them from the principle well known in the world, that no one should do to another what he is unwilling that another should do to him; thus he should consider whether he himself would not have detested adulteries if any one had in that way deceived his wife, whom he had loved as everyone loves in the first period of marriage, and if in his state of wrath he had expressed himself on the subject; also whether being a man of talent he would not in that case have confirmed himself more decidedly than others against adulteries, even condemning them to hell.

386. I have been shown how the delights of marriage love advance towards heaven, and the delights of adultery towards hell. The advance of the delights of marriage love towards heaven is into states of blessedness and happiness continually increasing until they become innumerable and ineffable, and the more interiorly they advance the more innumerable and more ineffable they become, until they reach the very states of blessedness and happiness of the inmost heaven, or of the heaven of innocence, and this through the most perfect freedom; for all freedom is from love, thus the most perfect freedom is from marriage love, which is heavenly love itself. On the other hand, the advance of adultery is towards hell, and by degrees to the lowest hell, where there is nothing but what is direful and horrible. Such a lot awaits adulterers after their life in the world, those being meant by adulterers who feel a delight in adulteries, and no delight in marriages.

#### 387. XLI. THE EMPLOYMENTS OF ANGELS IN HEAVEN.

It is impossible to enumerate the employments in the heavens, still less to describe them in detail, but something may be said about them in a general way; for they are numberless, and vary in accordance with the functions of the societies. Each society has its peculiar function, for as societies are distinct in accordance with goods (see above, n. 41), so they are distinct in accordance with uses, because with all in the heavens goods are goods in act, which are uses. Everyone there performs a use, for the Lord's kingdom is a kingdom of uses.<sup>{1}</sup> {Footnote 1} The Lord's kingdom is a kingdom of uses (n. 454, 696, 1103, 3645, 4054, 7038). Performing uses is serving the Lord (n. 7038). In the other life all must perform uses (n.

1103); even the wicked and infernal, but in what manner (n.

696). All are such as are the uses they perform (n. 4054, 6815); illustrated (n. 7038). Angelic blessedness consists in the goods of charity, that is, in performing uses (n. 454).

388. In the heavens as on the earth there are many forms of service, for there are ecclesiastical affairs, there are civil affairs, and there are domestic affairs. That there are ecclesiastical affairs is evident from what has been said and shown above, where Divine worship is treated of (n. 221-227); civil affairs, where governments in heaven are treated of (n. 213-220); and domestic affairs, where the dwellings and homes of angels are treated of (n. 183-190); and marriages in heaven (n. 366-368); all of which show that in every heavenly society there are many employments and services.

389. All things in the heavens are organized in accordance with Divine order, which is everywhere guarded by the services performed by angels, those things that pertain to the general good or use by the wiser angels, those that pertain to particular uses by the less wise, and so on. They are subordinated just as uses are subordinated in the Divine order; and for this reason a dignity is connected with every function according to the dignity of the use. Nevertheless, an angel does not claim dignity to himself, but ascribes all dignity to the use; and as the use is the good that he accomplishes, and all good is from the Lord, so he ascribes all dignity to the Lord. Therefore he that thinks of honor for himself and subsequently for the use, and not for the use and subsequently for himself, can perform no function in heaven, because this is looking away backwards from the Lord, and putting self in the first place and use in the second. When use is spoken of the Lord also is meant, because, as has just been said, use is good, and good is from the Lord.

390. From this it may be inferred what subordinations in the heavens are, namely, that as any one loves, esteems, and honors the use he also loves, esteems, and honors the person with whom the use is connected; also that the person is loved, esteemed and honored in the measure in which he ascribes the use to the Lord and not to himself; for to that extent he is wise, and the uses he performs he performs from good. Spiritual love, esteem, and honor are nothing else than the love, esteem, and honor of the use in the person, together with the honor to the person because of the use, and not honor to the use because of the person. This is the way, moreover, in which men are regarded when they are regarded from spiritual truth, for one man is then seen to be like another, whether he be in great or in little dignity, the only perceptible difference being a difference in wisdom; and wisdom is loving use, that is, loving the good of a fellow citizen, of society, of one's country, and of the church. It is this that constitutes love to the Lord, because every good that is a good of use is from the Lord; and it constitutes also love towards the neighbor, because the neighbor means the good that is to be loved in a fellow citizen, in society, in one's country, and in the church, and that is to be done in their behalf.<sup>{1}</sup> {Footnote 1} Loving the neighbor is not loving the person, but loving that which is in him and which constitutes him (n. 5025, 10336). Those who love the person, and not that which is in him, and which constitutes him, love equally an evil man and a good man (n. 3820); and do good alike to the evil and to the good; and yet to do good to the evil is to do evil to the good and that is not loving the neighbor (n. 3820, 6703, 8120). The judge who punishes the evil that they may be reformed, and may not contaminate or injure the good, loves his neighbor (n.

3820, 8120, 8121). Every individual and every community also one's country and the church, and in the most general sense the kingdom of the Lord, are the neighbor, and to do good to these from

a love of good in accord with the quality of their state, is loving the neighbor; that is, the neighbor is their good, which is to be consulted (n. 6818-6824, 8123).

391. As all the societies in the heavens are distinct in accordance with their goods (as said above, n. 41, seq.) so they are distinct in accordance with their uses, goods being goods in act, that is, goods of charity which are uses. Some societies are employed in taking care of little children; others in teaching and training them as they grow up; others in teaching and training in like manner the boys and girls that have acquired a good disposition from their education in the world, and in consequence have come into heaven. There are other societies that teach the simple good from the Christian world, and lead them into the way to heaven; there are others that in like manner teach and lead the various heathen nations. There are some societies that defend from infestations by evil spirits the newly arrived spirits that have just come from the world; there are some that attend upon the spirits that are in the lower earth; also some that attend upon spirits that are in the hells, and restrain them from tormenting each other beyond prescribed limits; and there are some that attend upon those who are being raised from the dead. In general, angels from each society are sent to men to watch over them and to lead them away from evil affections and consequent thoughts, and to inspire them with good affections so far as they will receive them in freedom; and by means of these they also direct the deeds or works of men by removing as far as possible evil intentions. When angels are with men they dwell as it were in their affections; and they are near to man just in the degree in which he is in good from truths, and are distant from him just in the degree in which his life is distant from good.<sup>{1}</sup> But all these employments of angels are employments of the Lord through the angels, for the angels perform them from the Lord and not from themselves. For this reason, in the

Word in its internal sense "angels" mean, not angels, but something belonging to the Lord; and for the same reason angels are called "gods" in the Word.<sup>{2}</sup> <sup>{Footnote 1}</sup> Of the angels that are with little children and afterwards with boys, and thus in succession (n. 2303). Man is raised from the dead by means of angels; from experiences (n.

168-189). Angels are sent to those who are in hell to prevent their tormenting each other beyond measure (n. 967). Of the services rendered by the angels to men on their coming into the other life (n. 2131). There are spirits and angels with all men and man is led by the Lord by means of spirits and angels (n.

50, 697, 2796, 2887, 2888, 5846-5866, 5976-5993, 6209). Angels have dominion over evil spirits (n. 1755).

<sup>{Footnote 2}</sup> In the Word by angels something Divine from the Lord is signified (n. 1925, 2821, 3039, 4085, 6280, 8192). In the Word angels are called "gods," because of their reception of Divine truth and good from the Lord (n. 4295, 4402, 8192,

8301).

392. These employments of the angels are their general employments; but each one has his particular charge; for every general use is composed of innumerable uses which are called mediate, ministering, and subservient uses, all and each coordinated and subordinated in accordance with Divine order, and taken together constituting and perfecting the general use, which is the general good.

393. Those are concerned with ecclesiastical affairs in heaven who in the world loved the Word and eagerly sought in it for truths, not with honor or gain as an end, but uses of life both for themselves and for others. These in heaven are in enlightenment and in the light of wisdom in the measure of their love and desire for use; and this light of wisdom they receive from the Word in heaven, which is not a natural Word, as it is in the world, but a spiritual Word (see above, n. 259.) These minister in the preaching office; and in accordance with Divine order those are in higher positions who from enlightenment excel others in wisdom. [2] Those are concerned with civil affairs who in the world loved their country, and loved its general good more than their own, and did what is just and right from a love for what is just and right. So far as these from the eagerness of love have investigated the laws of justice and have thereby become intelligent, they have the ability to perform such functions in heaven, and they perform these in that position or degree that accords with their intelligence, their intelligence being in equal degree with their love of use for the general good. [3] Furthermore, there are in heaven more functions and services and occupations than can be enumerated; while in the world there are few in comparison. But however many there may be that are so employed, they are all in the delight of their work and labor from a love of use, and no one from a love of self or of gain; and as all the necessities of life are furnished them gratuitously they have no love of gain for the sake of a living. They are housed gratuitously, clothed gratuitously, and fed gratuitously. Evidently, then, those that have loved themselves and the world more than use have no lot in heaven; for his love or affection remains with everyone after his life in the world, and is not extirpated to eternity (see above, n. 563).

394. In heaven everyone comes into his own occupation in accordance with correspondence, and the correspondence is not with the occupation but with the use of each occupation (see above, n. 112); for there is a correspondence of all things (see n. 106). He that in heaven comes into the employment or occupation corresponding to his use is in much the same condition of life as when he was in the world; since what is spiritual and what is natural make one by correspondences; yet there is this difference, that he then comes into an interior delight, because into spiritual life, which is an interior life, and therefore more receptive of heavenly blessedness.

#### 395. XLII. HEAVENLY JOY AND HAPPINESS.

Hardly any one at present knows what heaven is or what heavenly joy is. Those who have given any thought to these subjects have had so general and so gross an idea about them as scarcely to amount to anything. From spirits that have come from the world into the other life I have been able to learn fully what idea they had of heaven and heavenly joy; for when left to themselves, as they were in the world, they think as they then did. There is this ignorance about heavenly joy for the reason that those who have thought about it have formed their opinion from the outward joys pertaining to the natural man, and have not known what the inner and spiritual man is, nor in consequence the nature of his delight and blessedness; and therefore even if they had been told by those who are in spiritual or inward delight what heavenly joy is, would have had no comprehension of it, for it could have fallen only into an idea not yet recognized, thus into no perception; and would therefore have been among the things that the natural man rejects. Yet everyone can understand that when a man leaves his outer or natural man he comes into the inner or spiritual man, and consequently can see that heavenly delight is internal and spiritual, not external and natural; and being internal and spiritual, it is more pure and exquisite, and affects the interiors of man which pertain to his soul or spirit. From these things alone everyone may conclude

that his delight is such as the delight of his spirit has previously been and that the delight of the body, which is called the delight of the flesh, is in comparison not heavenly; also that whatever is in the spirit of man when he leaves the body remains after death, since he then lives a man-spirit.

396. All delights flow forth from love, for that which a man loves he feels to be delightful. No one has any delight from any other source. From this it follows that such as the love is such is the delight. The delights of the body or of the flesh all flow forth from the love of self and love of the world; consequently they are lusts and their pleasures; while the delights of the soul or spirit all flow forth from love to the Lord and love towards the neighbor, consequently they are affections for good and truth and interior satisfactions. These loves with their delights flow in out of heaven from the Lord by an inner way, that is, from above, and affect the interiors; while the former loves with their delights flow in from the flesh and from the world by an external way, that is, from beneath, and affect the exteriors. Therefore as far as the two loves of heaven are received and make themselves felt, the interiors of man, which belong to his soul or spirit and which look from the world heavenwards, are opened, while so far as the two loves of the world are received and make themselves felt, his exteriors, which belong to the body or flesh and look away from heaven towards the world, are opened. As loves flow in and are received their delights also flow in, the delights of heaven into the interiors and the delights of the world into the exteriors, since all delight, as has just been said above, belongs to love.

397. Heaven in itself is so full of delights that viewed in itself it is nothing else than blessedness and delight; for the Divine good that flows forth from the Lord's Divine love is what makes heaven in general and in particular with everyone there, and the Divine love is a longing for the salvation of all and the happiness of all from inmosts and in fullness. Thus whether you say heaven or heavenly joy it is the same thing.

398. The delights of heaven are both ineffable and innumerable; but he that is in the mere delight of the body or of the flesh can have no knowledge of or belief in a single one of these innumerable delights; for his interiors, as has just been said, look away from heaven towards the world, thus backwards. For he that is wholly in the delight of the body or of the flesh, or what is the same, in the love of self and of the world, has no sense of delight except in honor, in gain, and in the pleasures of the body and the senses; and these so extinguish and suffocate the interior delights that belong to heaven as to destroy all belief in them; consequently he would be greatly astonished if he were told that when the delights of honor and of gain are set aside other delights are given, and still more if he were told that the delights of heaven that take the place of these are innumerable, and are such as cannot be compared with the delights of the body and the flesh, which are chiefly the delights of honor and of gain. All this makes clear why it is not known what heavenly joy is.

399. One can see how great the delight of heaven must be from the fact that it is the delight of everyone in heaven to share his delights and blessings with others; and as such is the character of all that are in the heavens it is clear how immeasurable is the delight of heaven. It has been shown above (n. 268), that in the heavens there is a sharing of all with each and of each with all.

Such sharing goes forth from the two loves of heaven, which are, as has been said, love to the Lord and love towards the neighbor; and to share their delights is the very nature of these loves. Love to the Lord is such because the Lord's love is a love of sharing everything it has with all,

since it wills the happiness of all. There is a like love in everyone of those who love the Lord, because the Lord is in them; and from this comes the mutual sharing of the delights of angels with one another. Love towards the neighbor is of such a nature, as will be seen in what follows. All this shows that it is the nature of these loves to share their delights. It is otherwise with the loves of self and of the world. The love of self takes away from others and robs others of all delight, and directs it to itself, for it wishes well to itself alone; while the love of the world wishes to have as its own what belongs to the neighbor. Therefore these loves are destructive of the delights of others; or if there is any disposition to share, it is for the sake of themselves and not for the sake of others. Thus in respect to others it is the nature of those loves not to share but to take away, except so far as the delights of others have some relation to self. That the loves of self and of the world, when they rule, are such I have often been permitted to perceive by living experience. Whenever the spirits that were in these loves during their life as men in the world drew near, my delight receded and vanished; and I was told that at the mere approach of such to any heavenly society the delight of those in the society diminished just in the degree of their proximity; and what is wonderful, the evil spirits are then in their delight. All this indicates the state of the spirit of such a man while he is in the body, since it is the same as it is after it is separated from the body, namely, that it longs for or lusts after the delights or goods of another, and finds delight so far as it secures them. All this makes clear that the loves of self and of the world tend to destroy the joys of heaven, and are thus direct opposites of heavenly loves, which desire to share.

400. But it must be understood that the delight of those who are in the loves of self and of the world, when they draw near to any heavenly society, is the delight of their lust, and thus is directly opposite to the delight of heaven. And such enter into this delight of their lust in consequence of their taking away and dispelling heavenly delight in those that are in such delight. When the heavenly delight is not taken away or dispelled it is different, for they are then unable to draw near; for so far as they draw near they bring upon themselves anguish and pain; and for this reason they do not often venture to come near. This also I have been permitted to learn by repeated experience, something of which I would like to add. [2] Spirits who go from this world into the other life desire more than any thing else to get into heaven. Nearly all seek to enter, supposing that heaven consists solely in being admitted and received. Because of this desire they are brought to some society of the lowest heaven. But as soon as those who are in the love of self and of the world draw near the first threshold of that heaven they begin to be distressed and so tortured inwardly as to feel hell rather than heaven to be in them; and in consequence they cast themselves down headlong therefrom, and do not rest until they come into the hells among their like. [3] It has also frequently occurred that such spirits have wished to know what heavenly joy is, and having heard that it is in the interiors of angels, they have wished to share in it. This therefore was granted; for whatever a spirit who is not yet in heaven or hell wishes is granted if it will benefit him. But as soon as that joy was communicated they began to be so tortured as not to know how to twist or turn because of the pain. I saw them thrust their heads down to their feet and cast themselves upon the ground, and there writhe into coils like serpents, and this in consequence of their interior agony. Such was the effect produced by heavenly delight upon those who are in the delights of the love of self and of the world; and for the reason that these loves are directly opposite to heavenly loves, and when opposite acts against opposite such pain results. And since heavenly delight enters by an inward way and flows into the contrary delight, the interiors which are in the contrary delight are twisted backwards, thus into the opposite direction, and the result is

such tortures. [4] They are opposite for the reason given above, that love to the Lord and love to the neighbor wish to share with others all that is their own, for this is their delight, while the loves of self and of the world wish to take away from others what they have, and take it to themselves; and just to the extent that they are able to do this they are in their delight. From this, too, one can see what it is that separates hell from heaven; for all that are in hell were, while they were living in the world, in the mere delights of the body and of the flesh from the love of self and of the world; while all that are in the heavens were, while they lived in the world, in the delights of the soul and spirit from love to the Lord and love to the neighbor; and as these are opposite loves, so the hells and the heavens are entirely separated, and indeed so separated that a spirit in hell does not venture even to put forth a finger from it or raise the crown of his head, for if he does this in the least he is racked with pain and tormented. This, too, I have frequently seen.

401. One who is in the love of self and love of the world perceives while he lives in the body a sense of delight from these loves and also in the particular pleasures derived from these loves. But one who is in love to God and in love towards the neighbor does not perceive while he lives in the body any distinct sense of delight from these loves or from the good affections derived from them, but only a blessedness that is hardly perceptible, because it is hidden away in his interiors and veiled by the exteriors pertaining to the body and dulled by the cares of the world. But after death these states are entirely changed. The delights of love of self and of the world are then turned into what is painful and direful, because into such things as are called infernal fire, and by turns into things defiled and filthy corresponding to their unclean pleasures, and these, wonderful to tell, are then delightful to them. But the obscure delight and almost imperceptible blessedness of those that had been while in the world in love to God and in love to the neighbor are then turned into the delight of heaven, and become in every way perceived and felt, for the blessedness that lay hidden and unrecognized in their interiors while they lived in the world is then revealed and brought forth into evident sensation, because such had been the delight of their spirit, and they are then in the spirit.

402. In uses all the delights of heaven are brought together and are present, because uses are the goods of love and charity in which angels are; therefore everyone has delights that are in accord with his uses, and in the degree of his affection for use. That all the delights of heaven are delights of use can be seen by a comparison with the five bodily senses of man. There is given to each sense a delight in accordance with its use; to the sight, the hearing, the smell, the taste, and the touch, each its own delight; to the sight a delight from beauty and from forms, to the hearing from harmonious sounds, to the smell from pleasing odors, to taste from fine flavors. These uses which the senses severally perform are known to those who study them, and more fully to those who are acquainted with correspondences. Sight has such a delight because of the use it performs to the understanding, which is the inner sight; the hearing has such a delight because of the use it performs both to the understanding and to the will through giving attention; the smell has such a delight because of the use it performs to the brain, and also to the lungs; the taste has such a delight because of the use it performs to the stomach, and thus to the whole body by nourishing it. The delight of marriage, which is a purer and more exquisite delight of touch, transcends all the rest because of its use, which is the procreation of the human race and thereby of angels of heaven. These delights are in these sensories by an influx of heaven, where every delight pertains to use and is in accordance with use.

403. There were some spirits who believed from an opinion adopted in the world that heavenly happiness consists in an idle life in which they would be served by others; but they were told that happiness never consists in abstaining from work and getting satisfaction therefrom. This would mean everyone's desiring the happiness of others for himself, and what everyone wished for no one would have. Such a life would be an idle not an active life, and would stupefy all the powers of life; and everyone ought to know that without activity of life there can be no happiness of life, and that rest from this activity should be only for the sake of recreation, that one may return with more vigor to the activity of his life. They were then shown by many evidences that angelic life consists in performing the good works of charity, which are uses, and that the angels find all their happiness in use, from use, and in accordance with use. To those that held the opinion that heavenly joy consists in living an idle life and drawing breaths of eternal joy in idleness, a perception was given of what such a life is, that they might become ashamed of the idea; and they saw that such a life is extremely sad, and that all joy thus perishing they would in a little while feel only loathing and disgust for it.

404. There were some spirits who thought themselves better instructed than others, and who said that they had believed in the world that heavenly joy would consist solely in praising and giving glory to God, and that this would be an active life. But these were told that praising and giving glory to God is not a proper active life, also that God has no need of praises and glorification, but it is His will that they should perform uses, and thus the good works that are called goods of charity. But they were unable to associate with goods of charity any idea of heavenly joy, but only of servitude, although the angels testified that this joy is most free because it comes from an interior affection and is conjoined with ineffable delight.

405. Almost all who enter the other life think that hell is the same to everyone, and heaven the same; and yet in both there are infinite varieties and diversities, and in no case is hell or heaven wholly the same to one as to another; as it is impossible that any one man, spirit or angel should ever be wholly like another even as to the face. At my mere thought of two being just alike or equal the angels expressed horror, saying that everyone thing is formed out of the harmonious concurrence of many things, and that the one thing is such as that concurrence is; and that it is thus that a whole society in heaven becomes a one, and that all the societies of heaven together become a one, and this from the Lord alone by means of love.{1} Uses in the heavens are likewise in all variety and diversity, and in no case is the use of one wholly the same as and identical with the use of another; so neither is the happiness of one the same as and identical with the happiness of another. Furthermore, the delights of each use are innumerable, and these innumerable delights are likewise various, and yet conjoined in such order that they mutually regard each other, like the uses of each member, organ, and viscus, in the body, and still more like the uses of each vessel and fiber in each member, organ and viscus; each and all of which are so affiliated as to have regard to another's good in their own good, and thus each in all, and all in each. From this universal and individual aspect they act as one.

{Footnote 1} One thing consists of various things, and receives thereby its form and quality and perfection in accordance with the quality of the harmony and concurrence (n. 457, 3241, 8003). There is an infinite variety and never any one thing the same as another (n. 7236, 9002). It is the same in the heavens (n. 3744, 4005, 7236, 7833, 7836, 9002). In consequence all the societies in the heavens and all the angels in a society are distinct from each other because they are in

different goods and uses (n. 690, 3241, 3519, 3804, 3986, 4067, 4149, 4263, 7236, 7833). The Lord's Divine love arranges all into a heavenly form, and so conjoins them that they are as a single man (n. 457, 3986, 5598).

406. I have talked at times with spirits that had recently come from the world about the state of eternal life, saying that it is important to know who the Lord of the kingdom is, and what kind and what form of government it has. As nothing is more important for those entering another kingdom in the world than to know who and what the king is, and what the government is, and other particulars in regard to the kingdom, so is it of still greater consequence in regard to this kingdom in which they are to live to eternity. Therefore they should know that it is the Lord who governs both heaven and the universe, for He who governs the one governs the other; thus that the kingdom in which they now are is the Lord's; and that the laws of this kingdom are eternal truths, all of which rest upon the law that the Lord must be loved above all things and the neighbor as themselves; and even more than this, if they would be like the angels they must love the neighbor more than themselves. On hearing this they could make no reply, for the reason that although they had heard in the life of the body something like this they had not believed it, wondering how there could be such love in heaven, and how it could be possible for any one to love his neighbor more than himself. But they were told that every good increases immeasurably in the other life, and that while they cannot go further in the life of the body than to love the neighbor as themselves, because they are immersed in what concerns the body, yet when this is set aside their love becomes more pure, and finally becomes angelic, which is to love the neighbor more than themselves. For in the heavens there is joy in doing good to another, but no joy in doing good to self unless with a view to its becoming another's, and thus for another's sake. This is loving the neighbor more than oneself. They were told that the possibility of such a love is shown in the world in the marriage love of some who have suffered death to protect a consort from injury, in the love of parents for their children, as in a mother's preferring to go hungry rather than see her child go hungry; in sincere friendship, in which one friend will expose himself to danger for another; and even in polite and pretended friendship that wishes to emulate sincere friendship, in offering the better things to those to whom it professes to wish well, and bearing such good will on the lips though not in the heart; finally, in the nature of love, which is such that its joy is to serve others, not for its own sake but for theirs. But all this was incomprehensible to those who loved themselves more than others, and in the life of the body had been greedy of gain; most of all to the avaricious.

407. There was one who in the life of the body had exercised power over others, and who had retained in the other life the desire to rule; but he was told that he was now in another kingdom, which is eternal, and that his rule on earth had perished, and that he was now where no one is esteemed except in accordance with his goodness and truth, and that measure of the Lord's mercy which he enjoyed by virtue of his life in the world; also that the same is true in this kingdom as on the earth, where men are esteemed for their wealth and for their favor with the prince, wealth here being good and truth, and favor with the prince the mercy bestowed on man by the Lord in accordance with his life in the world. Any wish to rule otherwise would make him a rebel, since he is in another's kingdom. On hearing these things he was ashamed.

408. I have talked with spirits who believed heaven and heavenly joy to consist in their being great; but such were told that in heaven he that is least is greatest, since he is called least who has, and wishes to have, no power or wisdom from himself, but only from the Lord, he that is least in that

sense having the greatest happiness, and as he has the greatest happiness, it follows that he is greatest; for he has thereby from the Lord all power and excels all in wisdom. What is it to be the greatest unless to be the most happy? For to be the most happy is what the powerful seek through power and the rich through riches. It was further said that heaven does not consist in a desire to be least for the purpose of being greatest, for that would be aspiring and longing to be the greatest; but it consists in desiring from the heart the good of others more than one's own, and in serving others with a view to their happiness, not with recompense as an end, but from love.

409. Heavenly joy itself, such as it is in its essence, cannot be described, because it is in the inmost of the life of angels and therefrom in everything of their thought and affection, and from this in every particular of their speech and action. It is as if the interiors were fully opened and unloosed to receive delight and blessedness, which are distributed to every least fiber and thus through the whole. Thus the perception and sensation of this joy is so great as to be beyond description, for that which starts from the inmosts flows into every particular derived from the inmosts, propagating itself away with increase towards the exteriors. Good spirits who are not yet in that joy, because not yet raised up into heaven, when they perceive a sense of that joy from an angel from the sphere of his love, are filled with such delight that they come as it were into a delicious trance. This sometimes happens with those who desire to know what heavenly joy is.

410. When certain spirits wished to know what heavenly joy is they were allowed to feel it to such a degree that they could no longer bear it; and yet it was not angelic joy; it was scarcely in the least degree angelic, as I was permitted to perceive by sharing it, but was so slight as to be almost frigid; nevertheless they called it most heavenly, because to them it was an inmost joy. From this it was evident, not only that there are degrees of the joys of heaven, but also that the inmost joy of one scarcely reaches to the outmost or middle joy of another; also that when any one receives his own inmost joy he is in his heavenly joy, and cannot endure what is still more interior, for such a joy becomes painful to him.

411. Certain spirits, not evil, sinking into a quiescence like sleep, were taken up into heaven in respect to the interiors of their minds; for before their interiors are opened spirits can be taken up into heaven and be taught about the happiness of those there. I saw them in the quiescent state for about half an hour, and afterwards they relapsed into their exteriors in which they were before, and also into a recollection of what they had seen. They said that they had been among the angels in heaven, and had there seen and perceived amazing things, all of which were resplendent as if made of gold, silver, and precious stones, in exquisite forms and in wonderful variety; also that angels are not delighted with the outward things themselves, but with the things they represented, which were Divine, ineffable, and of infinite wisdom, and that these were their joy; with innumerable other things that could not be described in human language even as to a ten-thousandth part, or fall into ideas which partake of any thing material.

412. Scarcely any who enter the other life know what heavenly blessedness and happiness are, because they do not know what internal joy is, deriving their perception of it solely from bodily and worldly gladness and joy; and in consequence what they are ignorant of they suppose to be nothing, when in fact bodily and worldly joys are of no account in comparison. In order, therefore, that the well disposed, who do not know what heavenly joy is, may know and realize what it is, they are taken first to paradisaal scenes that transcend every conception of the imagination. They

then think that they have come into the heavenly paradise; but they are taught that this is not true heavenly happiness; and they are permitted to realize such interior states of joy as are perceptible to their inmost. They are then brought into a state of peace even to their inmost, when they confess that nothing of it is in the least expressible or conceivable. Finally they are brought into a state of innocence even to their inmost sense. Thus they are permitted to learn what true spiritual and heavenly good is.

413. But that I might learn the nature of heaven and heavenly joy I have frequently and for a long time been permitted by the Lord to perceive the delights of heavenly joys; but while I have been enabled to know by living experience what they are I am not at all able to describe them. Nevertheless, that some idea of them may be formed, something shall be said about them. Heavenly joy is an affection of innumerable delights and joys, which together present something general, and in this general, that is, this general affection, are harmonies of innumerable affections that come to perception obscurely, and not distinctly, because the perception is most general. Nevertheless I was permitted to perceive that there are innumerable things in it, in such order as cannot be at all described, those innumerable things being such as flow from the order of heaven. The order in the particulars of the affection even to the least, is such that these particulars are presented and perceived only as a most general whole, in accordance with the capacity of him who is the subject. In a word, each general affection contains infinite affections arranged in a most orderly form, with nothing therein that is not alive, and that does not affect all of them from the inmosts; for heavenly joys go forth from inmosts. I perceived also that the joy and ecstasy came as from the heart, diffusing most softly through all the inmost fibers, and from these into the bundles of fibers, with such an inmost sense of delight that the fiber seemed to be nothing but joy and ecstasy, and everything perceptive and sensitive therefrom seemed in like manner to be alive with happiness. Compared with these joys the joy of bodily pleasures is like a gross and pungent dust compared with a pure and most gentle aura. I have noticed that when I wished to transfer all my delight to another, a more interior and fuller delight continually flowed in in its place, and the more I wished this, the more flowed in; and this was perceived to be from the Lord.

414. Those that are in heaven are continually advancing towards the spring of life, with a greater advance towards a more joyful and happy spring the more thousands of years they live; and this to eternity, with increase according to the growth and degree of their love, charity, and faith. Women who have died old and worn out with age, if they have lived in faith in the Lord, in charity to the neighbor, and in happy marriage love with a husband, advance with the succession of years more and more into the flower of youth and early womanhood, and into a beauty that transcends every conception of any such beauty as is seen on the earth. Goodness and charity are what give this form and thus manifest their own likeness, causing the joy and beauty of charity to shine forth from every least particular of the face, and causing them to be the very forms of charity. Some who beheld this were struck with amazement. The form of charity that is seen in a living way in heaven, is such that it is charity itself that both forms and is formed; and this in such a manner that the whole angel is a charity, as it were, especially the face; and this is both clearly seen and felt. When this form is beheld it is beauty unspeakable, affecting with charity the very inmost life of the mind. In a word, to grow old in heaven is to grow young. Such forms or such beauties do those become in the other life who have lived in love to the Lord and in charity towards the neighbor. All angels are such forms in endless variety; and of these heaven is constituted.

415. XLIII. THE IMMENSITY OF HEAVEN. The immensity of the heaven of the Lord is evident from many things that have been said and shown in the foregoing chapters, especially from this, that heaven is from the human race (n. 311-317), both from those born within the church and from those born out of it (n. 318-328); thus it consists of all from the beginning of this earth that have lived a good life. How great a multitude of men there is in this entire world any one who knows anything about the divisions, the regions, and kingdoms of the earth may conclude. Whoever goes into a calculation will find that several thousands of men die every day, that is, some myriads of millions every year; and this from the earliest times, since which several thousands of years have elapsed. All of these after death have gone into the other world, which is called the spiritual world, and they are constantly going into it. But how many of these have become or are becoming angels of heaven cannot be told. This I have been told, that in ancient times the number was very great, because men then thought more interiorly and spiritually, and from such thought were in heavenly affection; but in the following ages not so many, because in the process of time man became more external and began to think more naturally, and from such thought to be in earthly affection. All of this shows how great heaven is even from the inhabitants of this earth alone.

416. The immensity of the heaven of the Lord is shown also by this, that all children, whether born within the church or out of it, are adopted by the Lord and become angels; and the number of these amounts to a fourth or fifth part of the whole human race on the earth. That every child, wherever born, whether within the church or out of it, whether of pious or impious parents, is received by the Lord when it dies, and is brought up in heaven, and is taught and imbued with affections for good, and through these with knowledges of truth, in accordance with Divine order, and as he becomes perfected in intelligence and wisdom is brought into heaven and becomes an angel, can be seen above (n. 329-345). From all this a conclusion may be formed of the multitude of angels of heaven, derived from this source alone, from the first creation to the present time.

417. Again, how immense the heaven of the Lord is can be seen from this, that all the planets visible to the eye in our solar system are earths, and moreover, that in the whole universe there are innumerable earths, all of them full of inhabitants. These have been treated of particularly in a small work on those earths from which I will quote the following passage:

It is fully known in the other life that there are many earths inhabited by men from which spirits and angels come; for everyone there who desires from a love of truth and of use to do so is permitted to talk with spirits of other earths, and thus be assured that there is a plurality of worlds, and learn that the human race is not from one earth alone, but from innumerable earths. I have frequently talked about this with spirits of our earth, and was told that any intelligent person ought to know from many things that he does know that there are many earths inhabited by men; for it may be reasonably inferred that immense bodies like the planets, some of which exceed this earth in magnitude, are not empty masses created merely to be borne through space and to be carried around the sun, and to shine with their scanty light for the benefit of a single earth, but must have a more important use. He that believes, as everyone must believe, that the Divine created the universe for no other end than that the human race might exist, and heaven therefrom, for the human race is a seminary of heaven, must needs believe that wherever there is an earth there are men. That the planets visible to us because they are within the limits of our solar system are earths is evident from their being bodies of earthy matters, which is known from their reflecting the sun's light, and from their not appearing, when viewed through telescopes, like stars, sparkling

with flame, but like earths varied with darker portions; also from their passing like our earth around the sun and following in the path of the zodiac, thus making years and seasons of the year, spring, summer, autumn, and winter, also revolving on their axes like our earth, making days and times of the day, morning, mid-day, evening, and night; also from some of them having moons, called satellites, that revolve around their earth at stated times, as the moon does around ours; while the planet Saturn, being at a greater distance from the sun, has also a large luminous belt which gives much light, though reflected, to that earth. Who that knows all this and thinks rationally can ever say that the planets are empty bodies? Moreover, I have said to spirits that man might believe that there are more earths in the universe than one, from the fact that the starry heaven is so immense, and the stars there so innumerable, and each of them in its place or in its system a sun, resembling our sun, although of a varying magnitude. Any one who duly weighs the subject must conclude that such an immense whole must needs be a means to an end that is the final end of creation; and this end is a heavenly kingdom in which the Divine may dwell with angels and men. For the visible universe or the heaven illumined by stars so numberless, which are so many suns, is simply a means for the existence of earths with men upon them from whom the heavenly kingdom is derived. From all this a rational man must needs conclude that so immense a means to so great an end could not have been provided merely for the human race on a single earth. What would this be for a Divine that is infinite, to which thousands and even myriads of earths, all of them full of inhabitants, would be little and scarcely anything? There are spirits whose sole pursuit is the acquisition of knowledges, because their delight is in this alone; and for this reason they are permitted to wander about, and even to pass out of our solar system into others, in acquiring knowledge. These spirits, who are from the planet Mercury, have told me that there are earths with men upon them not only in this solar system but also beyond it in the starry heaven in immense numbers. It was calculated that with a million earths in the universe, and on each earth three hundred millions of men, and two hundred generations in six thousand years, and a space of three cubic ells allowed to each man or spirit, the total number of so many men or spirits would not fill the space of this earth, and scarcely more than the space of one of the satellites about one of the planets--a space in the universe so small as to be almost invisible, since a satellite can scarcely be seen by the naked eye. What is this for the Creator of the universe, to whom it would not be sufficient if the whole universe were filled, since He is infinite? I have talked with angels about this, and they said that they had a similar idea of the fewness of the human race compared with the infinity of the Creator, although their thought is from states, not from spaces, and that in their thought earths amounting to as many myriads as could possibly be conceived of would still be nothing at all to the Lord. The earths in the universe, with their inhabitants, and the spirits and angels from them, are treated of in the above mentioned work. What is there related has been revealed and shown to me to the intent that it may be known that the heaven of the Lord is immense, and that it is all from the human race; also that our Lord is every where acknowledged as the God of heaven and earth.

418. Again, the immensity of the heaven of the Lord is shown in this, that heaven in its entire complex reflects a single Man, and corresponds to all things and each thing in man, and that this correspondence can never be filled out, since it is a correspondence not only with each of the members, organs, and viscera of the body in general, but also with all and each of the little viscera and little organs contained in these in every minutest particular, and even with each vessel and fiber; and not only with these but also with the organic substances that receive interiorly the influx

of heaven, from which come man's interior activities that are serviceable to the operations of his mind; since everything that exists interiorly in man exists in forms which are substances, for anything that does not exist in a substance as its subject is nothing. There is a correspondence of all these things with heaven, as can be seen from the chapter treating of the correspondence of all things of heaven with all things of man (n. 87-102). This correspondence can never be filled out because the more numerous the angelic affiliations are that correspond to each member the more perfect heaven becomes; for every perfection in the heavens increases with increase of number; and this for the reason that all there have the same end, and look with one accord to that end. That end is the common good; and when that reigns there is, from the common good, good to each individual, and from the good of each individual there is good to the whole community. This is so for the reason that the Lord turns all in heaven to Himself (see above, n. 123), and thereby makes them to be one in Himself. That the unanimity and concord of many, especially from such an origin and held together by such a bond, produces perfection, everyone with a reason at all enlightened can see clearly.

419. I have also been permitted to see the extent of the inhabited and also of the uninhabited heaven; and the extent of the uninhabited heaven was seen to be so great that it could not be filled to eternity even if there were many myriads of earths, and as great a multitude of men on each earth as on ours. (On this also see the treatise on The Earths in the Universe, n. 168.)

420. That heaven is not immense, but it is of limited extent, is a conclusion that some have derived from certain passages in the Word understood according to the sense of its letter; for example, where it is said that only the poor are received into heaven, or only the elect, or only those within the church, and not those outside of it, or only those for whom the Lord intercedes; that heaven is closed when it is filled, and that this time is predetermined. But such are unaware that heaven is never closed, and that there is no time predetermined, or any limit of number; and that those are called the "elect" who are in a life of good and truth;<sup>{1}</sup> and those are called "poor" who are lacking in knowledges of good and truth and yet desire them; and such from that desire are also called hungry.<sup>{2}</sup> Those that have conceived an idea of the small extent of heaven from the Word not understood believe it to be in one place, where all are gathered together; when, in fact, heaven consists of innumerable societies (see above, n. 41-50). Such also have no other idea than that heaven is granted to everyone from mercy apart from means, and thus that there is admission and reception from mere favor; and they fail to understand that the Lord from mercy leads everyone who accepts Him, and that he accepts Him who lives in accordance with the laws of divine order, which are the precepts of love and of faith, and that the mercy that is meant is to be thus led by the Lord from infancy to the last period of life in the world and afterwards to eternity. Let them know, therefore, that every man is born for heaven, and that he is received that receives heaven in himself in the world, and he that does not receive it is shut out.

{Footnote 1} Those are the elect who are in a life of good and truth (n. 3755, 3900). Election and reception into heaven are not from mercy, as that term is understood, but are in accordance with the life (n. 5057, 5058). There is no mercy of the Lord apart from means, but only through means, that is, to those that live in accordance with His precepts; such the Lord from His mercy leads continually in the world, and afterwards to eternity (n. 8700, 10659).

{Footnote 2} By the "poor," in the Word, those are meant who are spiritually poor, that is, who are ignorant of truth and yet wish to be taught (n. 9209, 9253, 10227). Such are said to hunger and thirst, which is to desire knowledges of good and of truth, by which there is introduction into the church and into heaven (n. 4958, 10227).

421. XLIV. WHAT THE WORLD OF SPIRITS IS. The world of spirits is not heaven, nor is it hell, but it is the intermediate place or state between the two; for it is the place that man first enters after death; and from which after a suitable time he is either raised up into heaven or cast down into hell in accord with his life in the world.

422. The world of spirits is an intermediate place between heaven and hell and also an intermediate state of the man after death. It has been shown to me not only that it is an intermediate place, having the hells below it and the heavens above it, but also that it is in an intermediate state, since so long as man is in it he is not yet either in heaven or in hell. The state of heaven in man is the conjunction of good and truth in him; and the state of hell is the conjunction of evil and falsity in him. Whenever good in a man-spirit is conjoined to truth he comes into heaven, because that conjunction, as just said, is heaven in him; but whenever evil in a man-spirit is conjoined with falsity he comes into hell, because that conjunction is hell in him. That conjunction is effected in the world of spirits, man then being in an intermediate state. It is the same thing whether you say the conjunction of the understanding and the will, or the conjunction of good and truth.

423. Let something first be said about the conjunction of the understanding and the will, and its being the same thing as the conjunction of good and truth, that being the conjunction that is effected in the world of spirits. Man has an understanding and a will. The understanding receives truths and is formed out of them, and the will receives goods and is formed out of them; therefore whatever a man understands and thinks from his understanding he calls true, and whatever a man wills and thinks from his will he calls good. From his understanding man can think and thus perceive both what is true and what is good; and yet he thinks what is true and good from the will only when he wills it and does it. When he wills it and from willing does it, it is both in his understanding and in his will, consequently in the man. For neither the understanding alone nor the will alone makes the man, but the understanding and will together; therefore whatever is in both is in the man, and is appropriated to him. That which is in the understanding alone is in man, and yet not really in him; it is only a thing of his memory, or a matter of knowledge in his memory about which he can think when in company with others and outside of himself, but not in himself; that is, about which he can speak and reason, and can simulate affections and gestures that are in accord with it.

424. This ability to think from the understanding and not at the same time from the will is provided that man may be capable of being reformed; for reformation is effected by means of truths, and truths pertain to the understanding, as just said. For in respect to his will man is born into every evil, and therefore of himself wills good to no one but himself; and one who wills good to himself alone delights in the misfortunes that befall another, especially when they tend to his own advantage; for his wish is to divert to himself the goods of all others, whether honors or riches, and so far as he succeeds in this he inwardly rejoices. To the end that this will of man may be corrected and reformed, an ability to understand truths, and an ability to subdue by means of

truths the affections of evil that spring from the will, are given to man. This is why man has this ability to think truths with his understanding, and to speak them and do them. But until man is such that he wills truths and does them from himself, that is, from the heart, he is not able to think truths from his will. When he becomes such, whatever he thinks from his understanding belongs to his faith, and whatever he thinks from his will belongs to his love; and in consequence his faith and his love, like his understanding and his will, are conjoined in him.

425. To the extent, therefore, that the truths of the understanding and the goods of the will are conjoined, that is, to the extent that a man wills truths and does them from his will, he has heaven in himself, since the conjunction of good and truth, as just said, is heaven. And on the other hand, just to the extent that the falsities of the understanding and the evils of the will are conjoined man has hell in himself, since the conjunction of falsity and evil is hell. But so long as the truths of the understanding and the goods of the will are not conjoined man is in an intermediate state. At the present time nearly everyone is in such a state that he has some knowledge of truths, and from his knowledge and understanding gives some thought to them, and conforms to them either much or little or not at all, or acts contrary to them from a love of evil and consequent false belief. In order, therefore, that man may have in him either heaven or hell, he is first brought after death into the world of spirits, and there with those who are to be raised up into heaven good and truth are conjoined, and with those who are to be cast down into hell evil and falsity are conjoined. For neither in heaven nor in hell is any one permitted to have a divided mind, that is, to understand one thing and to will another; but everyone must understand what he wills, and will what he understands. Therefore in heaven he who wills good understands truth, while in hell he who wills evil understands falsity. So in the intermediate state the falsities that the good have are put away, and truths that agree and harmonize with their good are given them; while the truths that the evil have are put away, and falsities that agree and harmonize with their evil are given them. This shows what the world of spirits is.

426. In the world of spirits there are vast numbers, because the first meeting of all is there, and all are there explored and prepared. The time of their stay in that world is not fixed; some merely enter it, and are soon either taken into heaven or are cast down into hell; some remain only a few weeks, some several years, but not more than thirty. These differences in the time they remain depend on the correspondence or lack of correspondence of man's interiors with his exteriors. How man is led in that world from one state into another and prepared shall now be told.

427. As soon as men after death enter the world of spirits the Lord clearly discriminates between them; and the evil are at once attached to the infernal society in which they were, as to their ruling love while in the world; and the good are at once attached to the heavenly society in which they were as to their love, charity and faith while in the world. But although they are thus divided, all that have been friends and acquaintances in the life of the body, especially wives and husbands, and also brothers and sisters, meet and converse together whenever they so desire. I have seen a father talking with six sons, whom he recognized, and have seen many others with their relatives and friends; but having from their life in the world diverse dispositions, after a short time they separate. But those who have passed from the world of spirits into heaven or into hell, unless they have a like disposition from a like love, no longer see or know each other. The reason that they see each other in the world of spirits, but not in heaven or in hell, is that those who are in the world of spirits are brought into one state after another, like those they experienced in the life of the

body; but afterwards all are brought into a permanent state in accord with their ruling love, and in that state one recognizes another only by similarity of love; for then similarity joins and dissimilarity disjoins (see above, n. 41-50).

428. As the world of spirits is an intermediate state between heaven and hell with man, so it is an intermediate place with the hells below and the heavens above. All the hells are shut towards that world, being open only through holes and clefts like those in rocks and through wide openings that are so guarded that no one can come out except by permission, which is granted in cases of urgent necessity (of which hereafter). Heaven, too, is enclosed on all sides; and there is no passage open to any heavenly society except by a narrow way, the entrance to which is also 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 a valley between mountains and rocks, with windings and elevations here and there. The gates and doors of the heavenly societies are visible to those only who are prepared for heaven; others cannot find them. There is one entrance from the world of spirits to each heavenly society, opening through a single path which branches out in its ascent into several. The gates and doors of the hells also are visible only to those who are about to enter, to whom they are then opened. When these are opened gloomy and seemingly sooty caverns are seen tending obliquely downwards to the abyss, where again there are many doors. Through these caverns nauseous and fetid stench exhale, which good spirits flee from because they abominate them, but evil spirits seek for them because they delight in them. For as everyone in the world has been delighted with his own evil, so after death he is delighted with the stench to which his evil corresponds. In this respect the evil may be likened to rapacious birds and beasts, like ravens, wolves, and swine, which fly or run to carrion or dunghills when they scent their stench. I heard a certain spirit crying out loudly as if from inward torture when struck by a breath flowing forth from heaven; but he became tranquil and glad as soon as a breath flowing forth from hell reached him.

430. With every man there are two gates; one that leads to hell and that is open to evils and their falsities; while the other leads to heaven and is open to goods and their truths. Those that are in evil and its falsity have the gate to hell opened in them, and only through chinks from above does something of light from heaven flow into them, and by that inflowing they are able to think, to reason, and to speak; but the gate to heaven is opened in those that are in good and its truth. For there are two ways that lead to the rational mind of man; a higher or internal way through which good and truth from the Lord enter, and a lower or external way through which evil and falsity enter from hell. The rational mind itself is at the middle point to which the ways tend. Consequently, so far as light from heaven is admitted man is rational; but so far as it is not admitted he is not rational, however rational he may seem to himself to be. This has been said to make known the nature of the correspondence of man with heaven and with hell. While man's rational mind is being formed it corresponds to the world of spirits, what is above it corresponding to heaven and what is below to hell. With those preparing for heaven the regions above the rational mind are opened, but those below are closed to the influx of evil and falsity; while with those preparing for hell the parts below it are opened, and the parts above it are closed to the influx of good and truth. Thus the latter can look only to what is below themselves, that is, to hell; while the former can look only to what is above themselves, that is, to heaven. To look above themselves is to look to the Lord,

because He is the common center to which all things of heaven look; while to look below themselves is to look backwards from the Lord to the opposite center, to which all things of hell look and tend (see above, n. 123, 124).

431. In the preceding pages whenever spirits are mentioned those that are in the world of spirits are meant; but when angels are mentioned those that are in heaven are meant.

432. XLV. IN RESPECT TO HIS INTERIORS EVERY MAN IS A SPIRIT.

Whoever duly considers the subject can see that as the body is material it is not the body that thinks, but the soul, which is spiritual. The soul of man, upon the immortality of which many have written, is his spirit, for this as to everything belonging to it is immortal. This also is what thinks in the body, for it is spiritual, and what is spiritual receives what is spiritual and lives spiritually, which is to think and to will. Therefore, all rational life that appears in the body belongs to the soul, and nothing of it to the body; for the body, as just said, is material, and the material, which is the property of the body, is added to and apparently almost joined to the spirit, in order that the spirit of man may be able to live and perform uses in the natural world, all things of which are material and in themselves devoid of life. And as it is the spiritual only that lives and not the material, it can be seen that whatever lives in man is his spirit, and that the body merely serves it, just as what is instrumental serves a moving living force. An instrument is said indeed to act, to move, or to strike; but to believe that these are acts of the instrument, and not of him who acts, moves, or strikes by means of the instrument, is a fallacy.

433. As everything in the body that lives, and that acts and feels from that life, belongs exclusively to the spirit, and nothing of it to the body, it follows that the spirit is the man himself; or what is the same thing, that a man viewed in himself is a spirit possessing a like form; for whatever lives and feels in man belongs to his spirit and everything in man, from his head to the sole of his foot, lives and feels; and in consequence when the body is separated from its spirit, which is what is called dying, man continues to be a man and to live. I have heard from heaven that some who die, while they are lying upon the bier, before they are resuscitated, continue to think even in their cold body, and do not know that they are not still alive, except that they are unable to move a particle of matter belonging to the body.

434. Unless man were a subject which is a substance that can serve a source and containant he would be unable to think and will. Any thing that is supposed to exist apart from a substantial subject is nothing. This can be seen from the fact that a man is unable to see without an organ which is the subject of his sight, or to hear without an organ which is the subject of his hearing. Apart from these organs, sight and hearing are nothing and have no existence. The same is true of thought, which is inner sight, and of perception, which is inner hearing; unless these were in substances and from substances which are organic forms and subjects, they would have no existence at all. All this shows that man's spirit as well as his body is in a form, and that it is in a human form, and enjoys sensories and senses when separated from the body the same as when it was in it, and that all the life of the eye and all the life of the ear, in a word, all the life of sense that man has, belongs not to his body but to his spirit, which dwells in these organs and in their minutest particulars. This is why spirits see, hear, and feel, as well as men. But when the spirit has been loosed from the body, these senses are exercised in the spiritual world, not in the natural world. The natural sensation that the spirit had when it was in the body it had by means of the

material part that was added to it; but it then had also spiritual sensations in its thinking and willing.

435. All this has been said to convince the rational man that viewed in himself man is a spirit, and that the corporeal part that is added to the spirit to enable it to perform its functions in the natural and material world is not the man, but only an instrument of his spirit. But evidences from experience are preferable, because there are many that fail to comprehend rational deductions; and those that have established themselves in the opposite view turn such deductions into grounds of doubt by means of reasonings from the fallacies of the senses. Those that have established themselves in the opposite view are accustomed to think that beasts likewise have life and sensations and thus have a spiritual part, the same as man has, and yet that part dies with the body. But the spiritual of beasts is not the same as the spiritual of man is; for man has what beasts have not, an inmost, into which the Divine flows, raising man up to Itself, and thereby conjoining man to Itself. Because of this, man, in contrast with beasts, has the ability to think about God and about the Divine things of heaven and the church, and to love God from these and in these, and thus be conjoined to Him; and whatever can be conjoined to the Divine cannot be dissipated, but whatever cannot be conjoined is dissipated. The inmost that man has, in contrast with beasts, has been treated of above (n. 39), and what was there said will here be repeated, since it is important to have the fallacies dispelled that have been engendered in the minds of many who from lack of knowledge and trained intellect are unable to form rational conclusions on the subject. The words are these:

I will mention a certain arcanum respecting the angels of the three heavens, which has not hitherto come into any one's mind, because degrees have not been understood. In every angel and in every man there is an inmost or highest degree, or an inmost or highest something, into which the Divine of the Lord first or most directly flows, and from which it disposes the other interiors in him that succeed in accordance with the degrees of order. This inmost or highest degree may be called the entrance of the Lord to the angel or man, and His veriest dwelling-place in them. It is by virtue of this inmost or highest that a man is a man, and distinguished from the animals, which do not have it. From this it is that man, unlike the animals, is capable, in respect to all his interiors which pertain to his mind and disposition, of being raised up by the Lord to Himself, of believing in the Lord, of being moved by love to the Lord, and thereby beholding Him, and of receiving intelligence and wisdom, and speaking from reason. Also it is by virtue of this that he lives to eternity. But what is arranged and provided by the Lord in this inmost does not distinctly fall into the perception of any angel, because it is above his thought and transcends his wisdom.

436. That in respect to his interiors man is a spirit I have been permitted to learn from much experience, which, to employ a common saying, would fill volumes if I were to describe it all. I have talked with spirits as a spirit, and I have talked with them as a man in the body; and when I talked with them as a spirit they knew no otherwise than that I myself was a spirit and in a human form as they were. Thus did my interiors appear before them, for when talking with them as a spirit my material body was not seen.

437. That in respect to his interiors man is a spirit can be seen from the fact that after his separation from the body, which takes place when he dies, man goes on living as a man just as before. That I might be convinced of this I have been permitted to talk with nearly everyone I had ever known in their life in the body; with some for hours, with some for weeks and months, and

with some for years, and this chiefly that I might be sure of it and might testify to it.

438. To this may be added that every man in respect to his spirit, even while he is living in the body, is in some society with spirits, although he does not know it; if a good man he is by means of spirits in some angelic society; if an evil man in some infernal society; and after death he comes into that same society. This has been often told and shown to those who after death have come among spirits. Man, to be sure, does not appear in that society as a spirit while he is living in the world, for the reason that he then thinks naturally; but when one is thinking abstractly from the body, because he is then in the spirit, he sometimes appears in his society; and when seen he is easily distinguished from the spirits there, for he goes about meditating and in silence, not looking at others, and apparently not seeing them; and as soon as any spirit speaks to him he vanishes.

439. To make clear that man in respect to his interiors is a spirit I will relate from experience what happens when man is withdrawn from the body, and what it is to be carried away by the spirit to another place.

440. First, as to withdrawal from the body, it happens thus. Man is brought into a certain state that is midway between sleeping and waking, and when in that state he seems to himself to be wide awake; all the senses are as perfectly awake as in the completest bodily wakefulness, not only the sight and the hearing, but what is wonderful, the sense of touch also, which is then more exquisite than is ever possible when the body is awake. In this state spirits and angels have been seen to the very life, and have been heard, and what is wonderful, have been touched, with almost nothing of the body intervening. This is the state that is called being withdrawn from the body, and not knowing whether one is in the body or out of it. I have been admitted into this state only three or four times, that I might learn what it is, and might know that spirits and angels enjoy every sense, and that man does also in respect to his spirit when he is withdrawn from the body.

441. As to being carried away by the spirit to another place, I have been shown by living experience what it is, and how it is done, but only two or three times. I will relate a single instance. Walking through the streets of a city and through fields, talking at the same time with spirits, I knew no otherwise than that I was fully awake, and in possession of my usual sight. Thus I walked on without going astray, and all the while with clear vision, seeing groves, rivers, palaces, houses, men, and other objects. But after walking thus for some hours, suddenly I saw with my bodily eyes, and noted that I was in another place. Being greatly astonished I perceived that I had been in the same state as those who were said to have been led away by the spirit into another place. For in this state the distance, even though it be many miles, and the time, though it be many hours or days, are not thought of; neither is there any feeling of fatigue; and one is led unerringly through ways of which he himself is ignorant, even to the destined place.

442. But these two states of man, which are his states when he is in his interiors, or what is the same, when he is in the spirit, are extraordinary; but as they are states known about in the church, they were exhibited to me only that I might know what they are. But it has been granted to me now for many years to speak with spirits and to be with them as one of them, even in full wakefulness of the body.

443. That in respect to his interiors man is a spirit there are further evidences in what has been said and shown above (n. 311-317), where it is explained that heaven and hell are from the human

race.

444. That man is a spirit in respect to his interiors means in respect to the things pertaining to his thought and will, for these are the interiors themselves that make man to be man, and such a man as he is in respect to these interiors.

445. XLVI. THE RESUSCITATION OF MAN FROM THE DEAD AND HIS ENTRANCE INTO ETERNAL LIFE. When the body is no longer able to perform the bodily functions in the natural world that correspond to the spirit's thoughts and affections, which the spirit has from the spiritual world, man is said to die. This takes place when the respiration of the lungs and the beatings of the heart cease. But the man does not die; he is merely separated from the bodily part that was of use to him in the world, while the man himself continues to live. It is said that the man himself continues to live since man is not a man because of his body but because of his spirit, for it is the spirit that thinks in man, and thought with affection is what constitutes man. Evidently, then, the death of man is merely his passing from one world into another. And this is why in the Word in its internal sense "death" signifies resurrection and continuation of life.<sup>{1}</sup> {Footnote 1} In the Word "death" signifies resurrection, for when man dies his life still goes on (n. 3498, 3505, 4618, 4621, 6036, 6221).

446. There is an inmost communication of the spirit with the breathing and with the beating of the heart, the spirit's thought communicating with the breathing, and its affection, which is of love, with the heart;<sup>{1}</sup> consequently when these two motions cease in the body there is at once a separation. These two motions, the respiration of the lungs and the beating of heart, are the very bond on the sundering of which the spirit is left to itself; and the body being then deprived of the life of its spirit grows cold and begins to decay. This inmost communication of the spirit of man is with the respiration and with the heart, because on these all vital motions depend, not only in general but in every particular.<sup>{2}</sup> {Footnote 1} The heart corresponds to the will, thus to the affection which belongs to the love, while the respiration of the lungs corresponds to the understanding, thus to the thought (n. 3888). From this the "heart" in the Word signifies the will and love (n. 7542, 9050, 10336). The "soul" signifies understanding, faith, and truth; therefore "from the soul and from the heart" signifies what is from the understanding, faith, and truth, and what is from the will, love, and good (n.

2930, 9050). The correspondence of the heart and lungs with the Greatest Man, or heaven (n. 3883-3895).

{Footnote 2} The beating of the heart and the respiration of the lungs reign in the body throughout, and flow mutually into every part (n. 3887, 3889, 3890).

447. After the separation the spirit of man continues in the body for a short time, but only until the heart's action has wholly ceased, which happens variously in accord with the diseased condition that causes death, with some the motion of the heart continuing for some time, with others not so long. As soon as this motion ceases the man is resuscitated; but this is done by the Lord alone. Resuscitation means the drawing forth of the spirit from the body, and its introduction into the spiritual world; this is commonly called the resurrection. The spirit is not separated from the body until the motion of the heart has ceased, for the reason that the heart corresponds to the affection of love, which is the very life of man, for it is from love that everyone has vital heat;<sup>{1}</sup>

consequently as long as this conjunction continues correspondence continues, and thereby the life of the spirit in the body.

{Footnote 1} Love is the being [esse] of the life of man (n.

5002). Love is spiritual heat, and therefore the very vital itself of man (n. 1589, 2146, 3338, 4906, 7081-7086, 9954, 10740). Affection is a continuation of love (n. 3938).

448. How this resuscitation is effected has both been told to me and shown to me in living experience. The actual experience was granted to me that I might have a complete knowledge of the process.

449. As to the senses of the body I was brought into a state of insensibility, thus nearly into the state of the dying; but with the interior life and thought remaining unimpaired, in order that I might perceive and retain in the memory the things that happened to me, and that happen to those that are resuscitated from the dead. I perceived that the respiration of the body was almost wholly taken away; but the interior respiration of the spirit went on in connection with a slight and tacit respiration of the body. Then at first a communication of the pulse of the heart with the celestial kingdom was established, because that kingdom corresponds to the heart in man.{1} Angels from that kingdom were seen, some at a distance, and two sitting near my head. Thus all my own affection was taken away although thought and perception continued. [2] I was in this state for some hours. Then the spirits that were around me withdrew, thinking that I was dead; and an aromatic odor like that of an embalmed body was perceived, for when the celestial angels are present everything pertaining to the corpse is perceived as aromatic, and when spirits perceive this they cannot approach; and in this way evil spirits are kept away from man's spirit when he is being introduced into eternal life. The angels seated at my head were silent, merely sharing their thoughts with mine; and when their thoughts are received the angels know that the spirit of man is in a state in which it can be drawn forth from the body. This sharing of their thoughts was effected by looking into my face, for in this way in heaven thoughts are shared. [3] As my thought and perception continued, that I might know and remember how resuscitation is effected, I perceived the angels first tried to ascertain what my thought was, whether it was like the thought of those who are dying, which is usually about eternal life; also that they wished to keep my mind in that thought. Afterwards I was told that the spirit of man is held in its last thought when the body expires, until it returns to the thoughts that are from its general or ruling affection in the world. Especially was I permitted to see and feel that there was a pulling and drawing forth, as it were, of the interiors of my mind, thus of my spirit, from the body; and I was told that this is from the Lord, and that the resurrection is thus effected.

{Footnote 1} The heart corresponds to the Lord's celestial kingdom, the lungs to His spiritual kingdom (n. 3635, 3886,

3887).

450. The celestial angels who are with the one that is resuscitated do not withdraw from him, because they love everyone; but when the spirit comes into such a state that he can no longer be affiliated with celestial angels, he longs to get away from them. When this takes place angels from the Lord's spiritual kingdom come, through whom is given the use of light; for before this he saw nothing, but merely thought. I was shown how this is done. The angels appeared to roll off, as it

were, a coat from the left eye towards the bridge of the nose, that the eye might be opened and be enabled to see. This is only an appearance, but to the spirit it seemed to be really done. When the coat thus seems to have been rolled off there is a slight sense of light, but very dim, like what is seen through the eyelids on first awakening from sleep. To me this dim light took on a heavenly hue, but I was told afterwards that the color varies. Then something is felt to be gently rolled off from the face, and when this is done spiritual thought is awakened. This rolling off from the face is also an appearance, which represents the spirit's passing from natural thought into spiritual thought. The angels are extremely careful that only such ideas as savor of love shall proceed from the one resuscitated. They now tell him that he is a spirit. When he has come into the enjoyment of light the spiritual angels render to the new spirit every service he can possibly desire in that state; and teach him about the things of the other life so far as he can comprehend them. But if he has no wish to be taught the spirit longs to get away from the company of the angels. Nevertheless, the angels do not withdraw from him, but he separates himself from them; for the angels love everyone, and desire nothing so much as to render service, to teach, and to lead into heaven; this constitutes their highest delight. When the spirit has thus withdrawn he is received by good spirits, and as long as he continues in their company everything possible is done for him. But if he had lived such a life in the world as would prevent his enjoying the company of the good he longs to get away from the good, and this experience is repeated until he comes into association with such as are in entire harmony with his life in the world; and with such he finds his own life, and what is surprising, he then leads a life like that which he led in the world.

451. This opening state of man's life after death lasts only a few days. How he is afterwards led from one state to another, and finally either into heaven or into hell, will be told in what follows. This, too, I have been permitted to learn by much experience.

452. I have talked with some on the third day after their decease, when the process described above (n. 449, 450) had been completed, especially with three whom I had known in the world, to whom I mentioned that arrangements were now being made for burying their bodies; I said, for burying them; on hearing which they were smitten with a kind of surprise, saying that they were alive, and that the thing that had served them in the world was what was being buried. Afterwards they wondered greatly that they had not believed in such a life after death while they lived in the body, and especially that scarcely any within the church so believed. Those that have not believed in the world in any life of the soul after the life of the body are greatly ashamed when they find themselves to be alive. But those that have confirmed themselves in that disbelief seek affiliation with their like, and are separated from those that have had faith. Such are for the most part attached to some infernal society, because they have also denied the divine and have despised the truths of the church; for so far as any one confirms himself against the eternal life of his soul he confirms himself also against whatever pertains to heaven and the church.

#### 453. XLVII. MAN AFTER DEATH IS IN A COMPLETE HUMAN FORM

It has already been shown in several previous chapters that the form of the spirit of man is the human form, that is, that the spirit is a man even in form, especially where it is shown that every angel has a complete human form (n. 73-77) that in respect to his interiors every man is a spirit (n. 432-444); and that the angels in heaven are from the human race (n. 311-317). [2] This can be seen still more clearly from the fact that it is by virtue of his spirit, and not by virtue of his body that

man is a man, and that the bodily form is added to the spirit in accordance with the spirit's form, and not the reverse, for it is in accordance with its own form that the spirit is clothed with a body. Consequently the spirit of man acts into every part of the body, even the minutest, insomuch that if any part is not actuated by the spirit, or the spirit is not active in it, it does not live. Any one can see that this is true from this fact alone, that thought and will actuate all things and each thing of the body with such entire command that everything concurs, and any thing that does not concur is not a part of the body, but is cast out as something without life; and thought and will belong, not to the body, but to the spirit of man. [3] A spirit that has been loosed from the body or the spirit in another man, is not visible in the human form to man, because the body's organ of sight, or its eye, so far as it sees in the world, is a material organ, and what is material can see only what is material, while what is spiritual sees what is spiritual. When, therefore, the material part of the eye becomes darkened and is deprived of its cooperation with the spiritual, the eye sees spirits in their own form, which is the human form, not only the spirits that are in the spiritual world, but also the spirit of another man while it is yet in its body.

454. The form of the spirit is the human form because man is created in respect to his spirit in the form of heaven, for all things of heaven and of the order of heaven are brought together in the things that constitute the mind of man;{1} and from this comes his capacity to receive intelligence and wisdom. Whether you say the capacity to receive intelligence and wisdom or the capacity to receive heaven it is the same thing, as can be seen from what has been shown about the light and heat of heaven (n. 126-140); the form of heaven (n. 200-212); the wisdom of angels (n. 265-275); and in the chapter that the form of heaven as a whole and in part reflects a single man (n. 59-77); and this by virtue of the Divine Human of the Lord, which is the source of heaven and its form (n. 78-86).

{Footnote 1} Man is the being into whom are brought together all things of Divine order, and by creation he is Divine order in form (n. 4219, 4222, 4223, 4523, 4524, 5114, 6013, 6057, 6605, 6626, 9706, 10156, 10472). So far as a man lives in accordance with Divine order he is seen in the other life as a man, complete and beautiful (n. 4839, 6605, 6626).

455. That which has now been said can be understood by the rational man, for he can see it from the connection of causes and from truths in their order; but it is not understood by a man who is not rational, and for several reasons, the chief of which is that he has no desire to understand it because it is opposed to the falsities that he has made his truths; and he that is unwilling to understand for this reason has closed to his rational faculty the way to heaven, although that way can still be opened whenever the will's resistance ceases (see above, n. 424). That man is able to understand truths and be rational whenever he so wishes has been made clear to me by much experience. Evil spirits that have become irrational in the world by rejecting the Divine and the truths of the church, and confirming themselves against them, have frequently been turned by Divine power towards those who were in the light of truth, and they then comprehended all things as the angels did, and acknowledged them to be true, and also that they comprehended them all. But the moment these spirits relapsed into themselves, and turned back to the love of their will, they had no comprehension of truths and affirmed the opposite. [2] I have also heard certain dwellers in hell saying that they knew and perceived that which they did to be evil and that which they thought to be false; but that they were unable to resist the delight of their love, that is, their will, and that it is their will that drives their thought to see evil as good and falsity as truth.

Evidently, then, those that are in falsity from evil have the ability to understand and be rational, but have no wish to; and they have no wish to for the reason that they have loved falsities more than truths, because these agree with the evils in which they are. To love and to will is the same thing, for what a man wills he loves, and what he loves he wills. [3] Because the state of men is such that they are able to understand truths if they wish to, I have been permitted to confirm spiritual truths, which are truths of heaven and the church, even by reasonings, and this in order that the falsities by which the rational mind in many has been closed up may be dispersed by reasonings, and thus the eye may perhaps in some degree be opened; for to confirm spiritual goods by reasonings is permitted to all that are in truths. Who could ever understand the Word from the sense of its letter, unless he saw from an enlightened reason the truths it contains? Is not this the source of so many heresies from the same Word?<sup>{1}</sup> {Footnote 1} The truths of doctrine of the church derived from the Word must be the starting-point, and these must first be acknowledged, and afterwards it is permissible to consult knowledges (n. 6047). Thus it is permissible for those that are in an affirmative state towards the truths of faith to confirm them rationally by knowledges, but it is not permissible for those who are in a negative state (n. 2568, 2588, 4760, 6047).

It is in accordance with Divine order to enter rationally from spiritual truths into knowledges, which are natural truths, but not to enter from the latter into the former, because spiritual influx into natural things is possible, but not natural or physical influx into spiritual things (n. 3219, 5119, 5259, 5427, 5428, 5478, 6322, 9109, 9110).

456. That the spirit of man, when it has been loosed from the body, is still a man and in a like form, has been proved to me by the daily experience of many years; for I have seen such and have listened to them a thousand times, and have talked with them about this fact, that men in the world do not believe them to be men, and that those that do believe this are regarded by the learned as simple. Spirits are grieved at heart that such ignorance still continues in the world, and above all within the church. [2] But this belief they said had emanated chiefly from the learned, who had thought about the soul from ideas derived from bodily sense; and from such ideas the only conception they formed of the soul was as being mere thought; and when this is regarded apart from any subject as its containant and source it is merely a fleeting breath of pure ether that must needs be dissipated when the body dies. But as the church believes from the Word in the immortality of the soul they are compelled to ascribe to it something vital, such as pertains to thought, but they deny to it any thing of sense, such as man possesses, until it has again been joined to the body. On this opinion the doctrine in regard to the resurrection is based, with the belief that the soul and body will be joined again at the time of the final judgment. For this reason when any one thinks about the soul in accordance with this doctrine and these conjectures, he has no conception that it is a spirit, and in a human form. And still further, scarcely any one at this day knows what the spiritual is, and still less that spiritual beings, as all spirits and angels are, have any human form. [3] Consequently, nearly all that go from this world are greatly surprised to find that they are alive, and are as much men as before, that they see, hear, and speak, and that their body enjoys the sense of touch as before, with no difference whatever (see above, n. 74). And when they cease to be astonished at themselves they are astonished that the church should know nothing about this state of men after death, thus nothing about heaven or hell, when in fact all that have ever lived in the world are in the other life and live as men. And as they wondered also why this had not been disclosed to man by visions, being an essential of the faith of the church, they

were told from heaven that although this might have been done, since nothing is easier when it is the Lord's good pleasure, yet those that have confirmed themselves in the opposite falsities would not believe even if they themselves should behold it; also that there is danger in confirming any thing by visions when men are in falsities, for they would then first believe and afterwards deny, and thus would profane the truth itself, since to believe and afterwards deny is to profane; and those who profane truths are cast down into the lowest and most grievous of all the hells.{1} [4] This danger is what is meant by the Lord's words:

He hath blinded their eyes and hardened their hearts lest they should see with their eyes, and understand with their heart, and should turn and I should heal them (John 12:40). And that those that are in falsities would not believe [even if visions were given] 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 came to them from the dead they would be converted. But Abraham said to him, If they hear not Moses and the Prophets, neither will they believe though one should rise from the dead (Luke 16:29-31).

{Footnote 1} Profanation is the mixing of good and evil and of truth and falsity in man (n. 6348). Only those can profane truth and good, or the holy things of the Word and the church, who first acknowledge them, and still more who live according to them, and who afterwards recede from the belief and reject it, and live for themselves and the world (n. 593, 1008, 1010, 1059, 3398, 3399, 3898, 4289, 4601, 10284, 10287). If man after repentance of heart relapses to former evils he profanes, and his latter state is then worse than his former (n. 8394). Those that have not acknowledged holy things, still less those that have no knowledge of them, cannot profane them (n. 1008, 1010, 1059, 9188, 10284). The heathen who are out of the church and do not have the Word cannot profane it (n. 1327, 1328, 2051, 2284). On this account interior truths were not disclosed to the Jews, for if they had been disclosed and acknowledged that people would have profaned them (n. 3398, 4289, 6963). The lot of profaners in the other life is the worst of all, because not only the good and truth they have acknowledged, but also their evil and falsity remain, and as these cling together, the life is rent asunder (n. 571, 582, 6348). Consequently most careful provision is made by the Lord to prevent profanation (n. 2426, 10287).

457. When the spirit of man first enters the world of spirits, which takes place shortly after his resuscitation, as described above, his face and his tone of voice resemble those he had in the world, because he is then in the state of his exteriors, and his interiors are not as yet uncovered. This is man's first state after death. But subsequently his face is changed, and becomes entirely different, resembling his ruling affection or ruling love, in conformity with which the interiors of his mind had been while he was in the world and his spirit while it was in the body. For the face of a man's spirit differs greatly from the face of his body. The face of his body is from his parents, but the face of his spirit is from his affection, and is an image of it. When the life of the spirit in the body is ended, and its exteriors are laid aside and its interiors disclosed, it comes into this affection. This is man's second state. I have seen some that have recently arrived from the world, and have recognized them from their face and speech; but seeing them afterwards I did not recognize them. Those that had been in good affections appeared with beautiful faces; but those that had been in evil affections with misshapen faces; for man's spirit, viewed in itself, is nothing but his affection;

and the face is its outward form. Another reason why faces are changed is that in the other life no one is permitted to counterfeit affections that are not his own, and thus assume looks that are contrary to his love. All in the other life are brought into such a state as to speak as they think, and to manifest in their looks and gestures the inclinations of their will. And because of this the faces of all become forms and images of their affections; and in consequence all that have known each other in the world know each other in the world of spirits, but not in heaven nor in hell (as has been said above, n. 427).<sup>{1}</sup> {Footnote 1} The face is so formed as to correspond with the interiors (n. 4791-4805, 5695). 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 that belong to the mind (n. 4796-4799, 5695, 8250). Therefore in the Word the face signifies the interiors that belong to the mind, that is, to the affection and thought (n. 1999, 2434, 3527, 4066, 4796, 5102, 9306, 9546). In what manner the influx from the brain into the face has been changed in process of time and with it the face itself as regards its correspondence with the interiors (n. 4326, 8250).

458. The faces of hypocrites are changed more slowly than those of others, because by practice they had formed a habit of so managing their interiors as to imitate good affections; consequently for a long time they appear not unbeautiful. But as that which they had assumed is gradually put off, and the interiors of the mind are brought into accord with the form of their affections, they become after awhile more misshapen than others. Hypocrites are such as have been accustomed to talk like angels, but interiorly have acknowledged nature alone and not the Divine, and have therefore denied what pertains to heaven and the church.

459. It should be known that everyone's human form after death is the more beautiful in proportion as he has more interiorly loved Divine truths and lived according to them; for everyone's interiors are opened and formed in accordance with his love and life; therefore the more interior the affection is the more like heaven it is, and in consequence the more beautiful the face is. This is why the angels in the inmost heaven are the most beautiful, for they are forms of celestial love. But those that have loved Divine truths more exteriorly, and thus have lived in accordance with them in a more external way, are less beautiful; for exterior affections only shine forth from their faces; and through these no interior heavenly love shines, consequently nothing of the form of heaven as it is in itself. There is seen in the faces of such something comparatively obscure, not vivified by any thing of interior life shining through it. In a word, all perfection increases toward interiors and decreases toward exteriors, and as perfection increases and decreases so does beauty. I have seen angelic faces of the third heaven of such radiance that no painter with all his art could possibly give any such light to his colors as to equal a thousandth part of the brightness and life that shone forth from their countenances. But the faces of the angels of the lowest heaven may in some measure be equalled.

460. In conclusion I will mention a certain arcanum hitherto unknown to any one, namely, that every good and truth that goes forth from the Lord and makes heaven is in the human form; and this not only as a whole and in what is greatest, but also in every part and what is least; also that this form affects everyone who receives good and truth from the Lord, and causes everyone who is in heaven to be in the human form in accordance with his reception of good and truth. It is in consequence of this that heaven is like 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 has been shown in the four

chapters from n. 59 to 86); to which let it be added that it is the form of the least things of thought derived from heavenly love with the angels. No man, however, can easily comprehend this arcanum; but it is clearly comprehended by the angels, because they are in the light of heaven.

461. XLVIII. AFTER DEATH MAN IS POSSESSED OF EVERY SENSE, AND OF ALL THE MEMORY, THOUGHT, AND AFFECTION, THAT HE HAD IN THE WORLD, LEAVING NOTHING BEHIND EXCEPT HIS EARTHLY BODY.

It has been proved to me by manifold experience that when man passes from the natural world into the spiritual, as he does when he dies, he carries with him all his possessions, that is, everything that belongs to him as a man, except his earthly body. For when man enters the spiritual world or the life after death, he is in a body as he was in the world, with no apparent difference, since he neither sees nor feels any difference. But his body is then spiritual, and thus separated or purified from all that is earthly; and when what is spiritual touches or sees what is spiritual, it is just the same as when what is natural touches or sees what is natural. So when a man has become a spirit he does not know otherwise than that he is in the same body that he had in the world and thus does not know that he has died. [2] Moreover, a man's spirit enjoys every sense, both outer and inner, that he enjoyed in the world; he sees as before, he hears and speaks as before, smells and tastes, and when touched, he feels the touch as before; he also longs, desires, craves, thinks, reflects, is stirred, loves, wills, as before; and one who takes delight in studies, reads and writes as before. In a word, when a man passes from one life into the other, or from one world into the other, it is like passing from one place into another, carrying with him all things that he had possessed in himself as a man; so that by death, which is only the death of the earthly body, man cannot be said to have lost anything really his own. [3] Furthermore, he carries with him his natural memory, retaining everything that he has heard, seen, read, learned, or thought, in the world from earliest infancy even to the end of life; although the natural objects that are contained in the memory, since they cannot be reproduced in the spiritual world, are quiescent, just as they are when one is not thinking of them. Nevertheless, they are reproduced when the Lord so wills. But more will be said presently about this memory and its state after death. A sensual man finds it impossible to believe that such is the state of man after death, because he cannot comprehend it; for a sensual man must needs think naturally even about spiritual things; therefore, any thing that does not appeal to his senses, that is, that he does not see with his bodily eyes and touch with his hands (as is said of

Thomas, John 20:25; John 20:27; John 20:29) he denies the existence of. (What the sensual man is may be seen above, n. 267 and notes.)

462. [a.] And yet there is a great difference between man's life in the spiritual world and his life in the natural world, in regard both to his outer senses and their affections and his inner senses and their affections. Those that are in heaven have more exquisite senses, that is, a keener sight and hearing, and also think more wisely than when they were in the world; for they see in the light of heaven, which surpasses by many degrees the light of the world (see above, n. 126); and they hear by means of a spiritual atmosphere, which likewise surpasses by many degrees the earthly atmosphere (n. 235). This difference in respect to the outward senses is like the difference between clear sunshine and dark cloudiness in the world, or between noonday light and evening shade. For the light of heaven, since it is Divine truth, enables the eyes of angels to perceive and

distinguish most minute things. [2] Moreover, their outer sight corresponds to their inner sight or understanding; for with angels one sight so flows into the other as to act as one with it; and this gives them their great keenness of vision. In like manner, their hearing corresponds to their perception, which pertains both to the understanding and to the will, and in consequence they perceive in the tone and words of one speaking the most minute things of his affection and thought; in the tone what pertains to his affection, and in the words what pertains to his thought (see above, n. 234-245). But the rest of the senses with the angels are less exquisite than the senses of seeing and hearing, for the reason that seeing and hearing serve their intelligence and wisdom, and the rest do not; and if the other senses were equally exquisite they would detract from the light and joy of their wisdom, and would let in the delight of pleasures pertaining to various appetites and to the body; and so far as these prevail they obscure and weaken the understanding. This takes place in the world, where men become gross and stupid in regard to spiritual truths so far as they indulge the sense of taste and yield to the allurements of the sense of touch. [3] From what has already been said and shown in the chapter on the wisdom of the angels of heaven (n. 265-275), it can be seen that the inner senses also of the angels of heaven, which pertain to their thought and affection, are more exquisite and perfect than the senses they had in the world. But as regards the state of those that are in hell as compared with the state of those in the world there is also a great difference, for as great as is the perfection and excellence of the outer and inner senses of the angels in heaven, with those who are in hell the imperfection is equally great. But the state of these will be treated of hereafter.

462. [b.] That when a man leaves the world he takes with him all his memory has been shown to me in many ways, and many of the things I have seen and heard are worthy of mention, some of which I will relate in order. There were some who denied their crimes and villainies which they had perpetrated in the world; and in consequence, that they might not be believed innocent, all their deeds were disclosed and reviewed from their memory in order, from their earliest to their latest years; these were chiefly adulteries and whoredoms. [2] There were some who had deceived others by wicked arts and had committed thefts. The deceits and thefts of these were also enumerated in detail, many of which were known to scarcely any in the world except themselves. These deeds they confessed, because they were plainly set forth, with every thought, intention, pleasure, and fear which occupied their minds at the time. [3] There were others who had accepted bribes, and had rendered venal judgments, who were similarly explored from their memory and from it everything they had done from the beginning to the end of their office was reviewed. Every detail in regard to what and how much they had received, as well as the time, and their state of mind and intention, were brought to their recollection and made visibly clear to the number of many hundreds. This was done with several and what is wonderful, in some cases their memorandum-books, in which they had recorded these things, were opened and read before them page by page. [4] Others who had enticed maidens to shame or had violated chastity were called to a like judgment; and the details of their crimes were drawn forth from their memory and reviewed. The very faces of the maidens and women were also exhibited as if present, with the places, words and intentions, and this as suddenly as when a scene is presented to the sight, the exhibitions continuing sometimes for hours. [5] There was one who had made light of slandering others; and I heard his slanders recounted in order, and his defamations, with the very words, and the persons about whom and before whom they were uttered; all of which were produced and presented to the very life, although while he lived in the world he had most carefully concealed

everything. [6] There was one who had deprived a relative of his inheritance under a fraudulent pretext; and he was in like manner convicted and judged; and what is wonderful, the letters and papers that passed between them were read in my hearing, and it was said that not a word was lacking. [7] The same person shortly before his death had also secretly poisoned his neighbor. This was disclosed in this way. He appeared to be digging a trench under his feet, from which a man came forth as out of a grave, and cried out to him, "What have you done to me?" Then everything was revealed, how the poisoner had talked with him in a friendly manner, and had held out the cup, also what he thought beforehand, and what happened afterwards. When all this had been disclosed he was sentenced to hell. [8] In a word, to each evil spirit all his evils, villainies, robberies, artifices, and deceits are made clear, and are brought forth from his very memory, and his guilt is fully established; nor is there any possible room for denial, because all the circumstances are exhibited together. Moreover, I have learned from a man's memory, when it was seen and inspected by angels, what his thoughts had been for a month, one day after another, and this without mistake, the thoughts being recalled just as they arose from day to day. [9] From these examples it can be seen that man carries with him all of his memory, and that nothing can be so concealed in the world as not to be disclosed after death, which is done in the presence of many, according to the Lord's words:

There is nothing concealed that shall not be uncovered, and nothing secret that shall not be known; therefore what ye have spoken in the dark shall be heard in the light and what ye have spoken in the ear shall be proclaimed on the housetops (Luke 12:2-3).

463. In disclosing his acts to a man after death, the angels to whom the office of searching is assigned look into his face, and their search extends through the whole body, beginning with the fingers of each hand, and thus proceeding through the whole. As I wondered at this the reason was given, namely, that as all things of the thought and will are inscribed on the brain, for their beginnings are there, so are they likewise inscribed on the whole body, since all things of thought and will extend from their beginnings into all things of the body and there terminate as in their outmosts; and this is why the things that are inscribed on the memory from the will and consequent thought are inscribed not only on the brain, but also upon the whole man, and there exist in order in accordance with the order of the parts of the body. It was thus made clear that man as a whole is such as he is in his will and its thought, even to the extent that an evil man is his own evil, and a good man his own good.<sup>{1}</sup> This shows what is meant by the book of man's life spoken of in the Word, namely, that all things that he has done and all things that he has thought are inscribed on the whole man, and when they are called forth from the memory they appear as if read in a book, and when the spirit is viewed in the light of heaven, they appear as in an image. To all this I would add something remarkable in regard to the continuance of the memory after death, by which I was assured that not only things in general but also the minutest particulars that have entered the memory remain and are never obliterated. I saw books there containing writings as in the world, and was told that they were from the memory of those who wrote, and that there was not a single word lacking in them that was in a book written by the same person in the world; and thus all the minutest particulars might be drawn from one's memory, even those that he had forgotten in the world. And the reason was given, namely, that man has an external and an internal memory, an external memory belonging to his natural man, and an internal memory belonging to his spiritual man; and that every least thing that a man has thought, willed, spoken, done or even

heard and seen, is inscribed on his internal or spiritual memory;<sup>{2}</sup> and that what is there is never erased, since it is also inscribed on the spirit itself and on the members of its body, as has been said above; and that the spirit is thus formed in accordance with the thoughts and acts of its will. I know that this sounds like a paradox, and is therefore difficult to believe; but still it is true. Let no one believe, then, that there is any thing that a man has ever thought in himself or done in secret that can be concealed after death; but let him believe that all things and each single thing are then laid open as clear as day.

{Footnote 1} 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). This is because good is what makes the will and truth the understanding; and the will and understanding make everything of life in man, spirit, or angel (n. 3332, 3623, 6065). It is the same thing to say that a man, spirit, or angel is his own love (n. 6872, 10177, 10284).

{Footnote 2} Man has two memories an outer and an inner, or a natural and a spiritual memory (n. 2469-2494). Man does not know that he has an inner memory (n. 2470, 2471). How far the inner memory surpasses the outer (n. 2473). The things contained in the outer memory are in the light of the world, but the things contained in the inner are in the light of heaven (n. 5212). It is from the inner memory that man is able to think and speak intellectually and rationally (n. 9394). All things and each thing that a man has thought, spoken, and done, and that he has seen and heard, are inscribed on the inner memory (n. 2474, 7398). That memory is the book of his life (n.

2474, 9386, 9841, 10505). In the inner memory are the truths that have been made truths of faith, and the goods that have been made goods of love (n. 5212, 8067). Those things that have become matters of habit and have come to be things of the life, and have thus disappeared from the outer memory, are in the inner memory (n. 9394, 9723, 9841). Spirits and angels speak from the inner memory and consequently have a universal language (n. 2472, 2476, 2490, 2493). The languages of the world belong to the outer memory (n. 2472, 2476).

464. Although the external or natural memory remains in man after death, the merely natural things in it are not reproduced in the other life, but only the spiritual things adjoined to the natural by correspondences; but when these are present to the sight they appear in exactly the same form as they had in the natural world; for all things seen in the heavens have just the same appearance as in the world, although in their essence they are not natural but spiritual (as may be seen in the chapter on Representatives and Appearances in Heaven, n. 170-176). [2] But the external or natural memory in respect to the things in it that are derived from the material, and from time and space, and from other properties of nature, is not serviceable to the spirit in the way that it was serviceable to it in the world, for whenever man thinks in the world from his external sensual, and not at the same time from his internal or intellectual sensual, he thinks naturally and not spiritually; but in the other life when he is a spirit in the spiritual world he does not think naturally but spiritually, and to think spiritually is to think intellectually or rationally. For this reason the external or natural memory in respect to its material contents is then quiescent, and only those things that man has imbibed in the world by means of material things, and has made rational, come into use. The external memory becomes quiescent in respect to material things because these cannot then be brought forth, since spirits and angels speak from those affections and thoughts that are proper to their minds; and are therefore unable to give expression to any thing that is not in accord with

their affections and thoughts as can be seen in what is said about the speech of angels in heaven and their speech with man (n. 234-257). [3] Because of this man after death is rational, not in the degree that he was skilled in languages and sciences in the world, but in the degree in which he became rational by means of these. I have talked with many who were believed in the world to be learned because they were acquainted with ancient languages, such as the Hebrew, Greek, and Latin, but had not cultivated their rational faculty by what is written in those languages. Some of them were seen to be just as simple as those who knew nothing of those languages, and some even stupid, and yet they retained the conceit of being wiser than others. [4] I have talked with some who had believed in the world that man is wise in the measure of the contents of his memory, and who had stored up many things in their memory, speaking almost solely from the memory, and therefore not from themselves but from others, and their rationality had not been at all perfected by means of the things in their memory. Some of these were stupid and some sottish, not in the least comprehending whether a truth is true or not, and seizing upon all falsities that are passed off for truths by those who called themselves learned; for from themselves they are unable to see any thing, whether it be true or not, and consequently are unable to see any thing rationally when listening to others. [5] I have also talked with some who had written much in the world on scientific subjects of every kind, and had thereby acquired a worldwide reputation for learning. Some of these, indeed, had the ability to reason about truths, whether they are true or not; and some, when they had turned to those who were in the light of truth, had some comprehension that truths are true, but still had no wish to comprehend them, and therefore when they were in their own falsities, and thus in themselves, denied them. Some had no more wisdom than the unlearned common people. Thus each differed from the other according as he had cultivated his rational faculty by means of the knowledges he had written about or collated. But those who were opposed to the truths of the church, and who thought from mere knowledges and confirmed themselves thereby in falsities, did not cultivate their rational faculty, but cultivated only an ability to reason, which in the world is believed to be rationality. But this ability is wholly different from rationality; it is an ability to prove any thing it pleases, and from preconceived principles and from fallacies to see falsities and not truths. Such persons can never be brought to acknowledge truths, since truths cannot be seen from falsities; but falsities may be seen from truths. [6] The rational faculty of man is like a garden or shrubbery, or like fresh ground; the memory is the soil, truths known and knowledges are the seeds, the light and heat of heaven cause them to grow; without light and heat there is no germination; so is it with the mind when the light of heaven, which is Divine truth, and the heat of heaven, which is Divine love, are not admitted; rationality is solely from these. It is a great grief to the angels that learned men for the most part ascribe all things to nature, and have thereby so closed up the interiors of their minds as to be unable to see any thing of truth from the light of truth, which is the light of heaven. In consequence of this such in the other life are deprived of their ability to reason that they may not disseminate falsities among the simple good and lead them astray; and are sent away into desert places.

465. A certain spirit was indignant because he was unable to remember many things that he knew in the life of the body, grieving over the lost pleasure which he had so much enjoyed, but he was told that he had lost nothing at all, that he still knew each and everything that he had known, although in the world where he now was no one was permitted to call forth such things from the memory, and that he ought to be satisfied that he could now think and speak much better and more perfectly than before, and that his rational was not now immersed as before in gross,

obscure, material and corporeal things, which are of no use in the kingdom into which he had now come; also that he now possessed everything conducive to the uses of eternal life, and that this is the only way of becoming blessed and happy; and therefore it is the part of ignorance to believe that in this kingdom intelligence perishes with the removal or quiescence of the material things in the memory; for the real fact is that so far as the mind can be withdrawn from things of sense pertaining to the external man or the body, so far it is elevated to things spiritual and heavenly.

466. What these two memories are is sometimes presented to view in the other life in forms not elsewhere seen; for many things which in man take the form of ideas are there presented as objects of sight. The external memory there presents the appearance of a callus, the internal the appearance of a medullary substance like that in the human brain; and from this what they are can be known. With those that have devoted themselves in the life of the body to the cultivation of the memory alone, and have not cultivated their rational faculty, the callosity appears hard and streaked within as with tendons. With those that have filled the memory with falsities it appears hairy and rough, because of the confused mass of things in it. With those that have cultivated the memory with the love of self and the world as an end it appears glued together and ossified. With those that have wished to penetrate into Divine arcana by means of learning, especially of a philosophical kind, with an unwillingness to believe until convinced by such proofs, the memory appears like a dark substance, of such a nature as to absorb the rays of light and turn them into darkness. With those that have practiced deceit and hypocrisy it appears hard and bony like ebony, which reflects the rays of light. But with those that have been in the good of love and the truths of faith there is no such callous appearance, because their inner memory transmits the rays of light into the outer; and in its objects or ideas as in their basis or their ground, the rays terminate and find delightful receptacles; for the outer memory is the out most of order in which, when goods and truths are there, the spiritual and heavenly things are gently terminated and find their seat.

467. Men living in the world who are in love to the Lord and charity toward the neighbor have with them and in them angelic intelligence and wisdom, but it is then stored up in the inmosts of the inner memory; and they are not at all conscious of it until they put off corporeal things. Then the natural memory is laid asleep and they awake into their inner memory, and then gradually into angelic memory itself.

468. How the rational faculty may be cultivated shall also be told in a few words. The genuine rational faculty consists of truths and not of falsities; whatever consists of falsities is not rational. There are three kinds of truths, civil, moral, and spiritual. Civil truths relate to matters of judgment and of government in kingdoms, and in general to what is just and equitable in them. Moral truths pertain to the matters of everyone's life which have regard to companionships and social relations, in general to what is honest and right, and in particular to virtues of every kind. But spiritual truths relate to matters of heaven and of the church, and in general to the good of love and the truth of faith. [2] In every man there are three degrees of life (see above, n. 267). The rational faculty 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 must be understood that the rational faculty that consists of these truths is not formed and opened by man's knowing them, but by his living according to them; and living according to them means loving them from spiritual affection; and to love truths from spiritual affection is to love what is just and equitable because it is just and equitable, what is honest and right because it is honest and right, and what is good and true because it is good and true; while

living according to them and loving them from the bodily affection is loving them for the sake of self and for the sake of one's reputation, honor or gain. Consequently, so far as man loves these truths from a bodily affection he fails to become rational, for he loves, not them, but himself; and the truths are made to serve him as servants serve their Lord; and when truths become servants they do not enter the man and open any degree of life in him, not even the first, but merely rest in the memory as knowledges under a material form, and there conjoin themselves with the love of self, which is a bodily love. [3] All this shows how man becomes rational, namely, that he becomes rational to the third degree by a spiritual love of the good and truth which pertain to heaven and the church; he becomes rational to the second degree by a love of what is honest and right; and to the first degree by a love of what is just and equitable. These two latter loves also become spiritual from a spiritual love of good and truth, because that love flows into them and conjoins itself to them and forms in them as it were its own semblance.

469. Spirits and angels, equally with men, have a memory, whatever they hear, see, think, will and do, remaining with them, and thereby their rational faculty is continually cultivated even to eternity. Thus spirits and angels, equally with men, are perfected in intelligence and wisdom by means of knowledges of truth and good. That spirits and angels have a memory I have been permitted to learn by much experience, having seen everything that they have thought and done, both in public and in private, called forth from their memories when they were with other spirits; and I have seen those that were in some truth from simple good imbued with knowledges, and thereby with intelligence, and afterwards raised up into heaven. But it must be understood that such are not imbued with knowledges and thereby with intelligence beyond the degree of affection for good and for truth that they have attained to while in the world; for such and so much of affection as any spirit or angel had in the world remains with him; and this affection is afterwards perfected by being filled out, which goes on to eternity. For everything is capable of being filled out to eternity, since everything is capable of infinite variation, thus of enrichment by various things, and consequently of multiplication and fructification. To any thing good there is no limit because it is from the Infinite. That spirits and angels are being perfected unceasingly in intelligence and wisdom by means of knowledges of truth and good may be seen above, in the chapters on the wisdom of the angels of heaven (n. 265-275); on the heathen or people outside the church in heaven (n. 318-328); and on little children in heaven (n. 329-345); and that this is done to that degree of affection for good and for truth in which they had been in the world, and not beyond it, may be seen in n. 349.

#### 470. XLIX. MAN AFTER DEATH IS SUCH AS HIS LIFE HAD BEEN IN THE WORLD.

Every Christian knows from the Word that one's own life awaits him after death; for it is there said in many passages that man will be judged and rewarded according to his deeds and works; and no one who thinks from good and from real truth can help seeing that he who lives well goes to heaven and that he who lives wickedly goes to hell. But the evil man is unwilling to believe that his state after death is according to his life in the world; he thinks, especially when he is sick, that heaven is granted to everyone out of pure mercy, whatever his life may have been, and that this is done in accordance with his faith, which he separates from life.

471. That man will be judged and rewarded according to his deeds and works is declared in many passages in the Word, some of which I will here quote: The Son of man shall come in the glory of

His Father with His angels and then He will render unto everyone according to his works (Matthew 16:27).

Blessed are the dead that die in the Lord; yea, saith the Spirit, that they may rest from their labors, for their works follow them (Revelation 14:13).

I will give to everyone according to his works (Apoc. 2:23).

I saw the dead, small and great, standing before God; and the books were opened and the dead were judged out of the things that were written in the books according to their works. The sea gave up the dead that were in it, and death and hell gave up those that were in them, and they were judged everyone according to their works (Revelation 20:12-13).

Behold I come, and My reward is with Me, to give to everyone according to his works (Revelation 22:12).

Everyone that heareth My words and doeth them I will liken to a prudent man; but everyone that heareth My words and doeth them not is likened to a foolish man (Matthew 7:24, Matthew 7:26). Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of the heavens; but he that doeth the will of My Father who is in the heavens. Many will say unto Me in that day, Lord, Lord, have we not prophesied in Thy name, and through Thy name cast out demons, and in Thy name done many mighty works? But then will I confess to them, I know you not: depart from Me, ye workers of iniquity (Matthew 7:21-23).

Then shall ye begin to say, We have eaten and drunk before Thee; Thou hast taught in our streets. But He will say, I tell you I know you not, ye workers of iniquity (Luke 13:25-27).

I will recompense them according to their work and according to the doing of their hands (Jeremiah 25:14).

Jehovah, whose eyes are open upon all the ways of men, to give to everyone according to his ways and according to the fruit of his works (Jeremiah 32:19).

I will visit upon his ways and recompense to him his works (Hosea 4:9).

Jehovah doeth with us according to our ways and according to our works (Zechariah 1:6). In foretelling the last judgment the Lord recounts nothing but works, teaching that those that have done good works will enter into eternal life, and those that have done evil works will enter into damnation, as in Matthew (Matthew 25:32-46), and in many other passages that treat of the salvation and condemnation of man. It is clear that works and deeds constitute the outward life of man, and that the quality of his inward life is made evident in them.

472. But by deeds and works, what they are inwardly is here meant, and not the way they outwardly appear; for everyone knows that every deed and work goes forth from the man's will and thought; otherwise it would be nothing but a movement like that of an automaton or image. Consequently, a deed or work viewed in itself is merely an effect that derives its soul and life from

will and thought, even to the extent that it is nothing but will and thought in effect, and thus is will and thought in outward form. From this it follows that a deed or work is in quality such as are the will and thought that produce it. If the thought and will are good the deeds and works are good; but if the thought and will are evil the deeds and works are evil, although in outward form they appear alike. A thousand men may act alike, that is, may do like deeds, so alike in outward form as to be almost undistinguishable, and yet each one regarded in itself be different, because from an unlike will. [2] For example, when one acts honestly and justly with a companion, one person may do it for the purpose of appearing to be honest and just out of regard to himself and his own honor; another out of regard to the world and gain; a third out of regard to reward and merit; a fourth out of regard to friendship; a fifth from fear of the law and the loss of reputation or employment; a sixth that he may draw some one to his own side, even when he is in the wrong; a seventh that he may deceive; and others from other motives. In all these instances although the deeds are good in appearance, since it is a good thing to act honestly and justly with a companion, they are nevertheless evil, because they are done, not out of regard to honesty and justice and for the love of these, but out of regard to love of self and the world which are loved; and honesty and justice are made to serve that love as servants serve a lord, whom the lord despises and dismisses when they fail to serve him. [3] In outward form those act in a like way who act honestly and justly with a companion because they love what is honest and just. Some of these act from the truth of faith or from obedience, because the Word so commands; some from the good of faith or from conscience, because from a religious motive; some from good of charity towards the neighbor because his good should be regarded; some from the good of love to the Lord because good should be done for the sake of good, as also what is honest and just should be done for the sake of honesty and justice; and this they love because it is from the Lord, and because the Divine that goes forth from the Lord is in it, and consequently regarded in its very essence it is Divine. The deeds or works of such are inwardly good, and therefore are outwardly good also; for, as has been said above, deeds or works are precisely such in quality as the thought and will from which they proceed, and apart from thought and will they are not deeds and works, but only inanimate movements. All this explains what is meant in the Word by works and deeds.

473. As deeds and works are from the will and thought, so are they from the love and faith, consequently they are such as the love and faith are; for it is the same thing whether you say one's love or his will, and it is the same thing whether you say one's faith or his established thought; for that which a man loves he wills, and that which a man believes he thinks; and when a man loves what he believes he also wills it and as far as possible does it. Everyone may know that love and faith are within man's will and thought, and not outside of them, for love is what kindles the will, and the thought is what it enlightens in matters of faith; therefore only those that are able to think wisely are enlightened, and in the measure of their enlightenment they think what is true and will it, or what is the same, they believe what is true and love it.<sup>{1}</sup> {Footnote 1} As all things that exist according to order in the universe have relation to good and truth, so in man all things have relation to will and understanding (n. 803, 10122). For the reason that the will is a recipient of good and the understanding a recipient of truth (n. 3332, 3623, 5232, 6065, 6125, 7503, 9300, 9995). It amounts to the same whether you say truth or faith, for faith belongs to truth and truth belongs to faith; and it amounts to the same whether you say good or love for love belongs to good and good belongs to love (n. 4353, 4997, 7179, 10122, 10367). From this it follows that the understanding is a recipient of faith, and the will a recipient of love (n. 7179, 10122, 10367). And since the

understanding of man is capable of receiving faith in God and the will is capable of receiving love to God, man is capable of being conjoined with God in faith and love, and he that is capable of being conjoined with God in love and faith can never die (n.

4525, 6323, 9231).

474. But it must be understood that it is the will that makes the man, while thought makes the man only so far as it goes forth from the will; and deeds and works go forth from both; or what is the same, it is love that makes the man, and faith only so far as it goes forth from love; and deeds or works go forth from both. Consequently, the will or love is the man himself, for whatever goes forth belongs to that from which it goes forth. To go forth is to be brought forth and presented in suitable form for being perceived and seen.<sup>{1}</sup> All this makes clear what faith is when separated from love, namely, that it is no faith, but mere knowledge, which has no spiritual life in it; likewise what a deed or work is apart from love, namely, that it is not a deed or work of life, but a deed or work of death, which possesses an appearance of life from an evil love and a belief in what is false. This appearance of life is what is called spiritual death.

{Footnote 1} The will of man is the very being [esse] of his life, because it is the receptacle of love or good, and the understanding is the outgo [existere] of life therefrom, because it is the receptacle of faith or truth (n. 3619, 5002, 9282). Thus the life of the will is the chief life of man, and the life of the understanding proceeds therefrom (n. 585, 590, 3619, 7342, 8885, 9282, 10076, 10109, 10110). In the same way as light proceeds from fire or flame (n. 6032, 6314). From this it follows that man is man by virtue of his will and his understanding therefrom (n. 8911, 9069, 9071, 10076, 10109, 10110). Every man is loved and esteemed by others in accordance with the good of his will and of his understanding therefrom, for he that wills well and understands well is loved and esteemed; and he that understands well and does not will well is set aside and despised (n. 8911, 10076). After death man continues to be such as his will is, and his understanding therefrom (n. 9069, 9071, 9386, 10153). Consequently after death man continues to be such as his love is, and his faith therefrom; and whatever belongs to his faith and not also to his love then vanishes, because it is not in the man, thus not of the man (n. 553, 2364, 10153).

475. Again, it must be understood that in deeds or works the whole man is exhibited, and that his will and thought or his love and faith, which are his interiors, are not complete until they exist in deeds or works, which are his exteriors, for these are the outmosts in which the will and thought terminate, and without such terminations they are interminate, and have as yet no existence, that is, are not yet in the man. To think and to will without doing, when there is opportunity, is like a flame enclosed in a vessel and goes out; also like seed cast upon the sand, which fails to grow, and so perishes with its power of germination. But to think and will and from that to do is like a flame that gives heat and light all around, or like a seed in the ground that grows up into a tree or flower and continues to live. Everyone can know that willing and not doing, when there is opportunity, is not willing; also that loving and not doing good, when there is opportunity, is not loving, but mere thought that one wills and loves; and this is thought separate, which vanishes and is dissipated. Love and will constitute the soul itself of a deed or work, and give form to its body in the honest and just things that the man does. This is the sole source of man's spiritual body, or the body of his spirit; that is, it is formed solely out of the things that the man does from his love or will (see above, n. 463). In a word, all things of man and his spirit are contained in his deeds or

works.<sup>{1}</sup> {Footnote 1} Interior things flow in successively into exterior things even down to the extreme or outmost, and there they come forth and have permanent existence (n. 634, 6451, 6465, 9215, 9216). They not only flow in, but in the outmost they form the simultaneous, in what order (n. 5897, 6451, 8603, 10099).

Thereby all interior things are held together in connection, and have permanent existence (n. 9828). Deeds or works are the outmosts which contain the interiors (n. 10331). Therefore being recompensed and judged according to deeds and works is being recompensed and judged in accordance with all things of one's love and faith, or of his will and thought because these are the interiors contained in deeds and works (n. 3147, 3934, 6073, 8911, 10331, 10332).

476. All this makes clear what the life is that awaits man after death, namely, that it is his love and his faith therefrom, not only in potency, but also in act; thus that it is his deeds or works, because in these all things of man's love and faith are contained.

477. It is man's ruling love that awaits him after death, and this is in no way changed to eternity. Everyone has many loves; but they are all related to his ruling love, and make one with it or together compose it. All things of the will that are in harmony with the ruling love are called loves, because they are loved. These loves are both inner and outer; some directly connected and some mediately; some nearer and some more remote; they are subservient in various ways. Taken together they constitute a kingdom, as it were, such being the order in which they are arranged in man, although man knows nothing what ever about that arrangement. And yet something of it is made manifest to him in the other life, for the spread of his thought and affection there is in accordance with the arrangement of his loves, his thought and affection extending into heavenly societies when the ruling love is made up of the loves of heaven, but into infernal societies when it is made up of the loves of hell. That all the thought and affection of spirits and of angels has extension into societies may be seen above, in the chapters on the wisdom of the angels of heaven, and on the form of heaven which determines affiliations and communications there.

478. But what has been said thus far appeals only to the thought of the rational man. That it may also be presented to the perception derived from the senses, I will add some experiences by which it may be illustrated and confirmed. First, Man after death is his own love or his own will. Second, Man continues to eternity such as his will or ruling love is. Third, The man who has heavenly and spiritual love goes to heaven, while the man who has corporeal and worldly love, and no heavenly and spiritual love, goes to hell. Fourth, Unless faith is from heavenly love it does not endure in man. Fifth, Love in act, that is, the life of man, is what endures.

479. (i) Man after death is his own love or his own will. This has been proved to me by manifold experience. The entire heaven is divided into societies according to differences of good of love; and every spirit who is taken up into heaven and becomes an angel is taken to the society where his love is; and when he arrives there he is, as it were, at home, and in the house where he was born; this the angel perceives, and is affiliated with those there that are like himself. When he goes away to another place he feels constantly a kind of resistance, and a longing to return to his like, thus to his ruling love. Thus are affiliations brought about in heaven; and in a like manner in hell, where all are affiliated in accordance with loves that are the opposites of heavenly loves. It has been shown above (n. 41-50 and 200-212) that both heaven and hell are composed of societies, and that they are all distinguished according to differences of love. [2] That man after death is his

own love might also be seen from the fact that whatever does not make one with his ruling love is then separated and as it were taken away from him. From one who is good everything discordant or inharmonious is separated and as it were taken away, and he is thus let into his own love. It is the same with an evil spirit, with the difference that from the evil truths are taken away, and from the good falsities are taken away, and this goes on until each becomes his own love. This is effected when the man-spirit is brought into the third state, which will be described hereafter. When this has been done he turns his face constantly to his own love, and this he has continually before his eyes, in whatever direction he turns (see above, n. 123, 124). [3] All spirits, provided they are kept in their ruling love, can be led wherever one pleases, and are incapable of resistance, however clearly they may see that this is being done, and however much they may think that they will resist. They have often been permitted to try whether they could do anything contrary to their ruling love, but in vain. Their love is like a bond or a rope tied around them, by which they may be led and from which they cannot loose themselves. It is the same with men in the world who are also led by their love, or are led by others by means of their love; but this is more the case when they have become spirits, because they are not then permitted to make a display of any other love, or to counterfeit what is not their own. [4] All interaction in the other life proves that the spirit of man is his ruling love, for so far any one is acting or speaking in accord with the love of another, to the same extent is the other plainly present, with full, joyous, and lively countenance; but when one is speaking or acting contrary to another's love, to that extent the other's countenance begins to be changed, to be obscured and undiscernible, until at length he wholly disappears as if he had not been there. I have often wondered how this could be, for nothing of the kind can occur in the world; but I have been told that it is the same with the spirit in man, which when it turns itself away from another ceases to be within his view. [5] Another proof that a spirit is his ruling love is that every spirit seizes and appropriates all things that are in harmony with his love, and rejects and repudiates all that are not. Everyone's love is like a spongy or porous wood, which imbibes such fluids as promote its growth, and repels others. It is also like animals of every kind, which know their proper food and seek the things that agree with their nature, and avoid what disagrees; for every love wishes to be nourished on what belongs to it, evil love by falsities and good love by truths. I have sometimes been permitted to see certain simple good spirits desiring to instruct the evil in truths and goods; but when the instruction was offered them they fled far away, and when they came to their own they seized with great pleasure upon the falsities that were in agreement with their love. I have also seen good spirits talking together about truths, and the good who were present listened eagerly to the conversation, but the evil who were present paid no attention to it, as if they did not hear it. In the world of spirits ways are seen, some leading to heaven, some to hell, and each to some particular society. Good spirits go only in the ways that lead to heaven, and to the society there that is in the good of their love; and do not see the ways that lead elsewhere; while evil spirits go only in the ways that lead to hell, and to the society there that is in the evil of their love; and do not see the ways that lead elsewhere; or if they see them have no wish to enter them. In the spiritual world these ways are real appearances, which correspond to truths or falsities; and this is why ways have this signification in the Word.{1} By this evidence from experience what has previously been affirmed on the ground of reason is made more certain, namely, that every man after death is his own love and his own will. It is said one's own will because everyone's will is his love.

{Footnote 1} A "way," a "path," a "road," a "street," and a "broad street," signify truths leading to good, or falsities leading to evil (n. 627, 2333, 10422). "To sweep [or prepare] a way" means to prepare for the reception of truths (n. 3142).

"To make known the way" means, in respect to the Lord, to instruct in truths that lead to good (n. 10565).

480. (ii) Man after death continues to eternity such as his will or ruling love is. This, too, has been confirmed by abundant experience. I have been permitted to talk with some who lived two thousand years ago, and whose lives are described in history, and thus known; and I found that they continued to be just the same as they were described, that is, in respect to the love out of which and according to which their lives were formed. There were others known to history, that had lived seventeen centuries ago, others that had lived four centuries ago, and three, and so on, with whom I was permitted to talk; and I found that the same affection still ruled in them, with no other difference than that the delights of their love were turned into such things as correspond. The angels declare that the life of the ruling love is never changed in any one even to eternity, since everyone is his love; consequently to change that love in a spirit is to take away or extinguish his life; and for the reason that man after death is no longer capable of being reformed by instruction, as in the world, because the outmost plane, which consists of natural knowledges and affections, is then quiescent and not being spiritual cannot be opened (see above, n. 464); and upon that plane the interiors pertaining to the mind and disposition rest as a house rests on its foundation; and on this account such as the life of one's love had been in the world such he continues to be to eternity. The angels are greatly surprised that man does not know that everyone is such as his ruling love is, and that many believe that they may be saved by mercy apart from means, or by faith alone, whatever their life may be; also that they do not know that Divine mercy works by means, and that it consists in man's being led by the Lord, both in the world and afterwards to eternity, and that those who do not live in evils are led by the Divine mercy; and finally that faith is affection for truth going forth from heavenly love, which is from the Lord.

481. (iii) The man who has heavenly and spiritual love goes to heaven; while the man who has corporeal and worldly love and no heavenly and spiritual love goes to hell. This has been made evident to me from all whom I have seen taken up into heaven or cast into hell. The life of those taken up into heaven had been derived from a heavenly and spiritual love, while the life of those cast into hell had been derived from a corporeal and worldly love. Heavenly love consists in loving what is good, honest, and just, because it is good, honest and just, and in doing this from love; and those that have this love have a life of goodness, honesty, and justice, which is the heavenly life. Those that love what is good, honest, and just, for its own sake, and who do this or live it, love the Lord above all things, because this is from Him; they also love the neighbor, because this is the neighbor who is to be loved.{1} But corporeal love is loving what is good, honest, and just, not for its own sake but for the sake of self, because reputation, honor, and gain can thus be acquired. Such, in what is good, honest, and just, do not look to the Lord and to the neighbor, but to self and the world, and find delight in fraud; and the goodness, honesty and justice that spring forth from fraud are evil, dishonesty, and injustice, and these are what are loved by such in their practice of goodness, honesty, and justice. [2] As the life of everyone is determined by these different kinds of love, as soon as men after death enter the world of spirits they are examined to discover their quality, and are joined to those that are in a like love; those that are in heavenly love to those that

are in heaven, and those that are in corporeal love to those that are in hell; and after they have passed through the first and second state they are so separated as to no longer see or know each other; for each one becomes his own love, both in respect to his interiors pertaining to his mind, and in respect to his exteriors pertaining to his face, body, and speech; for everyone becomes an image of his own love, even in externals. Those that are corporeal loves appear gross, dusky, black and misshapen; while those that are heavenly loves appear fresh, bright, fair and beautiful. Also in their minds and thoughts they are wholly unlike, those that are heavenly loves being intelligent and wise, while those that are corporeal loves are stupid and as it were silly. [3] When it is granted to behold the interiors and exteriors of thought and affection of those that are in heavenly love, their interiors appear like light, and some like a flamy light, while their exteriors appear in various beautiful colors like rainbows. But the interiors of those that are in corporeal love appear as if black, because they are closed up; and the interiors of some who were interiorly in malignant deceit appear like a dusky fire. But their exteriors appear of a dirty color, and disagreeable to the sight. (The interiors and exteriors of the mind and disposition are made visible in the spiritual world whenever the Lord pleases.) [4] Those that are in corporeal love see nothing in the light of heaven; to them the light of heaven is thick darkness; but the light of hell, which is like light from burning coals, is to them as clear light. Moreover, in the light of heaven their inward sight is so darkened that they become insane; consequently they shun that light and hide themselves in dens and caverns, more or less deeply in accordance with the falsities in them derived from their evils. On the other hand those who are in heavenly love, the more interiorly and deeply they enter into the light of heaven, see all things more clearly and all things appear more beautiful to them, and they perceive truths more intelligently and wisely. [5] Again, it is impossible for those who are in corporeal love to live at all in the heat of heaven, for the heat of heaven is heavenly love; but they can live in the heat of hell, which is the love of raging against others that do not favor them. The delights of that love are contempt of others, enmity, hatred and revenge; and when they are in these delights they are in their life, and have no idea what it is to do good to others from good itself and for the sake of good itself, knowing only what it is to do good from evil and for the sake of evil. [6] Those who are in corporeal love are unable to breathe in heaven. When any evil spirit is brought into heaven he draws his breath like one struggling in a contest; while those that are in heavenly love have a freer respiration and a fuller life the more interiorly they are in heaven. All this shows that heaven with man is heavenly and spiritual love, because on that love all things of heaven are inscribed; also that hell in man is corporeal and worldly love apart from heavenly and spiritual love, because on such loves all things of hell are inscribed. Evidently, then, he whose love is heavenly and spiritual enters heaven, and he whose love is corporeal and worldly apart from heavenly and spiritual love enters hell.

{Footnote 1} In the highest sense, the Lord is the neighbor, because He is to be loved above all things; but loving the Lord is loving what is from Him, because He Himself is in everything that is from Him, thus it is loving what is good and true (n.

2425, 3419, 6706, 6711, 6819, 6823, 8123). Loving what is good and true which is from the Lord is living in accordance with good and truth, and this is loving the Lord (n. 10143, 10153, 10310, 10336, 10578, 10645). Every man and every society, also one's country and the church, and in a universal sense the Lord's kingdom, are the neighbor, and doing good to these from a love of good in accord with their state is loving the neighbor; that is, their good that should be consulted is the

neighbor (n. 6818-6824, 8123). Moral good also, which is honesty, and civil good, which is justice, are the neighbor; and to act honestly and justly from the love of honesty and justice is loving the neighbor (n. 2915, 4730, 8120-8123). Thus charity towards the neighbor extends to all things of the life of man, and loving the neighbor is doing what is good and just, and acting honestly from the heart, in every function and in every work (n. 2417, 8121, 8124). The doctrine in the Ancient Church was the doctrine of charity, and from that they had wisdom (n. 2385, 2417, 3419, 3420, 4844, 6628).

482. (iv) Unless faith is from heavenly love it does not endure in man. This has been made clear to me by so much experience that if everything I have seen and heard respecting it were collected, it would fill a volume. This I can testify, that those who are in corporeal and worldly love apart from heavenly and spiritual love have no faith whatever, and are incapable of having any; they have nothing but knowledge or a persuasion that a thing is true because it serves their love. Some of those who claimed that they had faith were brought to those who had faith, and when they communicated with them they perceived that they had no faith at all; and afterwards they confessed that merely believing what is true and believing the Word is not faith, but that faith is loving truth from heavenly love, and willing and doing it from interior affection. Moreover, they were shown that their persuasion which they called faith was merely like the light of winter, in which light, because it has no heat in it, all things on the earth are bound up in frost, become torpid, and lie buried under the snow. As soon, therefore, as the light of persuasive faith in them is touched by the rays of the light of heaven it is not only extinguished but is turned into a dense darkness, in which no one can see himself; and at the same time their interiors are so obscured that they can understand nothing at all, and at length become insane from falsities. Consequently with such, all the truths that they have known from the Word and from the doctrine of the church, and have called the truths of their faith, are taken away; and they imbibe in their place every falsity that is in accord with the evil of their life. For they are all let down into their loves and into the falsities agreeing with them; and they then hate and abhor and therefore reject truths, because they are repugnant to the falsities of evil in which they are. From all my experience in what pertains to heaven and hell I can bear witness that all those who from their doctrine have professed faith alone, and whose life has been evil, are in hell. I have seen many thousands of them cast down to hell. (Respecting these see the treatise on The Last Judgment and the Destruction of Babylon.)

483. (v) Love in act, that is, the life of man, is what endures. This follows as a conclusion from what has just been shown from experience, and from what has been said about deeds and works. Love in act is work and deed.

484. It must be understood that all works and deeds pertain to moral and civil life, and therefore have regard to what is honest and right, and what is just and equitable, what is honest and right pertaining to moral life, and what is just and equitable to civil life. The love from which deeds are done is either heavenly or infernal. Works and deeds of moral and civil life, when they are done from heavenly love, are heavenly; for what is done from heavenly love is done from the Lord, and everything done from the Lord is good. But the deeds and works of moral and civil life when done from infernal love are infernal; for what is done from this love, which is the love of self and of the world, is done from man himself, and everything that is done from man himself is in itself evil; for man regarded in himself, that is, in regard to what is his own, is nothing but evil.<sup>{1}</sup> {Footnote 1} Man's own consists in loving himself more than God, and the world more than heaven, and in

making nothing of his neighbor in comparison with himself, thus it consists in the love of self and of the world (n. 694, 731, 4317). Man is born into this own, and it is dense evil (n. 210, 215, 731, 874-876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10732). From what is man's own not only every evil but also every falsity is derived (n. 1047, 10283, 10284, 10286). The evils that are from what is man's own are contempt for others, enmity, hatred, revenge, cruelty, deceit (n. 6667, 7370, 7373, 7374, 9348, 10038, 10742). So far as what is man's own rules, the good of love and the truth of faith are either rejected or suffocated or perverted (n. 2041, 7491, 7492, 7643, 8487, 10455, 10742). What is man's own is hell in him (n. 694, 8480). The good that man does from what is his own is not good, but in itself is evil (n. 8480).

#### 485. L. THE DELIGHTS OF EVERY ONE'S LIFE ARE CHANGED AFTER DEATH INTO THINGS THAT CORRESPOND.

It has been shown in the preceding chapter that the ruling affection or dominant love in everyone continues to eternity. It shall now be explained how the delights of that affection or love are changed into things that correspond. Being changed into corresponding things means into things spiritual that correspond to the natural. That they are changed into things spiritual can be seen from this, that so long as man is in his earthly body he is in the natural world, but when he leaves that body he enters the spiritual world and is clothed with a spiritual body. It has already been shown that angels, and men after death, are in a complete human form, and that the bodies with which they are clothed are spiritual bodies (n. 73-77 and 453-460); also what the correspondence is of spiritual things with natural (n. 87-115).

486. All the delights that a man has are the delights of his ruling love, for he feels nothing to be delightful except what he loves, thus especially that which he loves above all things. It means the same whether you say the ruling love or that which is loved above all things. These delights are various. In general, there are as many as there are ruling loves; consequently as many as there are men, spirits, and angels; for no one's ruling love is in every respect like that of another. For this reason no one has a face exactly like that of any other; for each one's face is an image of his mind; and in the spiritual world it is an image of his ruling love. In particular, everyone's delights are of infinite variety. It is impossible for any one delight to be exactly like another, or the same as another, either those that follow one after another or those that exist together at the same time, no one ever being the same as another. Nevertheless, the particular delights in everyone have reference to his one love, which is his ruling love, for they compose it and thus make one with it. Likewise all delights in general have reference to one universally ruling love, which in heaven is love to the Lord, and in hell is the love of self.

487. Only from a knowledge of correspondences can it be known what spiritual delights everyone's natural delights are changed into after death, and what kind of delights they are. In general, this knowledge teaches that nothing natural can exist without something spiritual corresponding to it. In particular it teaches what it is that corresponds, and what kind of a thing it is. Therefore, any one that has this knowledge can ascertain and know what his own state after death will be, if he only knows what his love is, and what its relation is to the universally ruling loves spoken of above, to which all loves have relation. But it is impossible for those who are in the love of self to know what their ruling love is, because they love what is their own, and call their evils goods; and the falsities that they incline to and by which they confirm their evils they call truths.

And yet if they were willing they might know it from others who are wise, and who see what they themselves do not see. This however, is impossible with those who are so enticed by the love of self that they spurn all teaching of the wise. [2] On the other hand, those who are in heavenly love accept instruction, and as soon as they are brought into the evils into which they were born, they see them from truths, for truths make evils manifest. From truth which is from good any one can see evil and its falsity; but from evil none can see what is good and true; and for the reason that falsities of evil are darkness and correspond to darkness; consequently those that are in falsities from evil are like the blind, not seeing the things that are in light, but shunning them instead like birds of night.<sup>{1}</sup> But as truths from good are light, and correspond to light (see above, n. 126-134), so those that are in truths from good have sight and open eyes, and discern the things that pertain to light and shade. [3] This, too, has been proved to me by experience. The angels in heaven both see and perceive the evils and falsities that sometimes arise in themselves, also the evils and falsities in spirits in the world of spirits that are connected with the hells, although the spirits themselves are unable to see their own evils and falsities. Such spirits have no comprehension of the good of heavenly love, of conscience, of honesty and justice, except such as is done for the sake of self; neither what it is to be led by the Lord. They say that such things do not exist, and thus are of no account. All this has been said to the intent that man may examine himself and may recognize his love by his delights; and thus so far as he can make it out from a knowledge of correspondences may know the state of his life after death.

{Footnote 1} From correspondence "darkness" in the Word signifies falsities, and "thick darkness" the falsities of evil (n. 1839, 1860, 7688, 7711). To the evil the light of heaven is thick darkness (n. 1861, 6832, 8197). Those that are in the hells are said to be in darkness because they are in falsities of evil; of such (n. 3340, 4418, 4531). In the Word "the blind" signify those that are in falsities and are not willing to be taught (n. 2383, 6990).

488. How the delights of everyone's life are changed after death into things that correspond can be known from a knowledge of correspondences; but as that knowledge is not as yet generally known I will try to throw some light on the subject by certain examples from experience. All who are in evil and who have established themselves in falsities in opposition to the truths of the church, especially those that have rejected the Word, flee from the light of heaven and take refuge in caves that appear at their openings to be densely dark, also in clefts of rocks, and there they hide themselves; and this because they have loved falsities and hated truths; for such caves and clefts of rocks,<sup>{1}</sup> well as darkness, correspond to falsities, as light corresponds to truths. It is their delight to dwell in such places, and undelightful to dwell in the open country. [2] Those that have taken delight in insidious and secret plots and in treacherous machinations do the same thing. They are also in such caves; and they frequent rooms so dark that they are even unable to see one another; and they whisper together in the ears in corners. Into this is the delight of their love changed. Those that have devoted themselves to the sciences with no other end than to acquire a reputation for learning, and have not cultivated their rational faculty by their learning, but have taken delight in the things of memory from a pride in such things, love sandy places, which they choose in preference to fields and gardens, because sandy places correspond to such studies. [3] Those that are skilled in the doctrines of their own and other churches, but have not applied their knowledge to life, choose for themselves rocky places, and dwell among heaps of stones, shunning cultivated places because they dislike them. Those that have ascribed all things to

nature, as well as those that have ascribed all things to their own prudence, and by various arts have raised themselves to honors and have acquired wealth, in the other life devote themselves to the study of magic arts, which are abuses of Divine order, and find in these the chief delight of life. [4] Those that have adapted Divine truths to their own loves, and thereby have falsified them, love urinous things because these correspond to the delights of such loves.{2} Those that have been sordidly avaricious dwell in cells, and love swinish filth and such stench as are exhaled from undigested food in the stomach. [5] Those that have spent their life in mere pleasures and have lived delicately and indulged their palate and stomach, loving such things as the highest good that life affords, love in the other life excrementitious things and privies, in which they find their delight, for the reason that such pleasures are spiritual filth. Places that are clean and free from filth they shun, finding them undelightful. [6] Those that have taken delight in adulteries pass their time in brothels, where all things are vile and filthy; these they love, and chaste homes they shun, falling into a swoon as soon as they enter them. Nothing is more delightful to them than to break up marriages. Those that have cherished a spirit of revenge, and have thereby contracted a savage and cruel nature, love cadaverous substances, and are in hells of that nature; and so on.

{Footnote 1} In the word a "hole" or "the cleft of a rock" signifies obscurity and falsity 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).

{Footnote 2} The defilements of truth correspond to urine (n.

5390).

489. But the delights of life of those that have lived in the world in heavenly love are changed into such corresponding things as exist in the heavens, which spring from the sun of heaven and its light, that light presenting to view such things as have what is Divine inwardly concealed in them. The things that appear in that light affect the interiors of the minds of the angels, and at the same time the exteriors pertaining to their bodies; and as the Divine light, which is Divine truth going forth from the Lord, flows into their minds opened by heavenly love, it presents outwardly such things as correspond to the delights of their love. It has already been shown, in the chapter on representatives and appearances in heaven (n. 170-176), and in the chapter on the wisdom of the angels (n. 265-275), that the things that appear to the sight in the heavens correspond to the interiors of angels, or to the things pertaining to their faith and love and thus to their intelligence and wisdom. [2] Having already begun to establish this point by examples from experience, to make clearer what has been previously said on the ground of causes of things I will state briefly some particulars respecting the heavenly delightful things into which the natural delights of those that have lived in heavenly love in the world are changed. Those that have loved Divine truths and the Word from an interior affection, or from an affection for truth itself, dwell in the other life in light, in elevated places that appear like mountains, where they are continually in the light of heaven. They do not know what darkness is, like that of night in the world; they live also in a vernal temperature; there are presented to their view fields filled with grain and vine-yards; in their houses everything glows as if from precious stones; and looking through the windows is like looking through pure crystal. Such are the delights of their vision; but these same things are interiorly delightful because of their being correspondences of Divine heavenly things, for the

truths from the Word which they have loved correspond to fields of grain, vineyards, precious stones, windows, and crystals.<sup>{1}</sup> [3] Those that have applied the doctrinals of the church which are from the Word immediately to life, are in the inmost heaven, and surpass all others in their delights of wisdom. In every object they see what is Divine; the objects they see indeed with their eyes; but the corresponding Divine things flow in immediately into their minds and fill them with a blessedness that affects all their sensations. Thus before their eyes all things seem to laugh, to play, and to live (see above, n. 270). [4] Those that have loved knowledges and have thereby cultivated their rational faculty and acquired intelligence, and at the same time have acknowledged the Divine-these in the other life have their pleasure in knowledges, and their rational delight changed into spiritual delight, which is delight in knowing good and truth. They dwell in gardens where flower beds and grass plots are seen beautifully arranged, with rows of trees round about, and arbors and walks, the trees and flowers changing from day to day. The entire view imparts delight to their minds in a general way, and the variations in detail continually renew the delight; and as everything there corresponds to something Divine, and they are skilled in the knowledge of correspondences, they are constantly filled with new knowledges, and by these their spiritual rational faculty is perfected. Their delights are such because gardens, flower beds, grass plots, and trees correspond to sciences, knowledges, and the resulting intelligence.<sup>{2}</sup> [5] Those that have ascribed all things to the Divine, regarding nature as relatively dead and merely subservient to things spiritual, and have confirmed themselves in this view, are in heavenly light; and all things that appear before their eyes are made by that light transparent, and in their transparency exhibit innumerable variegations of light, which their internal sight takes in as it were directly, and from this they perceive interior delights. The things seen within their houses are as if made of diamonds, with similar variegations of light. The walls of their houses, as already said, are like crystal, and thus also transparent; and in them seemingly flowing forms representative of heavenly things are seen also with unceasing variety, and this because such transparency corresponds to the understanding when it has been enlightened by the Lord and when the shadows that arise from a belief in and love for natural things have been removed. With reference to such things and infinite others, it is said by those that have been in heaven that they have seen what eye has never seen; and from a perception of Divine things communicated to them by those who are there, that they have heard what ear has never heard. [6] Those that have not acted in secret ways, but have been willing to have all that they have thought made known so far as civil life would permit, because their thoughts have all been in accord with what is honest and just from the Divine-these in heaven have faces full of light; and in that light every least affection and thought is seen in the face as in its form, and in their speech and actions they are like images of their affections. Such, therefore, are more loved than others. While they are speaking the face becomes a little obscured; but as soon as they have spoken, the things they have said become plainly manifest all at once in the face. And as all the objects that exist round about them correspond to their interiors, these assume such an appearance that others can clearly perceive what they represent and signify. Spirits that have found delight in clandestine acts, when they see such at a distance flee from them, and appear to themselves to creep away from them like serpents. [7] Those that have regarded adulteries as abominable, and have lived in a chaste love of marriage, are more than all others in the order and form of heaven, and therefore in all beauty, and continue unceasingly in the flower of youth. The delights of their love are ineffable, and increase to eternity; for all the delights and joys of heaven flow into that love, because that love descends from the conjunction of

the Lord with heaven and with the church, and in general from the conjunction of good and truth, which conjunction is heaven itself in general, and with each angel in particular (see above, n. 366-386). What their outward delights are it is impossible to describe in human words. These are only a few of the things that have been told me about the correspondences of the delights of those that are in heavenly love.

{Footnote 1} In the Word a "field of corn" signifies a state of the reception and growth of truth from good (n. 9294).

"Standing corn" 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 of the church transparent from good (n. 114, 9863, 9865, 9868, 9873, 9905). A "window" signifies the intellectual faculty which pertains to the internal sight (n. 655, 658,

3391).

{Footnote 2} A "garden," a "grove," and a "park," signify intelligence (n. 100, 108, 3220). This is why the ancients celebrated holy worship in groves (n. 2722, 4552). "Flowers" and "flower beds" signify truths learned and knowledges (n.

9553). "Herbs," "grasses," and "grass plots" signify truths learned (n. 7571). "Trees" signify perception and knowledges (n. 103, 2163, 2682, 2722, 2972, 7692).

490. All this makes evident that everyone's delights are changed after death into their correspondences, while the love itself continues to eternity. This is true of marriage love, of the love of justice, honesty, goodness and truth, the love of sciences and of knowledges, the love of intelligence and wisdom, and the rest. From these loves delights flow like streams from their fountain; and these continue; but when raised from natural to spiritual delights they are exalted to a higher degree.

#### 491. LI. THE FIRST STATE OF MAN AFTER DEATH.

There are three states that man passes through after death before he enters either heaven or hell. The first state is the state of his exteriors, the second state the state of his interiors, and the third his state of preparation. These states man passes through in the world of spirits. There are some, however, that do not pass through them; but immediately after death are either taken up into heaven or cast into hell. Those that are immediately taken up into heaven are those that have been regenerated in the world and thereby prepared for heaven. Those that have been so regenerated and prepared that they need simply to cast off natural impurities with the body are at once taken up by the angels into heaven. I have seen them so taken up soon after the hour of death. On the other hand, those that have been inwardly wicked while maintaining an outward appearance of goodness, and have thus filled up the measure of their wickedness by artifices, using goodness as a means of deceiving-these are at once cast into hell. I have seen some such cast into hell immediately after death, one of the most deceitful with his head downward and feet upward, and others in other ways. There are some that immediately after death are cast into caverns and are thus separated from those that are in the world of spirits, and are taken out from these and put back again by turns. They are such as have dealt wickedly with the neighbor under civil pretences. But all these are few in comparison with those that are retained in the world of

spirits, and are there prepared in accordance with Divine order for heaven or for hell.

492. In regard to the first state, which is the state of the exteriors, it is that which man comes into immediately after death. Every man, as regards his spirit, has exteriors and interiors. The exteriors of the spirit are the means by which it adapts the man's body in the world, especially the face, speech, and movements, to fellowship with others; while the interiors of the spirit are what belong to its own will and consequent thought; and these are rarely manifested in face, speech, and movement. For man is accustomed from childhood to maintain a semblance of friendship, benevolence, and sincerity, and to conceal the thoughts of his own will, thereby living from habit a moral and civil life in externals, whatever he may be internally. As a result of this habit man scarcely knows what his interiors are, and gives little thought to them.

493. The first state of man after death resembles his state in the world, for he is then likewise in externals, having a like face, like speech, and a like disposition, thus a like moral and civil life; and in consequence he is made aware that he is not still in the world only by giving attention to what he encounters, and from his having been told by the angels when he was resuscitated that he had become a spirit(n. 450). Thus is one life continued into the other, and death is merely transition.

494. The state of man's spirit that immediately follows his life in the world being such, he is then recognized by his friends and by those he had known in the world; for this is something that spirits perceive not only from one's face and speech but also from the sphere of his life when they draw near. Whenever any one in the other life thinks about another he brings his face before him in thought, and at the same time many things of his life; and when he does this the other becomes present, as if he had been sent for or called. This is so in the spiritual world because thoughts there are shared, and there is no such space there as in the natural world (see above, n. 191-199). So all, as soon as they enter the other life, are recognized by their friends, their relatives, and those in any way known to them; and they talk with one another, and afterward associate in accordance with their friendships in the world. I have often heard that those that have come from the world were rejoiced at seeing their friends again, and that their friends in turn were rejoiced that they had come. Very commonly husband and wife come together and congratulate each other, and continue together, and this for a longer or shorter time according to their delight in living together in the world. But if they had not been united by a true marriage love, which is a conjunction of minds by heavenly love, after remaining together for a while they separate. Or if their minds had been discordant and were inwardly adverse, they break forth into open enmity, and sometimes into combat; nevertheless they are not separated until they enter the second state, which will be treated of presently.

495. As the life of spirits recently from the world is not unlike their life in the natural world and as they know nothing about their state of life after death and nothing about heaven and hell except what they have learned from the sense of the letter of the Word and preaching from it, they are at first surprised to find themselves in a body and in every sense that they had in the world, and seeing like things; and they become eager to know what heaven is, what hell is, and where they are. Therefore their friends tell them about the conditions of eternal life, and take them about to various places and into various companies, and sometimes into cities, and into gardens and parks, showing them chiefly such magnificent things as delight the externals in which they are. They are then brought in turn into those notions about the state of their soul after death, and about heaven

and hell, that they had entertained in the life of the body, even until they feel indignant at their total ignorance of such things, and at the ignorance of the church also. Nearly all are anxious to know whether they will get to heaven. Most of them believe that they will, because of their having lived in the world a moral and civil life, never considering that the bad and the good live a like life outwardly, alike doing good to others, attending public worship, hearing sermons, and praying; and wholly ignorant that external deeds and external acts of worship are of no avail, but only the internals from which the externals proceed. There is hardly one out of thousands who knows what internals are, and that it is in them that man must find heaven and the church. Still less is it known that outward acts are such as the intentions and thoughts are, and the love and faith in these from which they spring. And even when taught they fail to comprehend that thinking and willing are of any avail, but only speaking and acting. Such for the most part are those that go at this day from the Christian world into the other life.

496. Such, however, are explored by good spirits to discover what they are, and this in various ways; since in this the first state the evil equally with the good utter truths and do good acts, and for the reason mentioned above, that like the good they have lived morally in outward respects, since they have lived under governments, and subject to laws, and have thereby acquired a reputation for justice and honesty, and have gained favor, and thus been raised to honors, and have acquired wealth. But evil spirits are distinguished from good spirits chiefly by this, that the evil give eager attention to whatever is said about external things, and but little attention to what is said about internal things, which are the truths and goods of the church and of heaven. These they listen to, but not with attention and joy. The two classes are also distinguished by their turning repeatedly in specific directions, and following, when left to themselves, the paths that lead in those directions. From such turning to certain quarters and going in certain ways it is known by what love they are led.

497. All spirits that arrive from the world are connected with some society in heaven or some society in hell, and yet only as regards their interiors; and so long as they are in exteriors their interiors are manifested to no one, for externals cover and conceal internals, especially in the case of those who are in interior evil. But afterwards, when they come into the second state, their evils become manifest, because their interiors are then opened and their exteriors laid asleep.

498. This first state of man after death continues with some for days, with some for months, and with some for a year; but seldom with any one beyond a year; for a shorter or longer time with each one according to the agreement or disagreement of his interiors with his exteriors. For with everyone the exteriors and interior must make one and correspond. In the spiritual world no one is permitted to think and will in one way and speak and act in another. Everyone there must be an image of his own affection or his own love, and therefore such as he is inwardly such he must be outwardly; and for this reason a spirit's exteriors are first disclosed and reduced to order that they may serve the interiors as a corresponding plane.

499. LII. THE SECOND STATE OF MAN AFTER DEATH. The second state of man after death is called the state of his interiors, because he is then let into the interiors of his mind, that is, of his will and thought; while his exteriors, which he has been in during his first state, are laid asleep. Whoever gives any thought to man's life and speech and action can see that everyone has exteriors and interiors, that is, exterior and interior thoughts and intentions. This is shown by the

fact that in civil life one thinks about others in accordance with what he has heard and learned of them by report or conversation; but he does not talk with them in accordance with his thought; and if they are evil he nevertheless treats them with civility. That this is so is seen especially in the case of pretenders and flatterers, who speak and act in one way and think and will in a wholly different way; also in the case of hypocrites, who talk about God and heaven and the salvation of souls and the truths of the church and their country's good and their neighbor as if from faith and love, although in heart they believe otherwise and love themselves alone. [2] All this makes clear that there are two kinds of thought, one exterior and the other interior; and that there are those who speak from exterior thought, while from their interior thought they have other sentiments, and that these two kinds of thought are kept separate, since the interior is carefully prevented from flowing into the exterior and becoming manifest in any way. By creation man is so formed as to have his interior and exterior thought make one by correspondence; and these do make one in those that are in good, for such both think and speak what is good only. But in those that are in evil interior and exterior thought do not make one, for such think what is evil and say what is good. With such there is an inversion of order, for good with them is on the outside and evil within; and in consequence evil has dominion over good, and subjects it to itself as a servant, that it may serve it as a means for gaining its ends, which are of the same nature as their love. With such an end contained in the good that they seek and do, their good is evidently not good, but is infected with evil, however good it may appear in outward form to those not acquainted with their interiors. [3] It is not so with those that are in good. With such order is not inverted; but good from interior thought flows into exterior thought, and thus into word and act. Into this order man was created; and in heaven, and in the light of heaven, his interiors are in this order. And as the light of heaven is the Divine truth that goes forth from the Lord, and consequently is the Lord in heaven (n. 126-140), therefore such are led by the Lord. All this has been said to make known that every man has interior thought and exterior thought, and that these are distinct from each other. The term thought includes also the will, for thought is from the will, and thought apart from willing is impossible. All this makes clear what is meant by the state of man's exteriors and the state of his interiors.

500. When will and thought are mentioned will includes affection and love, and all the delight and pleasure that spring from affection and love, since all these relate to the will as to their subject; for what a man wills he loves and feels to be delightful or pleasurable; and on the other hand, what a man loves and feels to be delightful or pleasurable, that he wills. But by thought is then meant everything by which affection or love is confirmed, for thought is simply the will's form, or that whereby what is willed may appear in light. This form is made apparent through various rational analyses, which have their origin in the spiritual world and belong properly to the spirit of man.

501. Let it be understood that man is wholly such as his interiors are, and not such as his exteriors are separate from his interiors. This is because his interiors belong to his spirit, and the life of his spirit is the life of man, for from it his body lives; and because of this such as a man's interiors are such he continues to be to eternity. But as the exteriors pertain to the body they are separated after death, and those of them that adhere to the spirit are laid asleep, and serve purely as a plane for the interiors, as has been shown above in treating of the memory of man which continues after death. This makes evident what is man's own and what is not his own, namely, that with the evil man nothing that belongs to his exterior thought from which he speaks, or to the exterior will from which he acts, is his own, but only that which belongs to his interior thought and will.

502. When the first state, which is the state of the exteriors treated of in the preceding chapter, has been passed through, the man-spirit is let into the state of his interiors, or into the state of his interior will and its thought, in which he had been in the world when left to himself to think freely and without restraint. Into this state he unconsciously glides, just as when in the world he withdraws the thought nearest to his speech, that is, from which he speaks, towards his interior thought and abides in the latter. Therefore in this state of his interiors the man-spirit is in himself and in his very life; for to think freely from his own affection is the very life of man, and is himself.

503. In this state the spirit thinks from his very will, thus from his very affection, or from his very love; and thought and will then make one, and one in such a manner that he seems scarcely to think but only to will. It is nearly the same when he speaks, yet with the difference that he speaks with a kind of fear that the thoughts of the will may go forth naked, since by his social life in the world this has come to be a part of his will.

504. All men without exception are let into this state after death, because it is their spirit's own state. The former state is such as the man was in regard to his spirit when in company; and that is not his own state. That this state, namely, the state of the exteriors into which man first comes after death (as shown in the preceding chapter) is not his own state, many things show, for example, that spirits not only think but also speak from their affection, since their speech is from their affection (as has been said and shown in the chapter on the speech of angels, n. 234-245). It was in this way that man had thought while in the world when he was thinking within himself, for at such times his thought was not from his bodily words, but he [mentally] saw the things, and in a minute of time saw more than he could afterwards utter in half an hour. Again that the state of the exteriors is not man's own state or the state of his spirit is evident from the fact that when he is in company in the world he speaks in accord with the laws of moral and civil life, and at such times interior thought rules the exterior thought, as one person rules another, to keep him from transgressing the limits of decorum and good manners. It is evident also from the fact that when a man thinks within himself, he thinks how he must speak and act in order to please and to secure friendship, good will, and favor, and this in extraneous ways, that is, otherwise than he would do if he acted in accordance with his own will. All this shows that the state of the interiors that the spirit is let into is his own state, and was his own state when he was living in the world as a man.

505. When the spirit is in the state of his interiors it becomes clearly evident what the man was in himself when he was in the world, for at such times he acts from what is his own. He that had been in the world interiorly in good then acts rationally and wisely, and even more wisely than in the world, because he is released from connection with the body, and thus from those earthly things that caused obscurity and interposed as it were a cloud. But he that was in evil in the world then acts foolishly and insanelly, and even more insanelly than in the world, because he is free and under no restraint. For while he lived in the world he was sane in outward appearance, since by means of externals he made himself appear to be a rational man; but when he has been stripped of his externals his insanities are revealed. An evil man who in externals takes on the semblance of a good man may be likened to a vessel shining and polished on the outside and covered with a lid, within which filth of all kinds is hidden, in accordance with the Lord's saying:

Ye are like whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones and of all uncleanness (Matthew 23:27).

506. All that have lived a good life in the world and have acted from conscience, who are such as have acknowledged the Divine and have loved Divine truths, especially such as have applied those truths to life, seem to themselves, when let into the state of their interiors, like one aroused from sleep into full wakefulness, or like one passing from darkness into light. They then think from the light of heaven, thus from an interior wisdom, and they act from good, thus from an interior affection. Heaven flows into their thoughts and affections with an interior blessedness and delight that they had previously had no knowledge of; for they have communication with the angels of heaven. They then acknowledge the Lord and worship Him from their very life, for being in the state of their interiors they are in their proper life (as has been said just above, n. 505); and as freedom pertains to interior affection they then acknowledge and worship the Lord from freedom. Thus, too, they withdraw from external sanctity and come into that internal sanctity in which worship itself truly consists. Such is the state of those that have lived a Christian life in accordance with the commandments in the Word. [2] But the state of those that have lived an evil life in the world and who have had no conscience, and have in consequence denied the Divine, is the direct opposite of this. For everyone who lives an evil life, inwardly in himself denies the Divine, however much he may suppose when in external thought that he acknowledges the Lord and does not deny Him; for acknowledging the Divine and living an evil life are opposites. When such in the other life enter into the state of their interiors, and are heard speaking and seen acting, they appear foolish; for from their evil lusts they burst forth into all sorts of abominations, into contempt of others, ridicule and blasphemy, hatred and revenge; they plot intrigues, some with a cunning and malice that can scarcely be believed to be possible in any man. For they are then in a state of freedom to act in harmony with the thoughts of their will, since they are separated from the outward conditions that restrained and checked them in the world. In a word, they are deprived of their rationality, because their reason while they were in the world did not have its seat in their interiors, but in their exteriors; and yet they seemed to themselves to be wiser than others. [3] This being their character, while in the second state they are let down by short intervals into the state of their exteriors, and into a recollection of their actions when they were in the state of their interiors; and some of them then feel ashamed, and confess that they have been insane; some do not feel ashamed; and some are angry because they are not permitted to remain permanently in the state of their exteriors. But these are shown what they would be if they were to continue in that state, namely, that they would attempt to accomplish in secret ways the same evil ends, and by semblances of goodness, honesty, and justice, would mislead the simple in heart and faith, and would utterly destroy themselves; for their exteriors would at length burn with the same fire as their interiors, and their whole life would be consumed.

507. When in this second state spirits become visibly just what they had been in themselves while in the world, what they then did and said secretly being now made manifest; for they are now restrained by no outward considerations, and therefore what they have said and done secretly they now say and endeavor to do openly, having no longer any fear of loss of reputation, such as they had in the world. They are also brought into many states of their evils, that what they are may be evident to angels and good spirits. Thus are hidden things laid open and secret things uncovered, in accordance with the Lord's words:

There is nothing covered up that shall not be revealed, and hid that shall not be known. Whatsoever ye have said in the darkness shall be heard in the light, and what ye have spoken in

the ear in the inner chambers shall be proclaimed on the housetops (Luke 12:2-3). And elsewhere:

I say unto you, that every idle word that men shall speak they shall give account thereof in the day of judgment (Matthew 12:36).

508. The nature of the wicked in this state cannot be described in a few words, for each one is insane in accord with his own lusts, and these are various; therefore I will merely mention some special instances from which conclusions may be formed respecting the rest. Those that have loved themselves above everything, and in their occupations and employments have looked to their own honor, and have performed uses and found delight in them not for the use's sake but for the sake of reputation, that they might because of them be esteemed more worthy than others, and have thus been fascinated by their reputation for honor, are more stupid in this second state than others; for so far as one loves himself he is separated from heaven, and so far as he is separated from heaven he is separated from wisdom. [2] But those that have not only been in self-love but have been crafty also, and have raised themselves to honors by means of crafty practices, affiliate themselves with the worst of spirits, and learn magic arts, which are abuses of Divine order, and by means of these they assail and infest all who do not honor them, laying snares, fomenting hatred, burning with revenge, and are eager to vent their rage on all who do not yield to them; and they rush into all these enormities so far as their fiendish companions favor them; and at length they meditate upon how they can climb up into heaven to destroy it, or be worshiped there as gods. To such length does their madness carry them. [3] Papists of this character are more insane than the rest, for they cherish the notion that heaven and hell are subject to their power, and that they can remit sins at pleasure, claiming to themselves all that is Divine, and calling themselves Christ. This persuasion is such with them that wherever it flows in it disturbs the mind and induces darkness even to pain. Such are nearly the same in both the first and the second state; but in the second they are without rationality. Of their insanities and their lot after this state some particulars will be given in the treatise on The Last Judgement and the Destruction of Babylon. [4] Those that have attributed creation to nature, and have therefore in heart if not with the lips denied the Divine, and thus all things of the church and of heaven, affiliate with their like in this second state, and call everyone a god who excels in craftiness, worshiping him even with Divine honors. I have seen such in an assembly adoring a magician, debating about nature, and behaving like fools, as if they were beasts under a human form, while among them there were some who in the world had been in stations of dignity, and some who had been esteemed learned and wise. So with others in other states. [5] From these few instances it may be inferred what those are who have the interiors of their minds closed heaven-wards, as is the case with all who have received no influx out of heaven through acknowledgment of the Divine and a life of faith. Everyone can judge from himself how he would act if, being such, he were left free to act with no fear of the law and no fear in regard to his life, and with no outward restraints, such as fear of injury to one's reputation or of loss of honor and gain and consequent pleasures. [6] Nevertheless, the insanity of such is restrained by the Lord that it may not rush beyond the limits of use; for even such spirits perform some use. In them good spirits see what evil is and its nature, and what man is when he is not led by the Lord. Another of their uses is their collecting together evil spirits like themselves and separating them from the good; and another, that the truths and goods that the evil had outwardly professed and feigned are taken away from them, and they are brought into the evils of their life and the falsities of their evil, and are thus prepared for hell. [7] For

no one enters hell until he is in his own evil and the falsities of evil, since no one is permitted there to have a divided mind, that is, to think and speak one thing and to will another. Every evil spirit there must think what is false from evil, and speak from the falsity of evil, in both respects from the will, thus from his own essential love and its delight and pleasure, in the same way that he thought while in the world when he was in his spirit, that is, in the same way as he thought in himself when he thought from interior affection. The reason is that the will is the man himself, and not the thought except so far as it partakes of the will, the will being the very nature itself or disposition of the man. Therefore man's being let into his will is being let into his nature or disposition, and likewise into his life; for by his life man puts on a nature; and after death he continues to be such as the nature is that he has acquired by his life in the world; and with the evil this nature can no longer be amended and changed by means of the thought or by the understanding of truth.

509. When evil spirits are in this second state, as they rush into evils of every kind they are subjected to frequent and grievous punishments. In the world of spirits there are many kinds of punishment; and there is no regard for person, whether one had been in the world a king or a servant. Every evil carries its punishment with it, the two making one; therefore whoever is in evil is also in the punishment of evil. And yet no one in the other world suffers punishment on account of the evils that he had done in this world, but only on account of the evils that he then does; although it amounts to the same and is the same thing whether it be said that men suffer punishment on account of their evils in the world or that they suffer punishment on account of the evils they do in the other life, since everyone after death returns into his own life and thus into like evils; and the man continues the same as he had been in the life of the body (n. 470-484). Men are punished for the reason that the fear of punishment is the sole means of subduing evils in this state. Exhortation is no longer of any avail, neither is instruction or fear of the law and of the loss of reputation, since everyone then acts from his nature; and that nature can be restrained and broken only by punishments. But good spirits, although they had done evils in the world, are never punished, because their evils do not return. Moreover, I have learned that the evils they did were of a different kind or nature, not being done purposely in opposition to the truth, or from any other badness of heart than that which they received by inheritance from their parents, and that they were borne into this by a blind delight when they were in externals separate from internals.

510. Everyone goes to his own society in which his spirit had been in the world; for every man, as regards his spirit, is conjoined to some society, either infernal or heavenly, the evil man to an infernal society and the good man to a heavenly society, and to that society he is brought after death (see n. 438). The spirit is led to his society gradually, and at length enters it. When an evil spirit is in the state of his interiors he is turned by degrees toward his own society, and at length, before that state is ended, directly to it; and when that state is ended he himself casts himself into the hell where those are who are like himself. This act of casting down appears to the sight like one falling headlong with the head downwards and the feet upwards. The cause of this appearance is that the spirit himself is in an inverted order, having loved infernal things and rejected heavenly things. In this second state some evil spirits enter the hells and come out again by turns; but these do not appear to fall headlong as those do that are fully vastated. Moreover, the society itself in which they had been as regards their spirit while in the world is shown to them when they are in the state of their exteriors, that they may thus learn that even while in the life of the body they were in hell, although not in the same state as those that are in hell itself, but in the

same state as those who are in the world of spirits. Of this state, as compared with those that are in hell, more will be said hereafter.

511. In this second state the separation of evil spirits from good spirits takes place. For in the first state they are together, since while a spirit is in his exteriors he is as he was in the world, thus the evil with the good and the good with the evil; but it is otherwise when he has been brought into his interiors and left to his own nature or will. The separation of evil spirits from good spirits is effected by various means; in general by their being taken about to those societies with which in their first state they had communication by means of their good thoughts and affections, thus to those societies that they had induced to believe by outward appearances that they were not evil. Usually they are led about through a wide circle, and everywhere what they really are is made manifest to good spirits. At the sight of them the good spirits turn away; and at the same time the evil spirits who are being led about turn their faces away from the good towards that quarter where their infernal society is, into which they are about to come. Other methods of separation, which are many, will not now be mentioned.

512. LIII. THIRD STATE OF MAN AFTER DEATH, WHICH IS A STATE OF INSTRUCTION FOR THOSE WHO ENTER HEAVEN. The third state of man after death, that is, of his spirit, is a state of instruction. This state is for those who enter heaven and become angels. It is not for those who enter hell, because such are incapable of being taught, and therefore their second state is also their third, ending in this, that they are wholly turned to their own love, thus to that infernal society which is in a like love. When this has been done they will and think from that love and as that love is infernal they will nothing but what is evil and think nothing but what is false; and in such thinking and willing they find their delights, because these belong to their love; and in consequence of this they reject everything good and true which they had previously adopted as serviceable to their love as means. [2] Good spirits, on the other hand, are led from the second state into the third, which is the state of their preparation for heaven by means of instruction. For one can be prepared for heaven only by means of knowledges of good and truth, that is, only by means of instruction, since one can know what spiritual good and truth are, and what evil and falsity are, which are their opposites, only by being taught. One can learn in the world what civil and moral good and truth are, which are called justice and honesty, because there are civil laws in the world that teach what is just, and there is interaction with others whereby man learns to live in accordance with moral laws, all of which have relation to what is honest and right. But spiritual good and truth are learned from heaven, not from the world. They can be learned from the Word and from the doctrine of the church that is drawn from the Word and yet unless man in respect to his interiors which belong to his mind is in heaven spiritual good and truth cannot flow into his life; and man is in heaven when he both acknowledges the Divine and acts justly and honestly for the reason that he ought so to act because it is commanded in the Word. This is living justly and honestly for the sake of the Divine, and not for the sake of self and the world, as ends. [3] But no one can so act until he has been taught, for example, that there is a God, that there is a heaven and a hell, that there is a life after death, that God ought to be loved supremely, and the neighbor as oneself, and that what is taught in the Word, ought to be believed because the Word is Divine. Without a knowledge and acknowledgment of these things man is unable to think spiritually; and if he has no thought about them he does not will them; for what a man does not know he cannot think, and what he does not think he cannot will. So it is when man wills these things that heaven flows into his life, that is, the

Lord through heaven, for the Lord flows into the will and through the will into the thought, and through both into the life, and the whole life of man is from these. All this makes clear that spiritual good and truth are learned not from the world but from heaven, and that one can be prepared for heaven only by means of instruction. [4] Moreover, so far as the Lord flows into the life of any one He instructs him, for so far He kindles the will with the love of knowing truths and enlightens the thought to know them; and so far as this is done the interiors of man are opened and heaven is implanted in them; and furthermore, what is Divine and heavenly flows into the honest things pertaining to moral life and into the just things pertaining to civil life in man, and makes them spiritual, since man then does these things from the Divine, which is doing them for the sake of the Divine. For the things honest and just pertaining to moral and civil life which a man does from that source are the essential effects of spiritual life; and the effect derives its all from the effecting cause, since such as the cause is such is the effect.

513. Instruction is given by the angels of many societies, especially those in the northern and southern quarters, because those angelic societies are in intelligence and wisdom from a knowledge of good and truth. The places of instruction are towards the north and are various, arranged and distinguished according to the kinds and varieties of heavenly goods, that all and each may be instructed there according to their disposition and ability to receive; the places extending round about to a great distance. The good spirits who are to be instructed are brought by the Lord to these places when they have completed their second state in the world of spirits, and yet not all; for there are some that have been instructed in the world, and have been prepared there by the Lord for heaven, and these are taken up into heaven by another way—some immediately after death, some after a short stay with good spirits, where the grosser things of their thoughts and affections which they had contracted from honors and riches in the world are removed, and in that way they are purified. Some first endure vastations, which is effected in places under the soles of the feet, called the lower earth, where some suffer severely. These are such as had confirmed themselves in falsities and yet had led good lives, for when falsities have been confirmed they inhere with much force, and until they have been dispersed truths cannot be seen, and thus cannot be accepted. But vastations and how they are effected have been treated of in the Arcana Coelestia, from which the notes below have been collected. {1} {Footnote 1} Vastations are effected in the other life, that is, those that pass into the other life from the world are vastated (n. 698, 7122, 7474, 9763). The well disposed are vastated in respect to falsities, while the evil are vastated in respect to truths (n. 7474, 7541, 7542). The well disposed undergo vastations that they also may be divested of what pertains to the earth and the world, which they had contracted while living in the world (n. 7186, 9763). Also that evils and falsities may be removed, and thus there may be room for the influx of goods and truths out of heaven from the Lord, and ability to accept these (n. 7122, 9330). Elevation into heaven is impossible until such things have been removed, because they obstruct heavenly things and are not in harmony with them (n.

6928, 7122, 7186, 7541, 7542, 9763). Those who are to be raised up into heaven are thus prepared for it (n. 4728, 7090). It is dangerous to come into heaven before being prepared (n. 537, 538). The state of enlightenment and the joy of those who come out of vastation and are raised up into heaven, and their reception there (n. 2699, 2701, 2704). The region where those vastations are effected is called the lower earth (n. 4728, 7090). That region is under the soles of the feet

surrounded by the hells; its nature described (n. 4940-4951, 7090); from experience (n. 699). What the hells are which more than others infest and vastate (n. 7317, 7502, 7545). Those that have infested and vastated the well disposed are afterwards afraid of them, shun them, and turn away from them (n. 7768). These infestations and vastations are effected in different ways in accordance with the adhesion of evils and falsities, and they continue in accordance with their quality and quantity (n.

1106-1113). Some are quite willing to be vastated (n. 1107).

Some are vastated by fears (n. 4942). Some by being infested with the evils they have done in the world, and with the falsities they have thought in the world, from which they have anxieties and pangs of conscience (n. 1106). Some by spiritual captivity, which is ignorance of truth and interception of truth, combined with a longing to know truths (n. 1109, 2694).

Some by sleep; some by a middle state between wakefulness and sleep (n. 1108). Those that have placed merit in works seem to themselves to be cutting wood (n. 1110). Others in other ways, with great variety (n. 699).

514. All who are in places of instruction dwell apart; for each one is connected in regard to his interiors with that society of heaven which he is about to enter; thus as the societies of heaven are arranged in accord with the heavenly form (see above, n. 200-212), so are the places there where instruction is given; and for this reason when those places are viewed from heaven something like a heaven in a smaller form is seen. They are spread out in length from east to west, and in breadth from south to north; but the breadth appears to be less than the length. The arrangement in general is as follows. In front are those who died in childhood and have been brought up in heaven to the age of early youth; these after passing the state of their infancy with those having charge of them, are brought hither by the Lord and instructed. Behind these are the places where those are taught who died in adult age, and who in the world had an affection for truth derived from good of life. Again, behind these are those who in the world were connected with the Mohammedan religion, and lived a moral life and acknowledged one Divine, and the Lord as the very Prophet. When these withdraw from Mohammed, because he can give them no help, they approach the Lord and worship Him and acknowledge His Divinity, and they are then instructed in the Christian religion. Behind these more to the north are the places of instruction of various heathen nations who in the world have lived a good life in conformity with their religion, and have thereby acquired a kind of conscience, and have done what is just and right not so much from a regard to the laws of their government, as from a regard to the laws of religion, which they believed ought to be sacredly observed, and in no way violated by their doings. When these have been taught they are all easily led to acknowledge the Lord, because it is impressed on their hearts that God is not invisible, but is visible under a human form. These in number exceed all the rest, and the best of them are from Africa.

515. But all are not taught in the same way, nor by the same societies of heaven. Those that have been brought up from childhood in heaven, not having imbibed falsities from the falsities of religion or defiled their spiritual life with the dregs pertaining to honors and riches in the world, receive instruction from the angels of the interior heavens; while those that have died in adult age receive instruction mainly from angels of the lowest heaven, because these angels are better suited to them than the angels of the interior heavens, who are in interior wisdom which is not yet

acceptable to them. But the Mohammedans receive instruction from angels who had been previously in the same religion and had been converted to Christianity. The heathen, too, are taught by their angels.

516. All teaching there is from doctrine drawn from the Word, and not from the Word apart from doctrine. Christians are taught from heavenly doctrine, which is in entire agreement with the internal sense of the Word. All others, as the Mohammedans and heathen, are taught from doctrines suited to their apprehension, which differ from heavenly doctrine only in this, that spiritual life is taught by means of moral life in harmony with the good tenets of their religion from which they had derived their life in the world.

517. Instruction in the heavens differs from instruction on earth in that knowledges are not committed to memory, but to life; for the memory of spirits is in their life, for they receive and imbibe everything that is in harmony with their life, and do not receive, still less imbibe, what is not in harmony with it; for spirits are affections, and are therefore in a human form that is similar to their affections. [2] Being such they are constantly animated by an affection for truth that looks to the uses of life; for the Lord provides for everyone's loving the uses suited to his genius; and that love is exalted by the hope of becoming an angel. And as all the uses of heaven have relation to the general use, which is the good of the Lord's kingdom, which in heaven is the fatherland, and as all special and particular uses are to be valued in proportion as they more closely and fully have regard to that general use, so all of these special and particular uses, which are innumerable, are good and heavenly; therefore in everyone an affection for truth is so conjoined with an affection for use that the two make one; and thereby truth is so implanted in use that the truths they acquire are truths of use. In this way are angelic spirits taught and prepared for heaven. [3] An affection for truth that is suited to the use is insinuated by various means, most of which are unknown in the world; chiefly by representatives of uses which in the spiritual world are exhibited in a thousand ways, and with such delights and pleasures that they permeate the spirit from the interiors of its mind to the exteriors of its body, and thus affect the whole; and in consequence the spirit becomes as it were his use; and therefore when he comes into his society, into which he is initiated by instruction, he is in his life by being in his use.{1} From all this it is clear that knowledges, which are external truths, do not bring any one into heaven; but the life itself, which is a life of uses implanted by means of knowledges.

{Footnote 1} Every good has both its delight and its quality from uses and in accordance with uses; therefore such as the good is such the use is (n. 3049, 4984, 7038). Angelic life consists in the goods of love and charity, thus in performing uses (n. 454). The Lord and therefore the angels, have regard to nothing in man but ends which are uses (n. 1317, 1645, 5854). The kingdom of the Lord is a kingdom of uses (n. 454, 696, 1103, 3645, 4054, 7038). Serving the Lord is performing uses (n. 7038). What man is, such are his uses (n. 1568, 3570, 4054, 6571, 6935, 6938, 10284).

518. There were some spirits who had convinced themselves, by thinking about it in the world, that they would go to heaven and be received before others because of their learning and their great knowledge of the Word and of the doctrines of their churches, believing that they were wise in consequence, and were such as are meant by those of whom it is said that They shall shine as the brightness of the firmament, and as the stars (Daniel 12:3). But these were examined to see whether their knowledges resided in the memory or in the life. Such of them as had a genuine

affection of truth, that is, who had uses separated from what pertains to the body and the world as their end, which are essentially spiritual uses--these, when they had been instructed, were received into heaven; and it was then given them to know what it is that shines in heaven, namely, Divine truth (which is the light of heaven) in use, which is a plane that receives the rays of that light and turns them into various splendors. But those in whom knowledges resided merely in the memory, and who had acquired therefrom an ability to reason about truths and to prove what they had already accepted as principles, seeing such principles, after they had confirmed them, as truths, although they were falsities, these, as they were in no heavenly light, and yet were in a belief derived from the conceit that usually adheres to such intelligence that they were more learned than others, and would for that reason enter heaven and be served by the angels, in order that they might be withdrawn from their delusive faith, were taken up to the first or outmost heaven to be introduced into an angelic society. But at the very threshold their eyes began to be darkened by the inflowing of the light of heaven, and their understanding to be disturbed, and at length they began to gasp as if at the point of death; and as soon as they felt the heat of heaven, which is heavenly love, they began to be inwardly tormented. They were therefore cast down, and afterwards were taught that knowledges do not make an angel, but the life itself, which is gained by means of knowledges, for knowledges regarded in themselves are outside of heaven; but life acquired by means of knowledges is within heaven.

519. When spirits have been prepared for heaven by instruction in the places above described, which is effected in a short time on account of their being in spiritual ideas that comprehend many particulars together, they are clothed with angelic garments, which are mostly glowing white as if made of fine linen; and they are thus brought to the way that leads upwards towards heaven, and are delivered there to angel guards, and afterwards are received by other angels and introduced into societies and into many blessednesses there. After this each one is led by the Lord into his own society, which is also effected by various ways, sometimes by winding paths. The ways by which they are led are not known to any angel, but are known to the Lord alone. When they come to their own society their interiors are opened; and as these are in conformity with the interiors of the angels who are in that society they are immediately recognized and received with joy.

520. To this I will add a memorable fact respecting the ways that lead from these places to heaven, by which the newly arrived angels are introduced. There are eight ways, two from each place of instruction, one going up in an eastern direction the other towards the west. Those that enter the Lord's celestial kingdom are introduced by the eastern way, while those that enter the spiritual kingdom are introduced by the western way. The four ways that lead to the Lord's celestial kingdom appear adorned with olive trees and fruit trees of various kinds; but those that lead to the Lord's spiritual kingdom appear adorned with vines and laurels. This is from correspondence, because vines and laurels correspond to affection for truth and its uses, while olives and fruits correspond to affection for good and its uses.

521. LIV. NO ONE ENTERS HEAVEN BY MERCY APART FROM MEANS.

Those that have not been instructed about heaven and the way to heaven, and about the life of heaven in man, suppose that being received into heaven is a mere matter of mercy, and is granted to those that have faith, and for whom the Lord intercedes; thus that it is an admission from mere favor; consequently that all men without exception might be saved if the Lord so pleased, and

some even believe that all in hell might be so saved. But those who so think know nothing about man, that he is just such as his life is, and that his life is such as his love is, both in respect to the interiors pertaining to his will and understanding and in respect to the exteriors pertaining to his body; also that his bodily form is merely the external form in which the interiors exhibit themselves in effect; consequently that one's love is the whole man (see above, n. 363). Nor do they know that the body lives not from itself, but from its spirit, and that a man's spirit is his essential affection, and his spiritual body is nothing else than his affection in human form, and in such a form it appears after death (see above, n. 453-460). So long as man remains ignorant of all this he may be induced to believe that salvation involves nothing but the Divine good pleasure, which is called mercy and grace.

522. But first let us consider what the Divine mercy is. The divine mercy is pure mercy towards the whole human race, to save it; and it is also unceasing towards every man, and is never withdrawn from any one; so that everyone is saved who can be saved. And yet no one can be saved except by Divine means, which means the Lord reveals in the Word. The Divine means are what are called Divine truths, which teach how man must live in order to be saved. By these truths the Lord leads man to heaven, and by them He implants in man the life of heaven. This the Lord does for all. But the life of heaven can be implanted in no one unless he abstains from evil, for evil obstructs. So far, therefore, as man abstains from evil he is led by the Lord out of pure mercy by His Divine means, and this from infancy to the end of his life in the world and afterwards to eternity. This is what is meant by the Divine mercy. And from this it is evident that the mercy of the Lord is pure mercy, but not apart from means, that is, it does not look to saving all out of mere good pleasure, however they may have lived.

523. The Lord never does anything contrary to order, because He Himself is Order. The Divine truth that goes forth from the Lord is what constitutes order; and Divine truths are the laws of order. It is in accord with these laws that the Lord leads man. Consequently to save man by mercy apart from means would be contrary to Divine order, and what is contrary to Divine order is contrary to the Divine. Divine order is heaven in man, and man has perverted this in himself by a life contrary to the laws of order, which are Divine truths. Into this order man is brought back by the Lord out of pure mercy by means of the laws of order; and so far as he is brought back into this order he receives heaven in himself; and he that receives heaven in himself enters heaven. This again makes evident that the Lord's Divine mercy is pure mercy, and not mercy apart from means.<sup>{1}</sup> {Footnote 1} Divine truth going forth from the Lord is the source of order, and Divine good is the essential of order (n.

1728, 2258, 8700, 8988). Thus the Lord is order (n. 1919, 2011, 5110, 5703, 10336, 10619). Divine truths are the laws of order (n. 2447, 7995). The whole heaven is arranged by the Lord in accordance with His Divine order (n. 3038, 7211, 9128, 9338, 10125, 10151, 10157). Therefore the form of heaven is a form in accord with the Divine order (n. 4040-4043, 6607, 9877). So far as a man is living in accordance with order, that is, so far as he is living in good in accordance with Divine truths, he is receiving heaven in himself (n. 4839). Man is the being in whom are brought together all things of Divine order, and by creation he is Divine order in form, because he is a recipient of Divine order (n. 3628, 4219, 4220, 4223, 4523, 4524, 5214, 6013, 6057, 6605, 6626, 9706, 10156, 10472). Man is not born into good and truth but into evil and falsity, thus not into Divine order but into the opposite of order, and for this reason he is born into pure ignorance;

consequently it is necessary for him to be born anew, that is, to be regenerated, which is effected by the Lord by means of Divine truths, that he may be brought back into order (n. 1047, 2307, 2308, 3518, 8480, 8550, 10283, 10284, 10286, 10731). When the Lord forms man anew, that is, regenerates him, He arranges all things in him in harmony with order, that is, in the form of heaven (n.

5700, 6690, 9931, 10303). Evils and falsities are contrary to order; nevertheless those who are in them are ruled by the Lord not in accordance with order but from order (n. 4839, 7877, 10777). It is impossible for a man who lives in evil to be saved by mercy alone, for that would be contrary to Divine order (n. 8700).

524. If men could be saved by mercy apart from means all would be saved, even those in hell; in fact, there would be no hell, because the Lord is mercy itself, love itself, and goodness itself. Therefore it is inconsistent with His Divine to say that He is able to save all apart from means and does not save them. It is known from the Word that the Lord wills the salvation of all, and the damnation of no one.

525. Most of those who enter the other life from the Christian world bring with them this belief that they can be saved by mercy apart from means, and pray for that mercy; but when examined they are found to believe that entering heaven is merely gaining admission, and that those who are let in are in heavenly joy. They are wholly ignorant of what heaven is and what heavenly joy is, and consequently are told that the Lord denies heaven to no one, and that they can be admitted and can stay there if they desire it. Those who so desired were admitted; but as soon as they reached the first threshold they were seized with such anguish of heart from a draught of heavenly heat, which is the love in which angels are, and from an inflow of heavenly light, which is Divine truth, that they felt in themselves infernal torment instead of heavenly joy, and struck with dismay they cast themselves down headlong. Thus they were taught by living experience that it is impossible to grant heaven to any one from mercy apart from means.

526. I have occasionally talked with angels about this, and have told them that most of those in the world who live in evil, when they talk with others about heaven and eternal life, express no other idea than that entering heaven is merely being admitted from mercy alone. And this is believed by those especially who make faith the only medium of salvation. For such from the principles of their religion have no regard to the life and the deeds of love that make life, and thus to none of the other means by which the Lord implants heaven in man and renders him receptive of heavenly joy; and as they thus reject every actual mediation they conclude, as a necessary consequence of the principle, that man enters heaven from mercy alone, to which mercy God the Father is believed to be moved by the intercession of the Son. [2] To all this the angels said that they knew such a tenet follows of necessity from the assumption that man is saved by faith alone, and since that tenet is the head of all the rest, and since into it, because it is not true, no light from heaven can flow, this is the source of the ignorance that prevails in the church at this day in regard to the Lord, heaven, the life after death, heavenly joy, the essence of love and charity, and in general, in regard to good and its conjunction with truth, consequently in regard to the life of man, whence it is and what it is; when it should be known that thought never constitutes any one's life, but the will and the consequent deeds; and that the life is from the thought only to the extent that the thought is derived from the will; neither is life from the faith except so far as the faith is derived from love.

Angels are grieved that these persons do not know that faith alone is impossible in any one, since faith apart from its origin, which is love, is nothing but knowledge, and in some is merely a sort of persuasion that has the semblance of faith (see above, n. 482). Such a persuasion is not in the life of man, but outside of it, since it is separated from man unless it coheres with his love. [3] The angels said further that those who hold to this principle concerning the essential means of salvation in man must needs believe in mercy apart from means, for they perceive both from natural light and from the experience of sight that faith separate does not constitute the life of man, since those who lead an evil life are able to think and to be persuaded the same as others; and from this comes the belief that the evil as well as the good can be saved, provided that at the hour of death they talk with confidence about intercession, and about the mercy that is granted through that intercession. The angels declared that they had never yet seen any one who had lived an evil life received into heaven from mercy apart from means, whatever trust or confidence (which is preeminently meant by faith) he had exhibited in his talk in the world. [4] When asked about Abraham, Isaac, Jacob, David, and the apostles, whether they were not received into heaven from mercy apart from means, the angels replied that not one of them was so received, but everyone in accordance with his life in the world; that they knew where these were, and that they were no more esteemed there than others. They said that these persons are mentioned with honor in the Word for the reason that in the internal sense the Lord is meant by them--by Abraham, Isaac, and Jacob, the Lord in respect to the Divine and the Divine Human; by David the Lord in respect to the Divine royalty; and by the apostles the Lord in respect to Divine truths; also that when the Word is read by man the angels have no perception whatever of these men, for their names do not enter heaven; but they have instead a perception of the Lord as He has just been described; consequently in the Word that is in heaven (see above, n. 259) there are no such names mentioned, since that Word is the internal sense of the Word that is in the world. {1} {Footnote 1} In the internal sense of the Word by Abraham, Isaac, and Jacob, the Lord in respect to the Divine itself and the Divine Human is meant (n. 1893, 4615, 6098, 6185, 6276, 6804, 6847). In heaven Abraham is unknown (n. 1834, 1876, 3229). By David the Lord in respect to the Divine royalty is meant (n. 1888, 9954). The twelve apostles represented the Lord in respect to all things of the church, that is, all things pertaining to faith and love (n. 2129, 3354, 3488, 3858, 6397).

Peter represented the lord in respect to faith, James in respect to charity, and John in respect to the works of charity (n. 3750, 10087). The twelve apostles sitting on twelve thrones and judging the twelve tribes of Israel, signified that the Lord will judge in accord with 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 changed into things and states; and in heaven these names cannot even be uttered (n.

1876, 5225, 6516, 10216, 10282, 10432). Moreover, the angels think abstractedly from persons (n. 8343, 8985, 9007).

527. I can testify from much experience that it is impossible to implant the life of heaven in those who in the world have lived a life opposite to the life of heaven. There were some who had believed that when after death they should hear Divine truths from the angels they would readily accept them and believe them, and consequently live a different life, and could thus be received into heaven. But this was tried with very many, although it was confined to those who held this belief, and was permitted in their case to teach them that repentance is not possible after death.

Some of those with whom the experiment was made understood truths and seemed to accept them; but as soon as they turned to the life of their love they rejected them, and even spoke against them. Others were unwilling to hear them, and at once rejected them. Others wished to have the life of love that they had contracted from the world taken away from them, and to have the angelic life, or the life of heaven, infused in its place. This, too, was permitted to be done; but as soon as the life of their love was taken away they lay as if dead, with their powers gone. By these and other experiments the simple good were taught that no one's life can by any means be changed after death; and that an evil life can in no way be converted into a good life, or an infernal life into an angelic life, for every spirit from head to heel is such as his love is, and therefore such as his life is; and to convert his life into its opposite is to destroy the spirit completely. The angels declare that it would be easier to change a night-owl into a dove, or a horned-owl into a bird of paradise, than to change an infernal spirit into an angel of heaven. That man after death continues to be such as his life had been in the world can be seen above in its own chapter (n. 470-484). From all this it is evident that no one can be received into heaven from mercy apart from means.

528. LV. IT IS NOT SO DIFFICULT TO LIVE THE LIFE THAT LEADS TO HEAVEN AS IS BELIEVED.

There are some who believe that to live the life that leads to heaven, which is called the spiritual life, is difficult, because they have been told that man must renounce the world, must divest himself of the lusts called the lusts of the body and the flesh, and must live spiritually; and they understand this to mean that they must discard worldly things, which consist chiefly in riches and honors; that they must walk continually in pious meditation on God, salvation, and eternal life; and must spend their life in prayers and in reading the Word and pious books. Such is their idea of renouncing the world, and living in the spirit and not in the flesh. But that this is not at all true it has been given me to know by much experience and from conversation with the angels. I have learned, in fact, that those who renounce the world and live in the spirit in this manner acquire a sorrowful life that is not receptive of heavenly joy, since everyone's life continues the same after death. On the contrary, to receive the life of heaven a man must needs live in the world and engage in its business and employments, and by means of a moral and civil life there receive the spiritual life. In no other way can the spiritual life be formed in man, or his spirit prepared for heaven; for to live an internal life and not at the same time an external life is like dwelling in a house that has no foundation, that gradually sinks or becomes cracked and rent asunder, or totters till it falls.

529. When the life of man is scanned and explored by rational insight it is found to be threefold, namely, spiritual, moral, and civil, with these three lives distinct from each other. For there are men who live a civil life and not as yet a moral and spiritual life; and there are men who live a moral life and not as yet a spiritual life; and there are those who live a civil life, a moral life, and a spiritual life at the same time. These live the life of heaven; but the former live the life of the world separated from the life of heaven. This shows, in the first place, that the spiritual life is not a life separated from natural life or the life of the world, but is joined with it as the soul is joined with its body, and if it were separated it would be, as was said, like living in a house that has no foundation. For moral and civil life is the active plane of the spiritual life, since to will well is the province of the spiritual life, and to act well of the moral and civil life, and if the latter is separated from the former the spiritual life consists solely of thought and speech, and the will, left with no support, recedes; and

yet the will is the very spiritual part of man.

530. That it is not so difficult as some believe to live the life that leads to heaven will now be shown. Who cannot live a civil and moral life? For everyone from his childhood is initiated into that life, and learns what it is by living in the world. Moreover, everyone, whether evil or good, lives that life; for who does not wish to be called honest, and who does not wish to be called just? Almost everyone practices honesty and justice outwardly, so far as to seem to be honest and just at heart, or to seem to act from real honesty and justice. The spiritual man ought to live in like manner, and can do so as easily as the natural man can, with this difference only, that the spiritual man believes in the Divine, and acts honestly and justly, not solely because to so act is in accord with civil and moral laws, but also because it is in accord with Divine laws. As the spiritual man, in whatever he is doing, thinks about Divine things, he has communication with the angels of heaven; and so far as this takes place he is conjoined with them; and thereby his internal man, which regarded in itself is the spiritual man, is opened. When man comes into this state he is adopted and led by the Lord, although himself unconscious of it, and then whatever he does that is honest and just pertaining to moral and civil life, is done from a spiritual motive; and doing what is honest and just from a spiritual motive is doing it from honesty and justice itself, or doing it from the heart. [2] His justice and honesty appear outwardly precisely the same as the justice and honesty of natural men and even of evil and infernal men; but in inward form they are wholly unlike. For evil men act justly and honestly solely for the sake of themselves and the world; and therefore if they had no fear of laws and penalties, or the loss of reputation, of honor, of gain, and of life, they would act in every respect dishonestly and unjustly, since they neither fear God nor any Divine law, and therefore are not restrained by any internal bond; consequently they would use every opportunity to defraud, plunder, and spoil others, and this from delight. That inwardly they are such can be clearly seen from those of the same character in the other life, while everyone's externals are taken away, and his internals in which he at last lives to eternity are opened (see above, n. 499-511). As such then act without external restraints, which are, as just said, fear of the law, of the loss of reputation, of honor, of gain, and of life, they act insanely, and laugh at honesty and justice. [3] But those who have acted honestly and justly from regard to Divine laws, when their externals are taken away and they are left to their internals, act wisely, because they are conjoined to the angels of heaven, from whom wisdom is communicated to them. From all this it can now be seen, in the first place, that when the internal man, that is, the will and thought, are conjoined to the Divine, the civil and moral life of the spiritual man may be wholly like the civil and moral life of the natural man (see above, n. 358-360).

531. Furthermore, the laws of spiritual life, the laws of civil life, and the laws of moral life are set forth in the ten commandments of the Decalogue; in the first three the laws of spiritual life, in the four that follow the laws of civil life, and in the last three the laws of moral life. Outwardly the merely natural man lives in accordance with the same commandments in the same way as the spiritual man does, for in like manner he worships the Divine, goes to church, listens to preachings, and assumes a devout countenance, refrains from committing murder, adultery, and theft, from bearing false witness, and from defrauding his companions of their goods. But all this he does merely for the sake of himself and the world, to keep up appearances; while inwardly such a person is the direct opposite of what he appears outwardly, since in heart he denies the Divine, in worship acts the hypocrite, and when left to himself and his own thoughts laughs at the holy

things of the church, believing that they merely serve as a restraint for the simple multitude. [2] Consequently he is wholly disjoined from heaven, and not being a spiritual man he is neither a moral man nor a civil man. For although he refrains from committing murder he hates everyone who opposes him, and from his hatred burns with revenge, and would therefore commit murder if he were not restrained by civil laws and external bonds, which he fears; and as he longs to do so it follows that he is continually committing murder. Although he does not commit adultery, yet as he believes it to be allowable he is all the while an adulterer, since he commits adultery to the extent that he has the ability and as often as he has opportunity. Although he does not steal, yet as he covets the goods of others and does not regard fraud and wicked devices as opposed to what is lawful, in intent he is continually acting the thief. The same is true of the commandments relating to moral life, which forbid false witness and coveting the goods of others. Such is every man who denies the Divine, and who has no conscience derived from religion. That he is such is clearly evident from those of like character in the other life when their externals have been removed and they are let into their internals. As they are then separated from heaven they act in unity with hell, and in consequence are affiliated with those who are in hell. [3] It is not so with those who in heart have acknowledged the Divine, and in the actions of their lives have had respect to Divine laws, and have lived as fully in accord with the first three commandments of the Decalogue as they have in accordance with the others. When the externals of such are removed and they are let into their internals they are wiser than they were in the world; for entering into their internals is like entering from darkness into light, from ignorance into wisdom, and from a sorrowful life into a happy life, because they are in the Divine, thus in heaven. This has been said to make known what the one kind of man is and what the other is, although they have both lived the same external life.

532. Everyone may know that thoughts are led or tend in accord with the intentions, that is, in the directions that one intends; for thought is man's internal sight, and resembles the external sight in this, that to whatever point it is directed or aimed, thither it turns and there it rests. Therefore when the internal sight or the thought is turned towards the world and rests there, the thought in consequence becomes worldly; when it turns to self and self-honor it becomes corporeal; but when it is turned heavenwards it becomes heavenly. So, too, when turned heavenwards it is elevated; but when turned selfward it is drawn down from heaven and immersed in what is corporeal; and when turned towards the world it is also turned down-wards from heaven, and is spent upon those objects that are presented to the natural sight. [2] Man's love is what constitutes his intention and determines his internal sight or thought to its objects; thus the love of self fixes it upon self and its objects, the love of the world upon worldly objects, and the love of heaven upon heavenly objects; and when the love is known the state of the interiors which constitute the mind can be known, that is, the interiors of one who loves heaven are raised towards heaven and are opened above; while the interiors of one who loves the world or who loves himself are closed above and are opened outwardly. From this the conclusion follows that when the higher regions of the mind are closed above, man can no longer see the objects pertaining to heaven and the church, but those objects are in thick darkness to him; and what is in thick darkness is either denied or not understood. And this is why those that love themselves and the world above all things since the higher regions of their minds are closed, in heart deny Divine truths; and if from their memory they say anything about them they nevertheless do not understand them. Moreover, they regard them in the same way as they regard worldly and corporeal things. And being such they are able to direct the mind to those things only that enter through the senses of the body, and

in these alone do they find delight. Among these are also many things that are filthy, obscene, profane and wicked; and these cannot be removed, because into the minds of such no influx from heaven is possible, since their minds, as just now said, are closed above. [3] Man's intention, by which his internal sight or thought is determined, is his will; for what a man wills he intends, and what he intends he thinks. Therefore when his intention is heavenward his thought is determined heavenward, and with it his whole mind, which is thus in heaven; and from heaven he beholds the things of the world beneath him like one looking down from the roof of a house. So the man that has the interiors of his mind open can see the evils and falsities that are in him, for these are beneath the spiritual mind. On the other hand, the man whose interiors are not open is unable to see his evils and falsities, because he is not above them but in them. From all this one may conclude whence man has wisdom and whence insanity, also what a man will be after death when he is left to will and think and to act and speak in accordance with his interiors. All this also has been said in order to make clear what constitutes a man's interior character, however he may seem outwardly to resemble others.

533. That it is not so difficult to live the life of heaven as some believe can now be seen from this, that when any thing presents itself to a man that he knows to be dishonest and unjust, but to which his mind is borne, it is simply necessary for him to think that it ought not to be done because it is opposed to the Divine precepts. If a man accustoms himself so to think, and from so doing establishes a habit of so thinking, he is gradually conjoined to heaven; and so far as he is conjoined to heaven the higher regions of his mind are opened; and so far as these are opened he sees whatever is dishonest and unjust, and so far as he sees these evils they can be dispersed, for no evil can be dispersed until it is seen. Into this state man is able to enter because of his freedom, for is not any one able from his freedom to so think? And when man has made a beginning the Lord quickens all that is good in him, and causes him not only to see evils to be evils, but also to refrain from willing them, and finally to turn away from them. This is meant by the Lord's words, My yoke is easy and My burden is light (Matthew 11:30). But it must be understood that the difficulty of so thinking and of resisting evils increases so far as man from his will does evils, for in the same measure he becomes accustomed to them until he no longer sees them, and at length loves them and from the delight of his love excuses them, and confirms them by every kind of fallacy, and declares them to be allowable and good. This is the fate of those who in early youth plunge into evils without restraint, and also reject Divine things from the heart.

534. The way that leads to heaven, and the way that leads to hell were once represented to me. There was a broad way tending towards the left or the north, and many spirits were seen going in it; but at a distance a large stone was seen where the broad way came to an end. From that stone two ways branched off, one to the left and one in the opposite direction to the right. The way that went to the left was narrow or straitened, leading through the west to the south, and thus into the light of heaven; the way that went to the right was broad and spacious, leading obliquely downwards towards hell. All at first seemed to be going the same way until they came to the large stone at the head of the two ways. When they reached that point they divided; the good turned to the left and entered the straitened way that led to heaven; while the evil, not seeing the stone at the fork of the ways fell upon it and were hurt; and when they rose up they ran on in the broad way to the right which went towards hell. [2] What all this meant was afterwards explained to me. The first way that was broad, wherein many both good and evil went together and talked with each

other as friends, because there was no visible difference between them, represented those who externally live alike honestly and justly, and between whom seemingly there is no difference. The stone at the head of the two ways or at the corner, upon which the evil fell and from which they ran into the way leading to hell, represented the Divine truth, which is rejected by those who look towards hell; and in the highest sense this stone signified the Lord's Divine Human. But those who acknowledged the Divine truth and also the Divine of the Lord went by the way that led to heaven. By this again it was shown that in externals the evil lead the same kind of life as the good, or go the same way, that is, one as readily as the other; and yet those who from the heart acknowledge the Divine, especially those within the church who acknowledge the Divine of the Lord, are led to heaven; while those who do not are led to hell. [3] The thoughts of man that proceed from his intention or will are represented in the other life by ways; and ways are visibly presented there in exact accord with those thoughts of intention; and in accord with his thoughts that proceed from intention everyone walks. For this reason the character of spirits and their thoughts are known from their ways. This also makes clear what is meant by the Lord's words:

Enter ye in through the narrow gate; for wide is the gate and broad is the way that leadeth to destruction, and many be they that enter in thereby; for straitened is the way and narrow the gate that leadeth to life, and few be they who find it (Matthew 7:13-14). The way that leads to life is straitened not because it is difficult but because there are few who find it, as is said here. The stone seen at the corner where the broad and common way ended, and from which two ways were seen to lead in opposite directions, illustrated what is signified by these words of the Lord: Have ye not read what is written? The stone which the builders rejected was made the head of the corner.

Whosoever shall fall upon that stone shall be broken (Luke 20:17-18).

"Stone" signifies Divine truth, and "the stone of Israel" the Lord in respect to His Divine Human; the "builders" mean those who are of the church; "the head of the corner" is where the two ways are; "to fall" and "to be broken" is to deny and perish. {1} {Footnote 1} "Stone" signifies truth (n. 114, 643, 1298, 3720, 6426, 8609, 10376). For this reason the law was inscribed on tables of stone (n. 10376). "The stone of Israel" means the Lord in respect to the Divine truth and His Divine Human (n.

6426).

535. I have been permitted to talk with some in the other life who had withdrawn from worldly affairs that they might live in a pious and holy manner, also with some who had afflicted themselves in various ways, believing that they were thereby renouncing the world and subduing the lusts of the flesh. But as most of these have thus acquired a sorrowful life and had withdrawn from the life of charity, which life can be lived only in the midst of the world, they are incapable of being affiliated with angels, because the life of angels is a life of joy resulting from a state of blessedness, and consists in performing good deeds, which are works of charity. Moreover, those who have lived a life withdrawn from worldly employments are inflamed with the idea of their own merit, and are continually desiring heaven on that account, and thinking of heavenly joy as a reward, utterly ignorant of what heavenly joy is. When such are admitted into the company of angels and into their joy, which discards merit and consists in active labors and practical services, and in a blessedness resulting from the good thereby accomplished, they are astonished like one who has found out something quite foreign to his belief; and since they are not receptive of that joy

they go away and ally themselves with spirits of their own kind that have lived in the world a life like their own. [2] But those who have lived an outwardly holy life, constantly attending church and praying and afflicting their souls, and at the same time have thought constantly of themselves that they would be esteemed and honored for all this above others, and finally after death would be accounted saints-- such in the other life are not in heaven because they have done all this for the sake of themselves. And as they have defiled Divine truths by the self-love in which they have immersed them, some of them are so insane as to think themselves gods; and are consequently in hell among those like themselves. Some are cunning and deceitful, and are in the hells of the deceitful. These are such as by means of cunning arts and devices have maintained such pious conduct as induced the common people to believe that they possessed a Divine sanctity. [3] Of this character are many of the Roman Catholic saints. I have been permitted to talk with some of them, and their life was then plainly disclosed, such as it had been in the world and as it was afterwards. All this has been said to make known that the life that leads to heaven is not a life withdrawn from the world, but a life in the world; and that a life of piety separated from a life of charity, which is possible only in the world, does not lead to heaven; but a life of charity does; and a life of charity consists in acting honestly and justly in every employment, in every business, and in every work, from an interior, that is, from a heavenly, motive; and this motive is in that life whenever man acts honestly and justly because doing so is in accord with the Divine laws. Such a life is not difficult. But a life of piety separate from a life of charity is difficult; and as much as such a life is believed to lead towards heaven so much it leads away from heaven. {1} {Footnote 1} A life of piety separated from a life of charity is of no avail, but united with charity it is profitable for all things (n. 8252, 8253). Charity to the neighbor consists in doing what is good, just, and right in every work and in every employment (n. 8120-8122). Charity to the neighbor takes in all things and each thing that a man thinks, wills, and does (n.

8124). A life of charity is a life in accordance with the Lord's commandments (n. 3249). Living in accordance with the Lord's commandments is loving the Lord (n. 10143, 10153, 10310, 10578, 10645). Genuine charity claims no merit, because it is from interior affection and consequent delight (n. 2371, 2380, 2400, 3816, 3887, 6388-6393). Man continues to be after death such as was his life of charity in the world (n. 8256).

Heavenly blessedness flows in from the Lord into a life of charity (n. 2363). Mere thinking admits no one into heaven; it must be accompanied by willing and doing good (n. 2401, 3459).

Unless doing good is joined with willing good and thinking good there is no salvation nor any conjunction of the internal man with the external (n. 3987).

#### 536. LVI. THE LORD RULES THE HELLS.

Above, in treating of heaven it has been everywhere shown (especially in n. 2-6) that the God of heaven is the Lord, thus that the whole government of the heavens is the Lord's government. And as the relation of heaven to hell and of hell to heaven is like the relation between two opposites which mutually act contrary to each other, and from the action and re-action of which an equilibrium results, which gives permanence to all things of their action and reaction, so in order that all things and each thing may be kept in equilibrium it is necessary that He who rules the one should rule the other; for unless the same Lord restrained the uprisings from the hells and checked insanities there the equilibrium would perish and everything with it.

537. But something about that equilibrium shall first be told. It is acknowledged that when two things mutually act against each other, and as much as one reacts and resists the other acts and impels, since there is equal power on either side, neither has any effect, and both can then be acted upon freely by a third. For when the force of the two is neutralized by equal opposition the force of a third has full effect, and acts as easily as if there were no opposition. [2] Such is the equilibrium between heaven and hell. Yet it is not an equilibrium like that between two bodily combatants whose strength is equal; but it is a spiritual equilibrium, that is, an equilibrium of falsity against truth and of evil against good. From hell falsity from evil continually exhales, and from heaven truth from good. It is this spiritual equilibrium that causes man to think and will in freedom; for whatever a man thinks and wills has reference either to evil and falsity therefrom or to good and truth therefrom. [3] Therefore when he is in that equilibrium he is in freedom either to admit or accept evil and its falsity from hell or to admit or accept good and its truth from heaven. Every man is held in this equilibrium by the Lord, because the Lord rules both heaven and hell. But why man is held in this freedom by such an equilibrium, and why evil and falsity are not taken away from him and good and truth implanted in him by Divine power will be told hereafter in its own chapter.

538. A perception of the sphere of falsity from evil that flows forth from hell has often been granted me. It was like a perpetual effort to destroy all that is good and true, combined with anger and a kind of fury at not being able to do so, especially an effort to annihilate and destroy the Divine of the Lord, and this because all good and truth are from Him. But out of heaven a sphere of truth from good was perceived, whereby the fury of the effort ascending from hell was restrained. The result of this was an equilibrium. This sphere from heaven was perceived to come 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 of truth is from himself, but all is from the Lord.

539. In the spiritual world truth from good is the source of all power, and falsity from evil has no power whatever. This is because the Divine Itself in heaven is Divine good and Divine truth, and all power belongs to the Divine. Falsity from evil is powerless because truth from good is the source of all power, and in falsity from evil there is nothing of truth from good. Consequently in heaven there is all power, and none in hell; for everyone in heaven is in truths from good, and everyone in hell is in falsities from evil. For no one is admitted into heaven until he is in truths from good, neither is any one cast down into hell until he is in falsities from evil, (That this is so can be seen in the chapters treating of the first, second, and third states of man after death, n. 491-520; and that all power belongs to truth from good can be seen in the chapter on the power of angels in heaven, n. 228-233.)

540. Such, then, is the equilibrium between heaven and hell. Those who are in the world of spirits are in that equilibrium, for the world of spirits is midway between heaven and hell. From the same source all men in the world are kept in a like equilibrium, since men in the world are ruled by the Lord by means of spirits in the world of spirits, as will be shown hereafter in its own chapter. No such equilibrium would be possible unless the Lord ruled both heaven and hell and regulated both sides. Otherwise falsities from evil would preponderate, and would affect the simple good who are in the outmosts regions of heaven, and who can be more easily perverted than the angels themselves; and thereby equilibrium would perish, and with it freedom in men.

541. Hell, like heaven, is divided into societies, and into as many societies as there are in heaven; for every society in heaven has a society opposite to it in hell, and this for the sake of equilibrium. But evils and falsities therefrom are what distinguish the societies in hell, as goods and truths therefrom are what distinguish the societies in heaven. That for every good there is an opposite evil, and for every truth an opposite falsity may be known from this, that nothing can exist without relation to its opposite, and what anything is in kind and degree can be known from its opposite, and from this all perception and sensation is derived. For this reason the Lord continually provides that every society in heaven shall have an opposite in some society of hell, and that there shall be an equilibrium between the two.

542. As hell is divided into the same number of societies as heaven, there are as many hells as there are societies of heaven; for as each society of heaven is a heaven in smaller form (see above, n. 51-58), so each society in hell is a hell in smaller form. As in general there are three heavens, so in general there are three hells, a lowest, which is opposite to the inmost or third heaven, a middle, which is opposite to the middle or second heaven, and a higher, which is opposite to the outmost or first heaven.

543. How the hells are ruled by the Lord shall be briefly explained. In general the hells are ruled by a general outflow from the heavens of Divine good and Divine truth whereby the general endeavor flowing forth from the hells is checked and restrained; also by a particular outflow from each heaven and from each society of heaven. The hells are ruled in particular by means of the angels, to whom it is granted to look into the hells and to restrain insanities and disturbances there; and sometimes angels are sent to them who moderate these insanities and disturbances by their presence. But in general all in the hells are ruled by means of their fears. Some are ruled by fears implanted in the world and still inherent in them; but as these fears are not sufficient, and gradually subside, they are ruled by fears of punishments; and it is especially by these that they are deterred from doing evil. The punishments in hell are manifold, lighter or more severe in accordance with the evils. For the most part the more wicked, who excel in cunning and in artifices, and who are able to hold the rest in subjection and servitude by means of punishments and consequent terror, are set over them; but these governors dare not pass beyond the limits prescribed to them. It must be understood that the sole means of restraining the violence and fury of those who are in the hells is the fear of punishment. There is no other way.

544. It has been believed heretofore in the world that there is one devil that presides over the hells; that he was created an angel of light; but having become rebellious he was cast down with his crew into hell. This belief has prevailed because the Devil and Satan, and also Lucifer, are mentioned by name in the Word, and the Word in those places has been understood according to the sense of the letter. But by "the devil" and "Satan" there hell is meant, "devil" meaning the hell that is behind, where the worst dwell, who are called evil genii; and "Satan" the hell that is in front, where the less wicked dwell, who are called evil spirits; and "Lucifer" those that belong to Babel, or Babylon, who would extend their dominion even into heaven. That there is no one devil to whom the hells are subject is evident also from this, that all who are in the hells, like all who are in the heavens, are from the human race (see n. 311-317); and that those who have gone there from the beginning of creation to this time amount to myriads of myriads, and everyone of them is a devil in accord with his opposition to the Divine while he lived in the world (see above, n. 311, 312).

545. LVII. THE LORD CASTS NO ONE INTO HELL; THE SPIRIT CASTS HIMSELF DOWN. An opinion has prevailed with some that God turns away His face from man, casts man away from Himself, and casts him into hell, and is angry with him on account of his evil; and some believe also that God punishes man and does evil to him. In this opinion they establish themselves by the sense of the letter of the Word, where such things are declared, not knowing that the spiritual sense of the Word, by which the sense of the letter is made clear, is wholly different; and consequently that the genuine doctrine of the church, which is from the spiritual sense of the Word, teaches otherwise, namely, that God never turns away His face from man, and never casts man away from Himself, that He casts no one into hell and is angry with no one.<sup>{1}</sup> Everyone, moreover, whose mind is enlightened perceives this to be true when he reads the Word, from the simple truth that God is good itself, love itself, and mercy itself; and that good itself cannot do evil to any one, and love itself and mercy itself can not cast man away from itself, because this is contrary to the very essence of mercy and love, thus contrary to the Divine Itself. Therefore those who think from an enlightened mind clearly perceive, when they read the Word, that God never turns Himself away from man; and as He never turns Himself away from him He deals with him from goodness, love, and mercy, that is, wills good to him, loves him, and is merciful to him. And from this they see that the sense of the letter of the Word, in which such things are declared, has stored up within itself a spiritual sense, and that these expressions that are used in the sense of the letter in accommodation to man's apprehension and according to his first and general ideas are to be explained in accordance with the spiritual sense.

{Footnote 1} In the Word anger and wrath are attributed to the Lord, but they are in man, and it is so expressed because such is the appearance to man when he is punished and damned (n.

798, 5798, 6997, 8284, 8483, 8875, 9306, 10431). Evil also is attributed to the Lord, although nothing but good is from Him (n. 2447, 6071, 6991, 6997, 7533, 7632, 7679, 7926, 8227, 8228, 8632, 9306). Why it is so expressed in the Word (n. 6071, 6991, 6997, 7632, 7643, 7679, 7710, 7926, 8282, 9010, 9128). The Lord is pure mercy and clemency (n. 6997, 8875).

546. Those who are enlightened see further that good and evil are two opposites, and are therefore opposed as heaven and hell are, and that all good is from heaven and all evil from hell; and as it is the Divine of the Lord that makes heaven (n. 7-12), nothing but good flows into man from the Lord, and nothing but evil from hell; thus the Lord is continually withdrawing man from evil and leading him to good, while hell is continually leading man into evil. Unless man were between these two, he could have no thought nor any will, still less any freedom or any choice; for all these man has by virtue of the equilibrium between good and evil; consequently if the Lord should turn Himself away, leaving man to evil alone, man would cease to be man. All this shows that the Lord flows into every man with good, into the evil man as well as the good; but with the difference that the Lord is continually withdrawing the evil man from evil and is continually leading the good man to good; and this difference lies in the man himself, because he is the recipient.

547. From this it is clear that it is from hell that man does evil, and from the Lord that he does good. But man believes that whatever he does he does from himself, and in consequence of this the evil that he does sticks to him as his own; and for this reason man is the cause of his own evil, and in no way the Lord. Evil in man is hell in him, for it is the same thing whether you say evil or hell. And since man is the cause of his own evil he is led into hell, not by the Lord but by himself.

For so far is the Lord from leading man into hell that it is He who delivers man from hell, and this He does so far as man does not will and love to be in his own evil. All of man's will and love continues with him after death (n. 470-484). He who wills and loves evil in the world wills and loves the same evil in the other life, but he no longer suffers himself to be withdrawn from it. If, therefore, a man is in evil he is tied to hell, and in respect to his spirit is actually there, and after death desires nothing so much as to be where his evil is; consequently it is man who casts himself into hell after death, and not the Lord.

548. How this comes about shall also be explained. When man enters the other life he is received first by angels, who perform for him all good offices, and talk with him about the Lord, heaven, and the angelic life, and instruct him in things that are true and good. But if the man, now a spirit, be one who knew about these things in the world, but in heart denied or despised them, after some conversation he desires and seeks to get away from these angels. As soon as the angels perceive this they leave him. After some interaction with others he at length unites himself with those who are in evil like his own (see above, n. 445-452). When this takes place he turns himself away from the Lord and turns his face towards the hell to which he had been joined in the world, in which those abide who are in a like love of evil. All this makes clear that the Lord draws every spirit to Himself by means of angels and by means of influx from heaven; but those spirits that are in evil completely resist, and as it were tear themselves away from the Lord, and are drawn by their own evil, thus by hell, as if by a rope. And as they are so drawn, and by reason of their love of evil are eager to follow, it is evident that they themselves cast themselves into hell by their own free choice. Men in the world because of their idea of hell are unable to believe that this is so. In fact, in the other life before the eyes of those who are outside of hell it does not so appear; but only so to those who cast themselves into hell, for such enter of their own accord. Those who enter from a burning love of evil appear to be cast headlong, with the head downwards and the feet upwards. It is because of this appearance that they seem to be cast into hell by Divine power. (But about this more will be said below, n. 574.) From all this it can be seen that the Lord casts no one into hell, but everyone casts himself into hell, both while he is living in the world and also after death when he comes among spirits.

549. The Lord from His Divine Essence, which is goodness, love, and mercy, is unable to deal in the same way with every man, because evils and their falsities prevent, and not only quench His Divine influx but even reject it. Evils and their falsities are like black clouds which interpose between the sun and the eye, and take away the sunshine and the serenity of its light; although the unceasing endeavor of the sun to dissipate the opposing clouds continues, for it is operating behind them; and in the meantime transmits something of obscure light into the eye of man by various roundabout ways. It is the same in the spiritual world. The sun there is the Lord and the

Divine love (n. 116-140); and the light there is the Divine truth (n. 126-140); black clouds there are falsities from evil; the eye there is the understanding. So far as any one in that world is in falsities from evil he is encompassed by such a cloud, which is black and dense according to the degree of his evil. From this comparison it can be seen that the Lord is unceasingly present with everyone, but that He is received variously.

550. Evil spirits are severely punished in the world of spirits in order that by means of punishments they may be deterred from doing evil. This also appears to be from the Lord; and yet nothing of

punishment there is from the Lord, but is from the evil itself; since evil is so joined with its own punishment that the two cannot be separated. For the infernal crew desire and love nothing so much as doing evil, especially inflicting punishments and torment upon others; and they maltreat and inflict punishments upon everyone who is not protected by the Lord. When, therefore, evil is done from an evil heart, because it thereby discards all protection from the Lord, infernal spirits rush upon the one who does the evil, and inflict punishment. This may be partly illustrated by evils and their punishments in the world, where the two are also joined. For laws in the world prescribe a penalty for every evil; therefore he that rushes into evil rushes also into the penalty of evil. The only difference is that in the world the evil may be concealed; but in the other life it cannot be concealed. All this makes clear that the Lord does evil to no one; and that it is the same as it is in the world, where it is not the king nor the judge nor the law that is the cause of punishment to the guilty, because these are not the cause of the evil in the evil doer.

551. LVIII. ALL WHO ARE IN THE HELLS ARE IN EVILS AND IN FALSITIES THEREFROM DERIVED FROM THE LOVES OF SELF AND OF THE WORLD.

All who are in the hells are in evils and in falsities therefrom, and no one there is in evils and at the same time in truths. In the world evil men for the most part have some knowledge of spiritual truths, which are the truths of the church, having been taught them from childhood and later by preaching and by reading the Word; and afterwards they have talked about them. Some have even led others to believe that they are Christians at heart because of their knowing how to talk with pretended affection in harmony with the truth, also how to act uprightly as if from spiritual faith. But those of this class whose interior thoughts have been hostile to these truths, and who have refrained from doing the evils that were in harmony with their thoughts only because of the civil laws, or with a view to reputation, honors, and gain, are all of them evil in heart, and are in truths and goods not in respect to their spirit but only in respect to their body; and consequently, when their externals are taken away from them in the other life, and their internals which pertain to their spirit are revealed, they are wholly in evils and falsities, and not at all in truths and goods; and it is thus made clear that truths and goods resided only in their memory merely as things known about, and that they brought them forth therefrom when talking, putting on a semblance of good seemingly from spiritual love and faith. When such are let into their internals and thus into their evils they are no longer able to speak what is true, but only what is false; since they speak from evils; for to speak what is true from evils is then impossible, since the spirit is nothing but his own evil, and from evil what is false goes forth. Every evil spirit is reduced to this state before he is cast into hell (see above, n. 499-512). This is called being vastated in respect to truths and goods.{1} Vastation is simply being let into one's internals, that is, into what is the spirit's own, or into the spirit itself (see above, n. 425).

{Footnote 1} Before the evil are cast down into hell they are devastated of truths and goods, and when these have been taken away they are of themselves carried into hell (n. 6977, 7039, 7795, 8210, 8232, 9330). The Lord does not devastate them, but they devastate themselves (n. 7643, 7926). Every evil has in it what is false; therefore those who are in evil are also in falsity, although some do not know it (n. 7577, 8094). Those who are in evil must needs think what is false when they think from themselves (n. 7437). All who are in hell speak falsities from hell (n. 1695, 7351, 7352, 7357, 7392, 7689).

552. When man after death comes into this state he is no longer a man-spirit, as he was in his first state (of which above, n. 491-498), but is truly a spirit; for he is truly a spirit who has a face and body that correspond to his internals which pertain to his mind, that is, has an external form that is a type or effigy of his internals. A spirit is such after he has passed through the first and second states spoken of above; consequently when he is looked upon his character is at once known, not only from his face and from his body, but also from his speech and movements; and as he is then in himself he can be nowhere else than where his like are. [2] For in the spiritual world there is a complete sharing of affections and their thoughts, and in consequence a spirit is conveyed to his like as if of himself, since it is done from his affection and its delight. In fact, he turns himself in that direction; for thus he inhales his own life or draws his breath freely, which he cannot do when he turns another way. It must be understood that this sharing with others in the spiritual world is effected in accordance with the turning of the face, and that each one has constantly before his face those who are in a love like his own, and this in every turning of the body (see above, n. 151) [3] In consequence of this all infernal spirits turn themselves away from the Lord toward the densely dark body and the dark body that are there in place of the sun and moon of this world, while all the angels of heaven turn themselves to the Lord as the sun of heaven and as the moon of heaven (see above, n. 123, 143, 144, 151). From all this it is clear that all who are in the hells are in evils and in falsities therefrom; also that they are turned to their own loves.

553. All spirits in the hells, when seen in any light of heaven, appear in the form of their evil; for everyone there is an image of his evil, since his interiors and his exteriors act as a one, the interiors making themselves visible in the exteriors, which are the face, body, speech and movements; thus the character of the spirit is known as soon as he is seen. In general evil spirits are forms of contempt of others and of menaces against those who do not pay them respect; they are forms of hatreds of various kinds, also of various kinds of revenge. Fierceness and cruelty from their interiors show through these forms. But when they are commended, venerated, and worshiped by others their faces are restrained and take on an expression of gladness from delight. [2] It is impossible to describe in a few words how all these forms appear, for no one is like another, although there is a general likeness among those who are in the same evil, and thus in the same infernal society, from which, as from a plane of derivation, the faces of all are seen to have a certain resemblance. In general their faces are hideous, and void of life like those of corpses; the faces of some are black, others fiery like torches, others disfigured with pimples, warts, and ulcers; some seem to have no face, but in its stead something hairy or bony; and with some only the teeth are seen; their bodies also are monstrous; and their speech is like the speech of anger or of hatred or of revenge; for what everyone speaks is from his falsity, while his tone is from his evil. In a word, they are all images of their own hell. [3] I have not been permitted to see what the form of hell itself in general is; I have only been told that as the entire heaven in one complex reflects a single man (n. 59-67), so the entire hell in one complex reflects a single devil, and might be exhibited in an image of a single devil (see above, n. 544). But the forms of particular hells or infernal societies I have often been permitted to see; for at their entrances, which are called the gates of hell, a monster commonly appears that represents in a general way the form of those within. The fierce passions of those who dwell there are represented at the same time in horrible and hideous ways that I forbear to describe. [4] But it must be understood that this is the way infernal spirits appear in the light of heaven, while among themselves they appear as men. This is of the Lord's mercy, that they may not appear as loathsome to one another as they appear

before the angels. But this appearance is a fallacy, for as soon as any ray of light from heaven is let in, their human forms appear changed into monstrous forms, such as they are in themselves (as has been described above). For in the light of heaven everything appears as it is in itself. For this reason they shun the light of heaven and cast themselves down into their own light, which is like that from lighted coals, and in some cases like that from burning sulphur; but this light also is turned into mere thick darkness when any light from heaven flows in upon it. This is why the hells are said to be in thick darkness and in darkness; and why "thick darkness" and "darkness" signify falsities derived from evil, such as are in hell.

554. From an inspection of these monstrous forms of spirits in the hells (which, as I have said, are all forms of contempt of others and of menaces against those who do not pay them honor and respect, also forms of hatred and revenge against those who do not favor them), it became evident that in general they were all forms of the love of self and the love of the world; and that the evils of which these are the specific forms have their origin in these two loves. Moreover, I have been told from heaven, and it has been proved to me by much experience, that these two loves, the love of self and the love of the world, rule in the hells and constitute the hells as love to the Lord and love towards the neighbor rule in the heavens and constitute the heavens; also that the two loves that are the loves of hell and the two loves that are the loves of heaven are diametrically opposite to each other.

555. At first I wondered how it is that love of self and love of the world could be so diabolical, and how those who are in these loves could be such monsters in appearance; for in the world not much thought is given to love of self, but only to that elated state of mind in external matters which is called haughtiness, and that alone, being so apparent to the sight, is regarded as love of self. Furthermore, love of self, when it is not so displayed, is believed in the world to be the very fire of life by which man is stimulated to seek employment and to perform uses, and if he found no honor or glory in these his mind would grow torpid. It is asked, Who has ever done any worthy, useful, and distinguished deed except for the sake of being praised and honored by others, or regarded with esteem and honor by others? And can this be from any other source than the fire of love for glory and honor, consequently for self. For this reason, it is unknown in the world that love of self, regarded in itself, is the love that rules in hell and constitutes hell in man. This being so I will first describe what the love of self is, and then will show that all evils and their falsities spring from that love as their fountain.

556. The love of self is wishing well to oneself alone, and to others only for the sake of self, even to the church, one's country, or any human society. It consists also in doing good to all these solely for the sake of one's own reputation, honor, and glory; and unless these are seen in the uses he performs in behalf of others he says in his heart, How does it concern me? Why should I do this? What shall I get from it? and therefore he does not do it. Evidently then, he who is in the love of self does not love the church or his country or society, nor any use, but himself alone. His delight is solely the delight of the love of self; and as the delight that comes forth from his love is what constitutes the life of man, his life is a life of self; and a life of self is a life from what is man's own, and what is man's own, regarded in itself, is nothing but evil. He who loves himself loves also those who belong to him, that is, in particular, his children and grandchildren, and in general, all who are at one with him, whom he calls his. To love these is to love himself, for he regards them as it were in himself, and himself in them. Among those whom he calls his are also all who

commend, honor, and pay their court to him.

557. What love of self is can be seen by comparing it with heavenly love. Heavenly love consists in loving uses for the sake of uses, or goods for the sake of goods, which are done by man in behalf of the church, his country, human society, and a fellow-citizen; for this is loving God and loving the neighbor, since all uses and all goods are from God, and are the neighbor who is to be loved. But he who loves these for the sake of himself loves them merely as servants, because they are serviceable to him; consequently it is the will of one who is in self-love that the church, his country, human societies, and his fellow citizens, should serve him, and not he them, for he places himself above them and places them beneath himself. Therefore so far as any one is in love of self he separates himself from heaven, because he separates himself from heavenly love.

558. [a.] Furthermore, so far as any one is in heavenly love, which consists in loving uses and goods and being moved by delight of heart when doing them for the sake of the church, country, human society, and ones fellow-citizens, he is so far led by the Lord, because that love is the love in which the Lord is, and which is from Him. But so far as any one is in the love of self, which consists in performing uses and goods for the sake of himself, so far he is led by himself; and so far as any one is led by himself he is not led by the Lord. And from this it also follows that so far as any one loves himself he separates himself from the Divine, thus also from heaven. To be led by one's self is to be led by what is one's own; and what is man's own is nothing but evil; for man's inherited evil consists in loving self more than God, and the world more than heaven.<sup>{1}</sup> Whenever man looks to himself in the good that he does he is let into what is his own, that is, into his inherited evils for he then looks from good to himself and from himself to good, and therefore he presents an image of himself in his good, and not an image of the Divine. That this is so has also been proved to me by experience. There are evil spirits whose dwelling places are in the middle quarter between the north and the west, beneath the heavens, who are skilled in the art of leading well-disposed spirits into their nature [proprium] and thus into evils of various kinds. This they do by leading them into thoughts about themselves, either openly by praises and honors, or secretly by directing their affections to themselves; and so far as this is done they turn the faces of the well-disposed spirits away from heaven, and to the same extent they obscure their understanding and call forth evils from what is their own.

{Footnote 1} Man's own, which he derives by inheritance 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, 10731). Man's own is loving self more than God, and the world more than heaven, and making nothing of one's neighbor in comparison with oneself, except for the sake of self, that is one's own self; thus it consists in love of self and of the world (n. 694, 731, 4317, 5660). All evils flow from the love of self and the love of the world when these predominate (n. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7488, 7489, 8318, 9335, 9348, 10038, 10742). These evils are contempt of others, enmity, hatred, revenge, cruelty, deceit (n. 6667, 7370, 7374, 9348, 10038, 10742). From these evils all falsity flows (n. 1047, 10283, 10284, 10286).

558. [b.] That the love of self is the opposite of love to the neighbor can be seen from the origin and essence of both. The love of the neighbor of one who is in the love of self begins with oneself, for he claims that everyone is neighbor to himself; and it goes forth from him as its center to all who make one with him, diminishing in accordance with the degree of their conjunction with him by

love. All outside of this circle are regarded as of no account; and those who are opposed to those in the circle and to their evils are accounted as enemies, whatever their character may be, however wise, upright, honest, or just. But spiritual love to the neighbor begins with the Lord, and goes forth from Him as its center to all who are conjoined to Him by love and faith, going forth in accordance with the quality of their love and faith.<sup>{1}</sup> Evidently, then, the love of the neighbor that has its beginning in man is the opposite of the love to the neighbor that has its beginning in the Lord; and the former proceeds from evil because it proceeds from what is man's own, while the latter proceeds from good because it proceeds from the Lord, who is good itself. Evidently, also, the love of the neighbor that proceeds from man and from what is his own is corporeal, while the love to the neighbor that proceeds from the Lord is heavenly. In a word, in the man in whom love of self prevails that love constitutes the head, and heavenly love constitutes the feet. On that love he stands; and if it does not serve him he tramples it under foot. This is the cause of the appearance that those who are cast down into hell fall with the head downward towards hell, and with the feet upwards towards heaven (see above, n. 548).

{Footnote 1} Those who do not know what it is to love the neighbor imagine every man to be a neighbor, and that good is to be done to everyone who is in need of help (n. 6704). They also believe that everyone is neighbor to himself, and thus that love to the neighbor begins with self (n. 6933). Those who love themselves above all things, that is, with whom self-love prevails, also make love to the neighbor to begin with themselves (n. 6710). In what manner everyone is neighbor to himself, explained (n. 6933-6938). But those who are Christians and who love God above all things make love to the neighbor to begin with the Lord, because He is to be loved above all things (n. 6706, 6711, 6819, 6824). The distinctions of neighbor are as many as the distinctions of good from the Lord, and there should be distinction in doing good to everyone in accordance with the quality of his state, and this is a matter of Christian prudence (n. 6707, 6709, 6711, 6818). These distinctions are innumerable, and for this reason the ancients, who knew what is meant by the neighbor, reduced the exercises of charity into classes, which they denoted by suitable names, and from this knew in what respect everyone was a neighbor, and in what manner good was to be done to everyone with prudence (n. 2417, 6628, 6705, 7259-7262). The doctrine in the ancient churches was the doctrine of charity towards the neighbor, and from this they had wisdom (n. 2417, 2385, 3419, 3420, 4844,

6628).

559. Again, love of self is such that so far as the reins are given it, that is, so far as external bonds are removed, which are fears of the law and its penalties, and of the loss of reputation, honor, gain, employment, and life, so far it rushes on until it finally longs to rule not only over the entire world but also over the entire heaven, and over the Divine Himself, knowing no limit or end. This propensity lurks hidden in everyone who is in love of self, although it is not manifest to the world, where it is held in check by such bonds as have been mentioned. Everyone can see examples of this in potentates and kings who are subject to no such restraints and bonds, but rush on and subjugate provinces and kingdoms so far as they are successful, and aspire to power and glory without limit; and still more strikingly in the Babylon of this day, which has extended its dominion into heaven, and has transferred to itself all the Divine power of the Lord, and continually lusts for more. That such men, when they have entered after death the other life, are directly opposed to the Divine and to heaven, and are on the side of hell, can be seen in the little work on The Last

## Judgment and the Destruction of Babylon.

560. Picture to yourself a society of such persons, all of whom love themselves alone and love others only so far as they make one with themselves, and you will see that their love is precisely like the love of thieves for each other, who embrace and call one another friends so long as they are acting together; but when they cease to act together and discard their subordination to one another, they rise up against and murder one another. When the interiors or the minds of such are explored they will be seen to be full of bitter hatred one against another, and at heart will laugh at all justice and honesty, and likewise at the Divine, which they reject as of no account. This is still more evident in the societies of such in the hells treated of below.

561. The interiors pertaining to the thoughts and affections of those who love themselves above all things are turned towards themselves and the world, and thus are turned away from the Lord and from heaven; and consequently they are obsessed with evils of every kind, and the Divine cannot flow in; for if it does flow in it is instantly submerged in thoughts of self, and is defiled, and is also mingled with the evils that flow from what is their own. This is why all such in the other life look backwards away from the Lord, and towards the densely dark body that is there in the place of the sun of the world, and is diametrically opposite to the sun of heaven, which is the Lord (see above, n. 123). "Thick darkness" signifies evil, and the "sun of the world" the love of self.<sup>{1}</sup> {Footnote 1} "The sun of the world" signifies the love of self (n. 2441). In this sense "to worship the sun" signifies to worship those things that are antagonistic to heavenly love and to the Lord (n. 2441, 10584). "The sun's growing hot" means an increasing lust of evil (n. 8487).

562. The evils of those who are in the love of self are, in general, contempt of others, envy, enmity against all who do not favor them, and consequent hostility, hatred of various kinds, revenge, cunning, deceit, unmercifulness, and cruelty; and in respect to religious matters there is not merely a contempt for the Divine and for Divine things, which are the truths and goods of the church, but also hostility to them. When man becomes a spirit this hostility is turned into hatred; and then he not only cannot endure to hear these truths and goods mentioned, he even burns with hatred against all who acknowledge and worship the Divine. I once talked with a certain spirit who in the world had been a man in authority, and had loved self to an unusual degree; and when he simply heard some one mention the Divine, and especially when he heard him mention the Lord, he was so excited by hatred arising from anger as to burn with the desire to kill; and when the reins of his love were loosened he wished to be the devil himself, that from his love of self he might continually infest heaven. This is the desire also of some of the Papist religion when they perceive in the other life that the Lord has all power and they have none.

563. Certain spirits were seen by me in the western quarter towards the south, who said that they had been in positions of great dignity in the world, and that they deserved to be more highly esteemed than others and to rule over others. Their interior character was explored by angels, and it was found that in their offices in the world they had not looked to uses but to themselves, and thus that they had set themselves before uses. But as they were very eager and importunate to be set over others they were allowed to associate with those who were consulting about matters of great importance; but it was perceived that they were unable to give any thought to the business under discussion, or to see matters as they are in themselves, or to speak with reference to the use of the thing, but were able to speak only with reference to self, and that they wished to act

from what is pleasing on the ground of favor. They were therefore dismissed from that duty, and left to seek employment for themselves elsewhere. Therefore they went further into the western quarter, where they were received here and there, but everywhere were told that they thought only of themselves, and of no business except with reference to self, and for this reason were stupid and like merely sensual corporeal spirits. On this account wheresoever they went they were sent away. Some time afterwards they were seen reduced to a destitute state and asking alms. Thus it was made clear that those who are in the love of self, however from the fire of that love they may seem to speak in the world wisely, speak merely from the memory, and not from any rational light. Therefore in the other life, when they are no longer permitted to bring forth the things of the natural memory, they are more stupid than others, and for the reason that they are separated from the Divine.

564. There are two kinds of dominion, one of love towards the neighbor and the other of love of self. These two dominions in their essence are direct opposites. One who rules from love towards the neighbor wills good to all, and loves nothing so much as uses, that is, serving others; which is willing good to others and performing uses, either to the church, or to the country, or to society, or to a fellow citizen. This is his love and the delight of his heart. Moreover, so far as he is exalted to dignities above others he rejoices, not for the sake of the dignities but for the sake of the uses he is then able to perform in greater abundance and of a higher order. Such dominion exists in the heavens. [2] But one who rules from the love of self wills good to no one except himself; the uses he performs are for the sake of his own honor and glory, which to him are the only uses; his end in serving others is that he may himself be served, honored, and permitted to rule; he seeks dignities not for the sake of the good offices he may render to his country and the church, but that he may gain eminence and glory and thereby the delight of his heart. [3] Moreover this love of dominion continues with everyone after his life in the world. Those that have ruled from love towards the neighbor are entrusted with authority in the heavens; but then it is not they who rule, but the uses which they love; and when uses rule the Lord rules. But those who have ruled while in the world are in hell, and are there vile slaves. I have seen those who had power in the world, but who exercised dominion from love of self, cast out among the most vile, and some among those who are in excrementitious places.

565. But in respect to the love of the world: it is a love opposed to heavenly love in a less degree than love of self, because the evils hidden within it are lesser evils. The love of the world consists in one's desiring to secure to himself, by any kind of artifice, the wealth of others, and in setting his heart upon riches, and permitting the world to draw him and lead him away from spiritual love, which is love towards the neighbor, and thus from heaven and from the Divine. But this love is manifold. There is a love of wealth for the sake of being exalted to honors, when these alone are loved. There is a love of honors and dignities with a view to the increase of wealth. There is a love of wealth for the sake of various uses that give delight in the world. There is a love of wealth merely for the sake of wealth, which is a miserly love; and so on. The end for the sake of which wealth is sought is called its use; and it is the end or use that gives to love its quality; for the love is such as is the end in view, and all other things merely serve it as means.

566. LVIV. WHAT HELL FIRE IS AND WHAT THE GNASHING OF TEETH IS.

What eternal fire is, and what the gnashing of teeth is, which are mentioned in the Word in reference to those who are in hell, scarcely any one as yet has known, because the contents of the Word have been thought about only in a material way, and nothing has been known about its spiritual sense. So fire has been understood by some to mean material fire, by others to mean torment in general, by others remorse of conscience, and others have held that it is mentioned merely to excite terror in the wicked. Likewise some have supposed the gnashing of teeth to mean actual gnashing, and some only a horror, such as is excited when such a collision of teeth is heard. But any one who is acquainted with the spiritual meaning of the Word may know what eternal fire is, and what the gnashing of teeth is; for every expression and every meaning of the expressions in the Word contains a spiritual meaning, since the Word in its bosom is spiritual; and what is spiritual can be set before man only in natural forms of expression, because man is in the natural world and thinks from the things of that world. Therefore it shall now be told what is meant by "eternal fire" and "the gnashing of teeth" into which the spirits of evil men enter after death, or which their spirits, then in the spiritual world, endure.

567. There are two origins of heat, one the sun of heaven which is the Lord, and the other the sun of the world. The heat that is from the sun of heaven, that is, the Lord, is spiritual heat; and this in its essence is love (see above, n. 126-140); but the heat from the sun of the world is natural heat, and this in its essence is not love, but serves spiritual heat or love as a receptacle. Evidently love in its essence is heat, since it is love, in accord with its degree and quality, that gives heat to the mind, and thence to the body; and this man experiences as well in the winter as in the summer. The heating of the blood is from the same source. That the natural heat that springs from the sun of the world serves spiritual heat as a receptacle is evident from the heat of the body, which is excited by the heat of its spirit, and is a kind of substitute for that heat in the body. It is especially evident from the spring and summer heat in animals of every kind which then annually renew their loves. [2] It is not the natural heat that produces this effect, but it disposes their bodies to receive the heat that flows into them from the spiritual world; for the spiritual world flows into the natural as cause into effect. Whoever believes that natural heat produces these loves is much deceived, for influx is from the spiritual world into the natural world, and not from the natural world into the spiritual; and as all love belongs to the life itself it is spiritual. [3] Again, he who believes that any thing comes forth in the natural world without influx from the spiritual world is deceived, for what is natural comes forth and continues to exist only from what is spiritual. Furthermore, the subjects of the vegetable kingdom derive their germinations from influx out of the spiritual world. The natural heat of spring time and summer merely disposes the seeds into their natural forms by expanding and opening them so that influx from the spiritual world can there act as a cause. These things are mentioned to make clear that there are two kinds of heat, spiritual heat and natural heat; and that spiritual heat is from the sun of heaven and natural heat from the sun of the world, and that influx and consequent cooperation produce the effects that appear before the eyes in the world.{1}

{Footnote 1} There is an influx from the spiritual world into the natural world (n. 6053-6058, 6189-6215, 6307-6327, 6466-6495, 6598-6626). There is also an influx into the lives of animals (n. 5850). And into the subjects of the vegetable kingdom (n. 3648). This influx is a continual endeavor to act in accordance with the Divine order (n. 6211 at the end).

568. Spiritual heat in man is the heat of his life, because, as was said above, it is in its essence love. This heat is what is meant in the Word by "fire," love to the Lord and love towards the

neighbor by "heavenly fire," and love of self and love of the world by "infernial fire."

569. Infernial fire or love springs from a like origin as heavenly fire or love, namely, the sun of heaven, or the Lord; but it is made infernial by those who receive it. For all influx from the spiritual world varies in accordance with reception, that is, in accordance with the forms into which it flows, just as it is with the heat and light from the sun of the world. The heat from that sun flowing into shrubberies and beds of flowers produces vegetation, and draws forth grateful and sweet odors; but the same heat flowing into excrementitious and decaying substances produces putrefactions, and draws forth rank and disgusting stench. In like manner the light from the same sun produces in one subject beautiful and pleasing colors, in another unbeautiful and disagreeable colors. The same is true of the heat and light from the sun of heaven, which is love. When the heat, or love, from that sun flows into good, as it does in good men and angels, it makes their good fruitful; but when it flows into the evil it produces a contrary effect, for their evils either suffocate it or pervert it. In like manner when the light of heaven flows into the truths of good it imparts intelligence and wisdom; but when it flows into the falsities of evil it is turned into insanities and phantasies of various kinds. Thus in every instance the result is in accordance with reception.

570. As infernial fire is the love of self and of the world it is also every lust of these loves, since lust is love in its continuity, for what a man loves he continually lusts after. Infernial fire is also delight, since what a man loves and lusts after he perceives, when he obtains it, to be delightful. Man's delight of heart is from no other source. Infernial fire, therefore, is the lust and delight that spring from these two loves as their origins. The evils flowing from these loves are contempt of others, enmity, and hostility against those who do not favor them, envy, hatred, and revenge, and from these fierceness and cruelty; and in respect to the Divine they are denial and consequent contempt, derision, and detraction of the holy things of the church; and after death, when man becomes a spirit, these evils are changed to anger and hatred against these holy things (see above, n. 562). And as these evils breathe forth continually the destruction and murder of those whom they account as enemies, and against whom they burn with hatred and revenge, so it is the delight of their life to will to destroy and kill, and so far as they are unable to do this, to will to do mischief, to injure, and to exercise cruelty. [2] Such is the meaning of "fire" in the Word, where the evil and the hells are treated of, some passages from which I will here quote in the way of proof:

Everyone is a hypocrite and an evil doer, and every mouth speaketh folly. For wickedness burneth as the fire; it devoureth the briars and thorns, and kindleth in the thickets of the forests, and they roll upward in the rising of smoke; and the people is become like food for fire; no man spareth his brother (Isaiah 9:17-19).

I will show wonders in the heavens, and in the earth blood and fire, and pillars of smoke; the sun shall be turned into darkness (Joel 2:30-31). The land shall become burning pitch; it shall not be quenched night nor day; the smoke thereof shall go up forever (Isaiah 34:9-10).

Behold the day cometh burning as a furnace, and all the proud and every worker of wickedness shall be stubble; and the day that cometh shall set them on fire (Malachi 4:1).

Babylon is become a habitation of demons. They cried out as they saw the smoke of her burning. Her smoke goeth up unto the ages of the ages (Revelation 18:2; Revelation 18:18; Revelation 19:3).

He opened the pit of the abyss, and there went up a smoke out of the pit as the smoke of a great furnace; and the sun was darkened, and the air, by the smoke of the pit (Revelation 9:2).

Out of the mouth of the horses went forth fire and smoke and brimstone; by these was the third part of men killed, by the fire and by the smoke and by the brimstone (Apoc.

4:17, 18).

If any one adores the beast he shall drink of the wine of the wrath of God mixed with unmixed wine in the cup of His anger, and shall be tormented with fire and brimstone (Revelation 16:9-10). The fourth angel poured out his bowl upon the sun; and it was given unto it to scorch men with fire; therefore men were scorched with great heat (Revelation 16:8-9).

They were cast into a lake burning with fire and brimstone (Revelation 19:20; Revelation 20:14-15; Revelation 21:8).

Every tree that bringeth not forth good fruit shall be hewn down and cast into the fire (Matthew 3:10; Luke 3:9). The Son of man shall send His angels, and they shall gather out of His kingdom all things that cause stumbling and them that do iniquity, and shall cast them into a furnace of fire (Matthew 13:41-42; Matthew 13:50). The King shall say to them that are on the left hand, Depart from Me, ye cursed, into eternal fire, prepared for the devil and his angels (Matthew 25:41).

They shall be sent into everlasting fire, into the hell of fire, where their worm shall not die, and the fire shall not be quenched (Matthew 18:8-9; Mark 9:43-49). The rich man in hell said to Abraham that he was tormented in flame (Luke 16:24). In these and in many other passages "fire" means the lust pertaining to love of self and love of the world, and the "smoke" therefrom means falsity from evil.

571. As the lust of doing the evils that are from the love of self and of the world is meant by "infernal fire," and as such is the lust of all in the hells (as shown in the foregoing chapter) so when the hells are opened there is an appearance of fire with smoke, such as is seen in conflagrations, a dense fire from the hells where the love of self prevails, and a flaming fire from the hells where love of the world prevails. But when the hells are closed this fiery appearance is not seen, but in its place there is a kind of obscurity like a condensation of smoke; although the fire still rages within, as can be seen by the heat exhaling therefrom, which is like the heat from the burnt ruins after a fire, and in some places like the heat from a heated furnace, in others like the heat from a hot bath. When this heat flows into man it excites lusts in him, and in evil men hatred and revenge, and in the sick insanities. Such is the fire or such the heat that affects those who are in the above-mentioned loves, because in respect to their spirit they are attached to those hells, even while living in the body. But it must be understood that those who are in the hells are not in fire; the fire is an appearance; those there are conscious of no burning, but only of a warmth like that which they had felt when in the world. This appearance of fire is from correspondence, since love corresponds to fire, and all things seen in the spiritual world are seen in accordance with correspondences.

572. It must be noted that this infernal fire or heat is changed into intense cold when heat from heaven flows in; and those who are in it then shiver like those seized with chills and fever, and are inwardly distressed; and for the reason that they are in direct opposition to the Divine; and the heat

of heaven (which is Divine love) extinguishes the heat of hell (which is the love of self), and with it the fire of their life; and this is the cause of such cold and consequent shivering and distress. This is accompanied by thick darkness and by infatuation and mutual blindness therefrom. But this rarely happens, and only when outbreaks that have increased beyond measure need to be repressed.

573. Since infernal fire means every lust for doing evil that flows forth from the love of self, this fire means also such torment as exists in the hells. For the lust from that love is a lust for injuring others who do not honor, venerate and worship oneself; and in proportion to the anger thereby excited, and the hatred and revenge from that anger, is there a lust for venting one's rage upon them. When such lust is active in everyone in a society, and is restrained by no external bond, such as the fear of the law, and of the loss of reputation, honor, gain, and life, everyone from the impulse of his own evil rushes upon another; and so far as he prevails subjugates the rest and subjects them to his dominion, and vents his rage with delight upon those who do not submit themselves. This delight is so intimately united with the delight of bearing rule that they exist in the same measure, since the delight of doing harm is contained in all enmity, envy, hatred, and revenge, which as said above, are the evils of that love. All the hells are such societies, and in consequence everyone there bears hatred in his heart against others, and from hatred bursts forth into cruelty so far as he has power. These cruelties and their torments are also meant by infernal fire, since they are the effects of lusts.

574. It has been shown above (n. 548) that an evil spirit casts himself into hell of his own accord. It shall now be told in a few words how this comes about, when yet there are in hell such torments. From every hell there exhales a sphere of the lusts of those who are in it. Whenever this sphere is perceived by one who is in a like lust he is affected at heart and filled with delight, for lust and its delight make one, since whatever one lusts after is delightful to him; and because of this a spirit turns himself hellwards, and from delight of heart lusts to go thither, since he does not yet know that such torments exist there, although he who knows it still lusts to go there. For no one in the spiritual world can resist his lust, because his lust belongs to his love, and his love belongs to his will, and his will belongs to his nature, and everyone there acts from his nature. [2] When, therefore, a spirit of his own accord and from his freedom drifts towards his hell and enters it, he is received at first in a friendly manner, which makes him believe that he has come among friends. But this continues for a few hours only. In the meanwhile he is explored in respect to his astuteness and consequent ability; and when this has been done they begin to infest him, and this by various methods, and with gradually greater severity and vehemence. This is accomplished by introducing him more interiorly and deeply into hell; for the more interior and deeper the hell the more malignant are the spirits. After these infestations they begin to treat him cruelly by punishments, and this goes on until he is reduced to the condition of a slave. [3] But rebellious movements are continually springing up there, since everyone wishes to be greatest, and burns with hatred against the others; and in consequence new uprisings occur, and thus one scene is changed into another, and those who are made slaves are delivered that they may assist some new devil to subjugate others; and again those who refuse to submit and render implicit obedience are tormented in various ways; and so on continually. Such torments are the torments of hell, which are called hell fire.

575. Gnashing of teeth is the continual contention and combat of falsities with each other, consequently of those who are in falsities, joined with contempt of others, with enmity, mockery, ridicule, blaspheming; and these evils burst forth into lacerations of various kinds; since everyone fights for his own falsity and calls it truth. These contentions and combats are heard outside of these hells like the gnashings of teeth; and are also turned into gnashings of teeth when truths from heaven flow in among them. In these hells are all who have acknowledged nature and have denied the Divine. In the deeper of these hells are those that have confirmed themselves in such denials. As such are unable to receive any thing of light from heaven, and are thus unable to see any thing inwardly in themselves, they are for the most part corporeal sensual spirits, who believe nothing except what they see with their eyes and touch with their hands. Therefore all the fallacies of the senses are truths to them; and it is from these that they dispute. This is why their contentions are heard as gnashings of teeth; for in the spiritual world all falsities give a grating sound, and the teeth correspond to the outmost things in nature and to the outmost things in man, which are corporeal sensual.<sup>{1}</sup> (That there is gnashing of teeth in the hells may be seen in Matthew 8:12; Matthew 13:42; Matthew 13:50; Matthew 22:13; Matthew 24:51; Matthew 25:30; Luke 13:28) {Footnote 1} The correspondence of the teeth (n. 5565-5568).

Those who are purely sensual and have scarcely anything of spiritual light correspond to the teeth (n. 5565). In the Word a tooth signifies the sensual, which is the outmost of the life of man (n. 9052, 9062). Gnashing of teeth in the other life comes from those who believe that nature is everything and the Divine nothing (n. 5568).

576. LX. THE MALICE AND HEINOUS ARTIFICES OF INFERNAL SPIRITS In what way spirits are superior to men everyone can see and comprehend who thinks interiorly and knows any thing of the operation of his own mind; for in his mind he can consider, evolve, and form conclusions upon more subjects in a single moment than he can utter or express in writing in half an hour. This shows the superiority of man when he is in his spirit, and therefore when he becomes a spirit. For it is the spirit that thinks, and it is the body by which the spirit expresses its thoughts in speech or writing. In consequence of this, when man after death becomes an angel he is in intelligence and wisdom ineffable in comparison with his intelligence and wisdom while he lived in the world; for while he lived in the world his spirit was bound to his body, and was thereby in the natural world; and therefore whatever he thought spiritually flowed into natural ideas, which are comparatively general, gross, and obscure, and which are incapable of receiving innumerable things that pertain to spiritual thought; and which infold spiritual thought in the obscurities that arise from worldly cares. It is otherwise when the spirit is released from the body and comes into its spiritual state, which takes place when it passes out of the natural world into the spiritual world to which it belongs. From what has already been said it is evident that the state of its thoughts and affections is then immeasurably superior to its former state. Because of this the thoughts of angels are ineffable and inexpressible, and are therefore incapable of entering into the natural thoughts of man; and yet every angel was born a man, and has lived as a man, and he then seemed to himself to be no wiser than any other like man.

577. In the same degree in which angels have wisdom and intelligence infernal spirits have malice and cunning; for the case is the same, since the spirit of man when released from the body is in his good or in his evil--if an angelic spirit in his good, and if an infernal spirit in his evil. Every spirit is his own good or his own evil because he is his own love, as has been often said and shown

above. Therefore as an angelic spirit thinks, wills, speaks, and acts, from his good, an infernal spirit does this from his evil; and to think, will, speak, and act from evil itself, is to think, will, speak, and act from all things included in the evil. [2] So long as man lived in the body it was different, since the evil of the spirit was then under the restraints that every man feels from the law, from hope of gain, from honor, from reputation, and from the fear of losing these; and therefore the evil of his spirit could not then burst forth and show what it was in itself. Moreover, the evil of the spirit of man then lay wrapped up and veiled in outward probity, honesty, justice, and affection for truth and good, which such a man professes and counterfeits for the sake of the world; and under these semblances the evil has lain so concealed and obscured that he himself scarcely knew that his spirit contained so much malice and craftiness, that is, that in himself he was such a devil as he becomes after death, when his spirit comes into itself and into its own nature. [3] Such malice then manifests itself as exceeds all belief. There are thousands of evils that then burst forth from evil itself, among which are such as cannot be described in the words of any language. What they are has been granted me to know and also to perceive by much experience, since it has been granted me by the Lord to be in the spiritual world in respect to my spirit and at the same time in the natural world in respect to my body. This I can testify, that their malice is so great that it is hardly possible to describe even a thousandth part of it; and so great that if man were not protected by the Lord he could never be rescued from hell; for with every man there are spirits from hell as well as angels from heaven (see above, n. 292, 293); and yet the Lord cannot protect man unless he acknowledges the Divine and lives a life of faith and charity; for otherwise man turns himself away from the Lord and turns himself to infernal spirits, and thus his spirit becomes imbued with a malice like theirs. [4] Nevertheless, man is continually withdrawn by the Lord from the evils that he attaches and as it were attracts to himself by his affiliation with infernal spirits. If he is not withdrawn by the internal bonds of conscience, which he fails to receive if he denies a Divine, he is nevertheless withdrawn by external bonds, which are, as said above, fears in respect to the law and its penalties, and fears of the loss of gain and the deprivation of honor and reputation. In fact, such a man may be withdrawn from evils by means of the delights of his love and through fear of the loss or deprivation of those delights; but he cannot be led thereby into spiritual goods. For as soon as such a man is led into these he begins to give his thought to pretenses and devices by simulating or counterfeiting what is good, honest, and just, for the purpose of persuading and thus deceiving. Such cunning adjoins itself to the evil of his spirit and gives form to it, causing his evil to be of the same nature as itself.

578. Those are the worst of all who have been in evils from love of self and at the same time inwardly in themselves have acted from deceit; for deceit penetrates more deeply into the thoughts and intentions than other evils, and infects them with poison and thus wholly destroys the spiritual life of man. Most of these spirits are in the hells behind the back, and are called genii; and there they delight to make themselves invisible, and to flutter about others like phantoms secretly infusing evil into them, which they spread around like the poison of a viper. These are more direfully tormented than others. But those who are not deceitful, and who have not been so filled with malignant craftiness, and yet are in the evils derived from the love of self, are also in the hells behind, but in those less deep. On the other hand, those that have been in evils from the love of the world are in the hells in front, and are called spirits. These spirits are not such forms of evil, that is, of hatred and revenge, as those are who are in evils from the love of self; and therefore do not have such malice and cunning; and in consequence their hells are milder.

579. I have been permitted to learn by experience what kind of malice those possess who are called genii. Genii act upon and flow into the affections, and not the thoughts. They perceive and smell out the affections as dogs do wild beasts in the forest. Good affections, when they perceive them in another, they turn instantly into evil affections, leading and bending them in a wonderful manner by means of the other's delights; and this so secretly and with such malignant skill that the other knows nothing of it, for they most carefully guard against anything entering into the thought, as thereby they would be manifested. The seat of these in man is beneath the back part of the head. In the world they were such as deceitfully captivated the minds of others, leading and persuading them by the delights of their affections or lusts. But such spirits are not permitted by the Lord to come near to any man of whose reformation there is any hope; for they have the ability not only to destroy the conscience, but also to stir up in man his inherited evils, which otherwise lie hidden. Therefore to prevent man's being led into these evils, these hells, by the Lord's provision, are entirely closed up; and when any man of such a character comes after death into the other life, he is at once cast into their hell. When the deceit and craftiness of these spirits are clearly seen they appear as vipers.

580. The kind of malice infernal spirits possess is evident from their nefarious arts, which are so many that to enumerate them would fill a volume, and to describe them would fill many volumes. These arts are mostly unknown in the world. One kind relates to abuses of correspondences; a second to abuses of the outmosts of Divine order; a third to the communication and influx of thoughts and affections by means of turning towards another, fixing the sight upon another, and by the instrumentality of other spirits apart from themselves, and spirits sent out by themselves; a fourth to operations by phantasies; a fifth to a kind of casting themselves out beyond themselves and consequent presence elsewhere than where they are in the body; a sixth to pretenses, persuasion, and lies. The spirit of an evil man enters of itself into these arts when he is released from his body, for they are inherent in the nature of the evil in which he then is. By these arts they torment each other in the hells. But as all of these arts, except those that are effected by pretenses, persuasions, and lies, are unknown in the world, I will not here describe them in detail, both because they would not be comprehended, and because they are too abominable to be told.

581. The Lord permits torments in the hells because in no other way can evils be restrained and subdued. The only means of restraining and subduing evils and of keeping the infernal crew in bonds is the fear of punishment. It can be done in no other way; for without the fear of punishment and torment evil would burst forth into madness, and everything would go to pieces, like a kingdom on earth where there is no law and there are no penalties.

582. LXI. THE APPEARANCE, SITUATION, AND NUMBER OF THE HELLS. In the spiritual world, that is, in the world where spirits and angels are, the same objects appear as in the natural world, that is, where men are. In external appearance there is no difference. In that world plains and mountains, hills and rocks, and valleys between them are seen; also waters, and many other things that are seen on earth. And yet all these things are from a spiritual origin, and all are therefore seen by the eyes of spirits and angels, and not by the eyes of men, because men are in the natural world. Spiritual beings see such things as are from a spiritual origin, and natural beings such things as are from a natural origin. Consequently man with his eyes can in no way see the objects that are in the spiritual world unless he is permitted to be in the spirit, or after death when he becomes a spirit. On the other hand, an angel or a spirit is unable to see any thing at all in the

natural world unless he is with a man who is permitted to speak with him. For the eyes of man are fitted to receive the light of the natural world, and the eyes of angels and spirits are fitted to receive the light of the spiritual world; although the eyes of the two are exactly alike in appearance. That the spiritual world is such the natural man cannot comprehend, and least of all the sensual man, who believes nothing except what he sees with his bodily eyes and touches with his hands, and therefore takes in by sight and touch. As his thought is from such things it is material and not spiritual. Such being the likeness between the spiritual world and the natural world, man can hardly believe after death that he is not in the world where he was born, and from which he has departed. For this reason death is called simply a translation from one world into another like it. (That the two worlds are thus alike can be seen above, where representatives and appearances in heaven have been treated of, n. 170-176.)

583. The heavens are in the higher parts of the spiritual world, the world of spirits in the lower parts, and under both are the hells. The heavens are visible to spirits in the world of spirits only when their interior sight is opened; although they sometimes see them as mists or as bright clouds. This is because the angels of heaven are in an interior state in respect to intelligence and wisdom; and for this reason they are above the sight of those who are in the world of spirits. But spirits who dwell in the plains and valleys see one another; and yet when they are separated there, which takes place when they are let into their interiors, the evil spirits do not see the good spirits; but the good spirits can see the evil spirits. Nevertheless, the good spirits turn themselves away from the evil spirits; and when spirits turn themselves away they become invisible. But the hells are not seen because they are closed up. Only the entrances, which are called gates, are seen when they are opened to let in other like spirits. All the gates to the hells open from the world of spirits, and none of them from heaven.

584. The hells are everywhere, both under the mountains, hills, and rocks, and under the plains and valleys. The openings or gates to the hells that are under the mountains, hills, and rocks, appear to the sight like holes and clefts in the rocks, some extended and wide, and some straitened and narrow, and many of them rugged. They all, when looked into, appear dark and dusky; but the infernal spirits that are in them are in such a luminosity as arises from burning coals. Their eyes are adapted to the reception of that light, and for the reason that while they lived in the world they were in thick darkness in respect to Divine truths, because of their denying them, and were in a sort of light in respect to falsities because of their affirming them. In this way did the sight of their eyes become so formed. And for the same reason the light of heaven is thick darkness to them, and therefore when they go out of their dens they see nothing. All this makes it abundantly clear that man comes into the light of heaven just to the extent that he acknowledges the Divine, and establishes in himself the things of heaven and the church; and that he comes into the thick darkness of hell just to the extent that he denies the Divine, and establishes in himself what is contrary to the truths of heaven and the church.

585. The openings or gates to the hells that are beneath the plains and valleys present to the sight different appearances. Some resemble those that are beneath the mountains, hills and rocks; some resemble dens and caverns, some great chasms and whirlpools; some resemble bogs, and some standing water. They are all covered, and are opened only when evil spirits from the world of spirits are cast in; and when they are opened there bursts forth from them either something like the fire and smoke that is seen in the air from burning buildings, or like a flame without smoke, or like

soot such as comes from a burning chimney, or like a mist and thick cloud. I have heard that the infernal spirits 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; and this for the reason that these things correspond to the evils and falsities in which they are, fire corresponding to hatred and revenge, smoke and soot to the falsities therefrom, flame to the evils of the love of self, and a mist or thick cloud to falsities from that love.

586. I have also been permitted to look into the hells and to see what they are within; for when the Lord wills, the sight of a spirit or angel from above may penetrate into the lowest depths beneath and explore their character, notwithstanding the coverings. In this way I have been permitted to look into them. Some of the hells appeared to the view like caverns and dens in rocks extending inward and then downward into an abyss, either obliquely or vertically. Some of the hells appeared to the view like the dens and caves of wild beasts in forests; some like the hollow caverns and passages that are seen in mines, with caverns extending towards the lower regions. Most of the hells are threefold, the upper one appearing within to be in dense darkness, because inhabited by those who are in the falsities of evil; while the lower ones appear fiery, because inhabited by those who are in evils themselves, dense darkness corresponding to the falsities of evil, and fire to evils themselves. Those that have acted interiorly from evil are in the deeper hells, and those that have acted exteriorly from evil, that is, from the falsities of evil, are in the hells that are less deep. Some hells present an appearance like the ruins of houses and cities after conflagrations, in which infernal spirits dwell and hide themselves. In the milder hells there is an appearance of rude huts, in some cases contiguous in the form of a city with lanes and streets, and within the houses are infernal spirits engaged in unceasing quarrels, enmities, fightings, and brutalities; while in the streets and lanes robberies and depredations are committed. In some of the hells there are nothing but brothels, disgusting to the sight and filled with every kind of filth and excrement. Again, there are dark forests, in which infernal spirits roam like wild beasts and where, too, there are underground dens into which those flee who are pursued by others. There are also deserts, where all is barren and sandy, and where in some places there are ragged rocks in which there are caverns, and in some places huts. Into these desert places those are cast out from the hells who have suffered every extremity of punishment, especially those who in the world have been more cunning than others in undertaking and contriving intrigues and deceits. Such a life is their final lot.

587. As to the positions of the hells in detail, it is something wholly unknown even to the angels in heaven; it is known to the Lord alone. But their position in general is known from the quarters in which they are. For the hells, like the heavens, are distinguished by their quarters; and in the spiritual world quarters are determined in accordance with loves; for in heaven all the quarters begin from the Lord as the sun, who is the East; and as the hells are opposite to the heavens their quarters begin from the opposite point, that is, from the west. (On this see the chapter on the four quarters in heaven, n. 141-153.) [2] For this reason the hells in the western quarter are the worst of all, and the most horrible, becoming gradually worse and more horrible by degrees the more remote they are from the east. In the western hells are those who in the world were in the love of self, and in consequent contempt of others, and in enmity against those who did not favor them, also in hatred and revenge against those who did not render them respect and homage. In the most remote hells in that quarter are those that had belonged to the Catholic religion, so called, and that had wished to be worshiped as gods, and consequently had burned with hatred and

revenge against all who did not acknowledge their power over the souls of men and over heaven. These continue to have the same disposition, that is, the same hatred and revenge against those who oppose them, that they had in the world. Their greatest delight is to practice cruelties; but in the other life this delight is turned against themselves; for in their hells, with which the western quarter is filled, one rages against everyone who detracts from his Divine power. (But more will be said about this in the treatise on The Last Judgment and the Destruction of Babylon.) [3] Nevertheless, no one can know how the hells in that quarter are arranged, except that the most dreadful hells of that kind are at the sides towards the northern quarter, and the less dreadful towards the southern quarter; thus the dreadfulness of the hells decreases from the northern quarter to the southern, and likewise by degrees towards the east. Towards the east are the dwelling places of the haughty, who have not believed in the Divine, and yet have not been in such hatred and revenge, or in such deceit, as those have who are in a greater depth in the western quarter. [4] In the eastern quarter there are at present no hells, those that were there having been transferred to the western quarter in front. In the northern and southern quarters there are many hells; and in them are those who while in the world were in love of the world, and in various kinds of evil therefrom, such as enmity, hostility, theft, robbery, cunning, avarice, and unmercifulness. The worst hells of this kind are in the northern quarter, the milder in the southern. Their dreadfulness increases as they are nearer to the western quarter, and also as they are farther away from the southern quarter, and decreases towards the eastern quarter and towards the southern quarter. Behind the hells that are in the western quarter there are dark forests, in which malignant spirits roam like wild beasts; and it is the same behind the hells in the northern quarter. But behind the hells in the southern quarter there are deserts, which have been described just above. This much respecting the situation of the hells.

588. In regard to the number of the hells, there are as many of them as there are angelic societies in the heavens, since there is for every heavenly society a corresponding infernal society as its opposite. That the heavenly societies are numberless, and are all distinguished in accordance with the goods of love, charity, and faith, may be seen in the chapter that treats of the societies of which the heavens consist (n. 41-50), and in the chapter on the immensity of heaven (n. 415-420). The like is true, therefore, of the infernal societies, which are distinguished in accordance with the evils that are the opposites of those goods. [2] Every evil, as well as every good, is of infinite variety. That this is true is beyond the comprehension of those who have only a simple idea regarding every evil, such as contempt, enmity, hatred, revenge, deceit, and other like evils. But let them know that each one of these evils contains so many specific differences, and each of these again so many specific or particular differences, that a volume would not suffice to enumerate them. The hells are so distinctly arranged in order in accordance with the differences of every evil that nothing could be more perfectly ordered or more distinct. Evidently, then, the hells are innumerable, near to and remote from one another in accordance with the differences of evils generically, specifically, and particularly. [3] There are likewise hells beneath hells. Some communicate with others by passages, and more by exhalations, and this in exact accordance with the affinities of one kind or one species of evil with others. How great the number is of the hells I have been permitted to realize from knowing that there are hells under every mountain, hill, and rock, and likewise under every plain and valley, and that they stretch out beneath these in length and in breadth and in depth. In a word, the entire heaven and the entire world of spirits are, as it were, excavated beneath, and under them is a continuous hell. Thus much regarding the

number of the hells.

589. LXII. THE EQUILIBRIUM BETWEEN HEAVEN AND HELL. For any thing to have existence there must be an equilibrium of all things. Without equilibrium is no action and reaction; for equilibrium is between two forces, one acting and the other reacting, and the state of rest resulting from like action and reaction is called equilibrium. In the natural world there is an equilibrium in all things and in each thing. It exists in a general way even in the atmosphere, wherein the lower parts react and resist in proportion as the higher parts act and press down. Again, in the natural world there is an equilibrium between heat and cold, between light and shade, and between dryness and moisture, the middle condition being the 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 equilibrium in them nothing can come forth and have permanent existence. Everywhere there is a sort of effort acting on the one side and reacting on the other. [2] All existence or all effect is produced in equilibrium, that is, by one force acting and another suffering itself to be acted upon, or when one force by acting flows in, the other receives and harmoniously submits. In the natural world that which acts and reacts is called force, and also endeavor [or effort]; but in the spiritual world that which acts and reacts is called life and will. Life in that world is living force, and will is living effort; and the equilibrium itself is called freedom. Thus spiritual equilibrium or freedom has its outcome and permanence in the balance between good acting on the one side and evil reacting on the other side; or between evil acting on the one side and good reacting on the other side. [3] With the good the equilibrium is between good acting and evil reacting; but with the evil the equilibrium is between evil acting and good reacting. Spiritual equilibrium is between good and evil, because the whole life of man has reference to good and to evil, and the will is the receptacle. There is also an equilibrium between truth and falsity, but this depends on the equilibrium between good and evil. The equilibrium between truth and falsity is like that between light and shade, in that light and shade affect the objects of the vegetable kingdom only so far as heat and cold are in them. That light and shade themselves have no effect, but only the heat that acts through them, is evident from the fact that light and shade are the same in winter time and in spring time. This comparison of truth and falsity with light and shade is from correspondence, for truth corresponds to light, falsity to shade, and heat to the good of love; in fact, spiritual light is truth, spiritual shade is falsity, and spiritual heat is good of love (see the chapter where light and heat in heaven are treated of, n. 126-140).

590. There is a perpetual equilibrium between heaven and hell. From hell there continually breathes forth and ascends an endeavor to do evil, and from heaven there continually breathes forth and descends an endeavor to do good. In this equilibrium is the world of spirits; which world is intermediate between heaven and hell (see above, n. 421-431). The world of spirits is in this equilibrium because every man after death enters first the world of spirits, and is kept there in a state like that which he was in while in the world, and this would be impossible if there were not a perfect equilibrium there; for by means of this the character of everyone is explored, since they then remain in the same freedom as they had in the world. Spiritual equilibrium is freedom in man and spirit (as has been said just above, n. 589). What each one's freedom is the angels recognize by a communication of affections and thoughts therefrom; and it becomes visible to the sight of angelic spirits by the ways in which the spirits go. Good spirits there travel in the ways that go towards heaven, but evil spirits in the ways that go towards hell. Ways actually appear in that

world; and that is the reason why ways in the Word signify the truths that lead to good, or in the opposite sense the falsities that lead to evil; and for the same reason going, walking, and journeying in the Word signify progressions of life.<sup>{1}</sup> Such ways I have often been permitted to see, also spirits going and walking in them freely, in accord with their affections and thoughts.

{Footnote 1} In the word "to journey," as well as "to go," signifies progression of life (n. 3335, 4375, 4554, 4585, 4882, 5493, 5605, 5996, 8181, 8345, 8397, 8417, 8420, 8557). "To go (and to walk) with the Lord" means to receive spiritual life, and to live with Him (n. 10567). "To walk" means to live (n.

519, 1794, 8417, 8420).

591. Evil continually breathes forth and ascends out of hell, and good continually breathes forth and descends out of heaven, because everyone is encompassed by a spiritual sphere; and that sphere flows forth and pours out from the life of the affections and the thoughts therefrom.<sup>{1}</sup> And as such a sphere flows forth from every individual, it flows forth also from every heavenly society and from every infernal society, consequently from all together, that is, from the entire heaven and from the entire hell. Good flows forth from heaven because all there are in good; and evil flows forth from hell because all there are in evil. The good that is from heaven is all from the Lord; for the angels in the heavens are all withheld from what is their own, and are kept in what is the Lord's own, which is good itself. But the spirits in the hells are all in what is their own, and everyone's own is nothing but evil; and because it is nothing but evil it is hell.<sup>{2}</sup> Evidently, then, the equilibrium in which angels are kept in the heavens and spirits in the hells is not like the equilibrium in the world of spirits. The equilibrium of angels in the heavens exists in the degree in which they have been willing to be in good, or in the degree in which they have lived in good in the world, and thus also in the degree in which they have held evil in aversion; but the equilibrium of spirits in hell exists in the degree in which they have been willing to be in evil, or have lived in evil in the world, and thus in heart and spirit have been opposed to good.

{Footnote 1} A spiritual sphere, which is a sphere of life, flows forth and pours forth from every man, spirit, and angel, and encompasses him (n. 4464, 5179, 7454, 8630). It flows forth from the life of their affections and thoughts (n. 2489, 4464, 6206). The quality of spirits is recognized at a distance from their spheres (n. 1048, 1053, 1316, 1504). Spheres from the evil are the opposites of spheres from the good (n. 1695, 10187, 10312). Such spheres extend far into angelic societies in accordance with the quality and quantity of good (n.

6598-6613, 8063, 8794, 8797). And into infernal societies in accordance with the quality and quantity of evil (n. 8794).

{Footnote 2} Man's self is nothing but evil (n. 210, 215, 731, 874-876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10732). Man's self is hell in him (n. 684, 8480).

592. Unless the Lord ruled both the heavens and the hells there would be no equilibrium; and if there were no equilibrium there would be no heaven or hell; for all things and each thing in the universe, that is, both in the natural world and in the spiritual world, endure by means of equilibrium. Every rational man can see that this is true. If there were a preponderance on one part

and no resistance on the other would not both perish? So would it be in the spiritual world if good did not react against evil and continually restrain its uprising; and unless this were done by the Divine Itself both heaven and hell would perish, and with them the whole human race. It is said unless the Divine Itself did this, because the self of everyone, whether angel, spirit, or man, is nothing but evil (see above, n. 591); consequently neither angels nor spirits are able in the least to resist the evils continually exhaling from the hells, since from self they all tend towards hell. It is evident, then, that unless the Lord alone ruled both the heavens and the hells no one could ever be saved. Moreover, all the hells act as one; for evils in the hells are connected as goods are in the heavens; and the Divine alone, which goes forth solely from the Lord, is able to resist all the hells, which are innumerable, and which act together against heaven and against all who are in heaven.

593. The equilibrium between the heavens and the hells is diminished or increased in accordance with the number of those who enter heaven and who enter hell; and this amounts to several thousands daily. The Lord alone, and no angel, can know and perceive this, and regulate and equalize it with precision; for the Divine that goes forth from the Lord is omnipresent, and sees everywhere whether there is any wavering, while an angel sees only what is near himself, and has no perception in himself of what is taking place even in his own society.

594. How all things are so arranged in the heavens and in the hells that each and all of those who are there may be in their equilibrium, can in some measure be seen from what has been said and shown above respecting the heavens and the hells, namely, that all the societies of heaven are distinctly arranged in accordance with goods and their kinds and varieties, and all the societies of hell in accordance with evils, and their kinds and varieties; and that beneath each society of heaven there is a society of hell corresponding to it from opposition, and from this opposing correspondence equilibrium results; and in consequence of this the Lord unceasingly provides that no infernal society beneath a heavenly society shall gain any preponderance, and as soon as it begins to do so it is restrained by various means, and is reduced to an exact measure of equilibrium. These means are many, only a few of which I will mention. Some of these means have reference to the stronger presence of the Lord; some to the closer communication and conjunction of one or more societies with others; some to the casting out of superabundant infernal spirits into deserts; some to the transference of certain spirits from one hell to another; some to the reducing of those in the hells to order, and this also is effected in various ways; some to the screening of certain hells under denser and thicker coverings, also letting them down to greater depths; besides other means; and still others that are employed in the heavens above the hells. All this has been said that it may in some measure be perceived that the Lord alone provides that there shall be an equilibrium everywhere between good and evil, thus between heaven and hell; for on such equilibrium the safety of all in the heavens and of all on the earth rests.

595. It should be known that the hells are continually assaulting heaven and endeavoring to destroy it, and that the Lord continually protects the heavens by withholding those who are in it from the evils derived from their self, and by holding them in the good that is from Himself. I have often been permitted to perceive the sphere that flows forth from the hells, which was wholly a sphere of effort to destroy the Divine of the Lord, and thus heaven. The ebullitions of some hells have also at times been perceived, which were efforts to break forth and to destroy. But on the other hand the heavens never assault the hells, for the Divine sphere that goes forth from the Lord

is a perpetual effort to save all; and as those who are in the hells cannot be saved, (since all who are there are in evil and are antagonistic to the Divine of the Lord,) so as far as possible outrages in the hells are subdued and cruelties are restrained to prevent their breaking out beyond measure one against another. This also is effected by innumerable ways in which the Divine power is exercised.

596. There are two kingdoms into which the heavens are divided, the celestial kingdom and the spiritual kingdom (of which see above, n. 20-28). In like manner the hells are divided into two kingdoms, one of which is opposite to the celestial kingdom and the other opposite to the spiritual kingdom. That which is opposite to the celestial kingdom is in the western quarter, and those who are in it are called genii; and that which is opposite to the spiritual kingdom is in the northern and southern quarters, and those which are in it are called spirits. All who are in the celestial kingdom are in love to the Lord, and all who are in the hells opposite to that kingdom are in the love of self; while all who are in the spiritual kingdom are in love towards the neighbor, and all who are in the hells opposite to that kingdom are in love of the world. Evidently, then, love to the Lord and the love of self are opposites; and in like manner love towards the neighbor and love of the world are opposites. The Lord continually provides that there shall be no outflowing from the hells that are opposite the Lord's celestial kingdom towards those who are in the spiritual kingdom; for if this were done the spiritual kingdom would perish (for the reason given above, n. 678, 579). These are the two general equilibriums that are unceasingly maintained by the Lord.

597. LXIII. BY MEANS OF THE EQUILIBRIUM BETWEEN HEAVEN AND HELL MAN IS IN FREEDOM. The equilibrium between heaven and hell has now been described, and it has been shown that it is an equilibrium between the good that is from heaven and the evil that is from hell, thus that it is a spiritual equilibrium, which in its essence is freedom. A spiritual equilibrium in its essence is freedom because it is an equilibrium between good and evil, and between truth and falsity, and these are spiritual. Therefore to be able to will either what is good or what is evil and to think either what is true or what is false, and to choose one in preference to the other, is the freedom which is here treated of. This freedom is given to every man by the Lord, and is never taken away; in fact, by virtue of its origin it is not man's but the Lord's, since it is from the Lord. Nevertheless, it is given to man with his life as if it were his; and this is done that man may have the ability to be reformed and saved; for without freedom there can be no reformation or salvation. With any rational intuition any one can see that it is a part of man's freedom to be able to think wrongly or rightly, sincerely or insincerely, justly or unjustly; also that he is free to speak and act rightly, honestly, and justly; but not to speak and act wrongly, insincerely, and unjustly, because of the spiritual, moral, and civil laws whereby his external is held in restraint. Evidently, then, it is man's spirit, which thinks and wills, that is in freedom, and not his external which speaks and acts, except in agreement with the above mentioned laws.

598. Man cannot be reformed unless he has freedom, for the reason that he is born into evils of every kind; and these must be removed in order that he may be saved; and they cannot be removed unless he sees them in himself and acknowledges them, and afterwards ceases to will them, and finally holds them in aversion. Not until then are they removed. And this cannot be done unless man is in good as well as in evil, since it is from good that he is able to see evils, while from evil he cannot see good. The spiritual goods that man is capable of thinking he learns from childhood by reading the Word and from preaching; and he learns moral and civil good from his life

in the world. This is the first reason why man ought to be in freedom. [2] Another reason is that nothing is appropriated to man except what is done from an affection of his love. Other things may gain entrance, but no farther than the thought, not reaching the will; and whatever does not gain entrance into the will of man does not become his, for thought derives what pertains to it from memory, while the will derives what pertains to it from the life itself. Only what is from the will, or what is the same, from the affection of love, can be called free, for whatever a man wills or loves that he does freely; consequently man's freedom and the affection of his love or of his will are a one. It is for this reason that man has freedom, in order that he may be affected by truth and good or may love them, and that they may thus become as if they were his own [3] In a word, whatever does not enter into man's freedom has no permanence, because it does not belong to his love or will, and what does not belong to man's love or will does not belong to his spirit; for the very being [esse] of the spirit of man is love or will. It is said love or will, since a man wills what he loves. This, then, is why man can be reformed only in freedom. But more on the subject of man's freedom may be seen in the Arcana Coelestia in the passages referred to below.

599. In order that man may be in freedom, to the end that he may be reformed, he is conjoined in respect to his spirit both with heaven and with hell. For with every man there are spirits from hell and angels from heaven. It is by means of hell that man is in his own evil, while it is by means of angels from heaven that man is in good from the Lord; thus is he in spiritual equilibrium, that is, in freedom. That angels from heaven and spirits from hell are joined to every man may be seen in the chapter on the conjunction of heaven with the human race (n. 291-302).

600. It must be understood that the conjunction of man with heaven and with hell is not a direct conjunction with them, but a mediate conjunction by means of spirits who are in the world of spirits. These spirits, and none from hell itself or from heaven itself, are with man. By means of evil spirits in the world of spirits man is conjoined with hell, and by means of good spirits there he is conjoined with heaven. Because of this the world of spirits is intermediate between heaven and hell, and in that world is equilibrium itself. (That the world of spirits is intermediate between heaven and hell may be seen in the chapter on the world of spirits, n. 421-431; and that the essential equilibrium between heaven and hell is there may be seen in the preceding chapter, n. 589-596.) From all this the source of man's freedom is evident.

601. Something more must be said about the spirits that are joined with man. An entire society can have communication with another society, or with an individual wherever he is; by means of a spirit sent forth from the society; this spirit is called the subject of the many. The same is true of man's conjunction with societies in heaven, and with societies in hell, by means of spirits from the world of spirits that are joined with man. (On this subject see also the Arcana Coelestia in the passages referred to below.)

602. Finally something must be said respecting man's intuition in regard to his life after death which is derived from the influx of heaven into man. There were some of the simple common people who had lived in the world in the good of faith who were brought back into a state like that in which they had been in the world, which can be done with any one when the Lord grants it; and it was then shown what opinion they had held about the state of man after death. They said that some intelligent persons had asked them in the world what they thought about their soul after the life on earth; and they replied that they did not know what the soul is. They were then asked what

they believed about their state after death; and they said that they believed that they would live as spirits. Again they were asked what belief they had respecting a spirit; and they said that he is a man. They were asked how they knew this; and they said that they knew it because it is so. Those intelligent men were surprised that the simple had such a faith, which they themselves did not have. This is a proof that in every man who is in conjunction with heaven there is an intuition respecting his life after death. This intuition is from no other source than an influx out of heaven, that is, through heaven from the Lord by means of spirits from the world of spirits who are joined with man. This intuition those have who have not extinguished their freedom of thinking by notions previously adopted and confirmed by various arguments respecting the soul of man, which is held to be either pure thought, or some vital principle the seat of which is sought for in the body; and yet the soul is nothing but the life of man, while the spirit is the man himself; and the earthly body which he carries about with him in the world is merely an agent whereby the spirit, which is the man himself, is enabled to act fitly in the natural world.

603. What has been said in this work about heaven, the world of spirits, and hell, will be obscure to those who have no interest in learning about spiritual truths, but will be clear to those who have such an interest, and especially to those who have an affection for truth for the sake of truth, that is, who love truth because it is truth; for whatever is then loved enters with light into the mind's thought, especially truth that is loved, because all truth is in light.

EXTRACTS FROM THE ARCANA COELESTIA RESPECTING THE FREEDOM OF MAN, INFLUX, AND THE SPIRITS THROUGH WHOM COMMUNICATIONS ARE EFFECTED.

FREEDOM.

All freedom pertains to love or affection, since whatever a man loves he does freely (n. 2870, 3158, 8987, 8990,

9585, 9591).

Since freedom pertains to love it is the life of everyone

(n. 2873).

Nothing appears to be man's own except what is from freedom (n. 2880).

There is heavenly freedom and infernal freedom (n. 2870, 2873, 2874, 9589, 9590).

[2] Heavenly freedom pertains to heavenly love, or the love of good and truth (n. 1947, 2870, 2872). And as the love of good and truth is from the Lord freedom itself consists in being led by the Lord (n. 892, 905, 2872, 2886, 2890-2892, 9096, 9586, 9587, 9589-9591).

Man is led into heavenly freedom by the Lord through regeneration (n. 2874, 2875, 2882, 2892).

Man must have freedom in order to be regenerated (n. 1937, 1947, 2876, 2881, 3145, 3146, 3158, 4031, 8700). In no other way can the love of good and truth be implanted in man, and appropriated by him seemingly as his own (n. 2877, 2879, 2880, 2888).

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). In reformation compulsion is harmful (n. 4031).

All worship from freedom is worship, but worship from compulsion is not worship (n. 1947, 2880, 7349, 10097).

Repentance must be effected in a free state, and repentance effected in a state of compulsion is of no avail (n. 8392).

States of compulsion, what they are (n. 8392).

[3] It is granted to man to act from the freedom of reason, to the end that good may be provided for him, and this is why man has the freedom to think and will even what is evil, and to do it so far as the laws do not forbid (n. 10777).

Man is kept by the Lord between heaven and hell, and thus in equilibrium, that he may be in freedom for the sake of reformation (n. 5982, 6477, 8209, 8987).

What is implanted in freedom endures, but not what is implanted under compulsion (n. 9588). For this reason no one is ever deprived of his freedom (n.

2876, 2881). The Lord compels no one (n. 1937, 1947).

Compelling one's self is from freedom, but not being compelled (n. 1937, 1947). A man ought to compel himself to resist evil (n. 1937,

1947, 7914).

Also to do good as if from himself, and yet to acknowledge that it is from the Lord (n. 2883, 2891, 2892, 7914).

Man has a stronger freedom in the temptation combats in which he conquers, since he then compels himself more interiorly to resist, although it appears otherwise (n.

1937, 1947, 2881).

[4] Infernal freedom consists in being led by the loves of self and of the world and their lusts (n. 2870, 2873).

Those who are in hell know no other freedom (n. 2871).

Heavenly freedom is as far removed 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 servitude (n.

2884, 2890). For servitude is in being led by hell (n. 9586,

9589-9591).

INFLUX.

[5] All things that man thinks and wills flow into him from experience (n. 904, 2886-2888, 4151, 4319, 4320, 5846, 5848, 6189, 6191, 6194, 6197-6199, 6213, 7147, 10219).

Man's capacity to give attention to subjects, to think, and to draw conclusions analytically, is from influx (n. 4319, 4320, 5288).

Man could not live a single moment if influx from the spiritual world were taken away from him; from experience (n. 2887, 5849, 5854, 6321). The life that flows in from the Lord varies in accordance with the state of man and in accordance with reception (n.

2069, 5986, 6472, 7343). With those who are evil the good that flows in from the Lord is changed into evil, and the truth into falsity; from experience (n. 3642, 4632). The good and truth that continually flow in from the Lord are received just to the extent that they are not hindered by evil and falsity (n. 2411, 3142, 3147, 5828).

[6] All good flows in from the Lord, and all evil from hell (n. 904, 4151). At the present day man believes that all things are in himself and are from himself, when in fact they flow in; and this he might know from the doctrine of the church, which teaches that all good is from God, and all evil from the devil (n. 4249, 6193, 6206). But if man's belief were in accord with this doctrine he would not appropriate evil to himself nor would he make good to be his own (n. 6206, 6324, 6325).

How happy man's state would be if he believed that all good flows in from the Lord and all evil from hell. (n. 6325).

Those who deny heaven or who know nothing about it do not know that there is any influx from heaven (n. 4322, 5649, 6193, 6479).

What influx is, illustrated by comparisons (n. 6128, 6190, 9407).

[7] Everything of life flows in from the first fountain of life, because that is the source of it; and it continually flows in thus everything of life is from the Lord (n.

3001, 3318, 3337, 3338, 3344, 3484, 3619, 3741-3743, 4318-4320, 4417, 4524, 4882, 5847, 5986, 6325, 6468-6470, 6479, 9276, 10196).

Influx is spiritual and not physical, that is, influx is from the spiritual world into the natural, and not from the natural into the spiritual (n. 3219, 5119, 5259, 5427, 5428, 5477, 6322, 9110).

Influx is through the internal man into the external, or through the spirit into the body, and not the reverse, because the spirit of man is in the spiritual world, and his body in the natural (n. 1702, 1707, 1940, 1954, 5119, 5259, 5779, 6322, 9380). The internal man is in the spiritual world and the external in the natural world (n. 978, 1015, 3628, 4459, 4523, 4524, 6057, 6309, 9701-9709,

10156, 10472).

There is an appearance that there is an influx from the externals of man into internals, but this is a fallacy (n.

3721). With man there is influx into things rational, and through these into knowledges, and not the reverse (n. 1495, 1707,

1940).

What the order of influx is (n. 775, 880, 1096, 1495,

7270).

There is direct influx from the Lord, and likewise mediate influx through the spiritual world or heaven (n. 6063, 6307, 6472, 9682, 9683). The Lord's influx is into the good in man, and through good into truth, and not the reverse (n. 5482, 5649, 6027, 8685, 8701, 10153).

Good gives the capacity to receive influx from the Lord, but truth without good does not (n. 8321).

Nothing that flows into the thought is harmful, but only what flows into the will, since this is what is appropriated to man (n. 6308).

[8] There is a general influx (n. 5850). This is a continual effort to act in accordance with order

(n. 6211). This influx is into the lives of animals (n. 5850).

Also into the subjects of the vegetable kingdom (n. 3648).

It is in accord with this general influx that thought falls into speech with man, and will into acts and movements (n. 5862, 5990, 6192, 6211).

#### SUBJECT SPIRITS.

[9] Spirits sent forth from societies of spirits to other societies and to other spirits, are called "subjects" (n.

4403, 5856).

Communications in the other life are effected by means of such emissary spirits (n. 4403, 5856, 5983). A spirit sent forth to serve as a subject does not think from himself, but thinks from those by whom he is sent forth (n. 5985-5987).

Many particulars relating to such spirits (n. 5988, 5989).

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